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Signs of the Times

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"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth:
Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

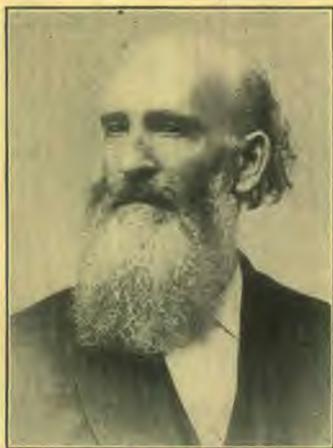


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MRS. E. G. WHITE MEMORIAL NUMBER



ELDER JAMES WHITE

Mrs. E. G. White and Her Life Work

Endowed by Nature with Rich Gifts—Unfortunate Accident and Early Struggles—The Earnest Purpose That Achieved Success—Extensive Labors in Many Parts of the World—Prominent in This Great Movement



MRS. E. G. WHITE

GOD makes much of individuals. All the great movements, awakenings, and crises of the centuries have centered around individuals, so that the story of the lives of these persons must include the history of God's work in the world, or the history of the crises or movements.

We cannot think of the Deluge without thinking of the one man Noah. Noah's biography includes the history of the Flood.

It would be utterly impossible to write an adequate history of the Hebrews and omit Abraham and Moses and Joshua and Samuel and David and Solomon and Elijah and Isaiah and Daniel and Josiah and Ezra—the giants in God's work all along the history of that people.

We could not properly talk of the Reformation and not mention John Wycliffe, the morning star of that movement, and Martin Luther. John and Charles Wesley, with their mighty mother, Susanna, meant Methodism.

OF SPECIAL PROMINENCE IN THE ADVENT MOVEMENT

And in the advent movement, the giving to the world of the last message of reform, there are two persons whose biographies must include the beginning and the establishment of the movement and its world-wide growth. Nay, more, God's hand through them will affect it to the end. I refer to Elder James White and his beloved wife, Mrs. Ellen G. White.

It would take a large volume to give a brief and comprehensive history of this work. It would take a volume to give an adequate story of the life of the noble woman Mrs. Ellen Gould Harmon White. This sketch must therefore be inadequately brief and consequently very imperfect.

OF GOOD OLD NEW ENGLAND STOCK

Her parents' names were Robert and Eunice Harmon. They came of good old New England stock, for many years resident of the state of Maine. They were earnest, devoted members of the Methodist Church, prominent in Christian labor for the conversion of sinners, and having the joy of seeing all their eight children converted and early gathered into the fold of Christ.

A FATEFUL ACCIDENT

Ellen, the subject of our sketch, was a strong, healthy child, of sunny and hopeful disposition, ready and eager to learn, of quick perception and retentive memory. She rapidly and vigorously developed both physically and mentally. She was fond of society, persevering, resolute, courageous, giving promise of a useful, active womanhood. But at the age of nine, she met with an accident that affected her whole life. A schoolmate threw a stone, which struck Ellen full in the face, breaking the bridge of her nose, and resulting in almost fatal illness.

She was forced to relinquish all study. After a rest of three years, she attempted again to attend school, but rapidly failing health demanded the relinquishment of all

AS mentioned in the accompanying article by Elder Wilcox, Mrs. White and her late husband were the prime movers in establishing this paper, some forty-one years ago. An article from her pen has appeared in our columns almost every week from the time the paper was founded. The writings of no one have been prized more highly by a large class of our readers.

In view of her important work, it is only fitting that we should devote an unusual amount of space to giving a sketch of her long and busy life.

One of the richest legacies left by her is numerous manuscripts that are as yet unpublished. One of these, "Life Sketches of Ellen G. White," is now in press, and will soon be ready for distribution. This is largely in the nature of an autobiography.

Another manuscript, perhaps the most valuable of those left by her, and which she had been working upon for a number of years, and was very anxious to complete before her death, is "The Captivity and Restoration of Israel." This posthumous volume completes the list of her writings known as the "Controversy Series," and covers the period in her works between "Patriarchs and Prophets" and her life of Christ sent out under the title "The Desire of Ages."

One of her volumes just from the press is entitled "Gospel Workers." Many persons engaged in gospel work have anticipated finding this book specially helpful.

Numerous abridgments of her manuscripts have been prepared during recent years, with a view to having them translated into foreign languages.

From her great wealth of miscellaneous manuscripts, we have secured many selections of value for the "Signs of the Times," and we are glad to say to our readers that they will still have the benefit of the writings of this gifted author. She "being dead, yet speaketh" through the work that she performed while in the prime of her useful life.

EDITOR.

her high ambitions and hopes to secure an education. She never attended school after the age of twelve.

HEARD WILLIAM MILLER PREACH

In March, 1840, at the age of thirteen, she listened to some of the thrilling discourses of William Miller, on the Lord's coming. Thousands were stirred by his preaching. There was a general seeking of the Lord in all churches, many were converted, and Miss Harmon, after deep soul searching, found



THE FIRST S. D. A. MEETINGHOUSE, WASHINGTON, NEW HAMPSHIRE

great peace in believing. Her mother and her brother Robert were great helps to the young disciple. She was received by the Methodist Church into full fellowship, after immersion in the ocean,—a fitting type of her death to sin and her new life of consecration to the service of Christ for the world. As in baptism, so in other things, nothing but the word of God could satisfy her conscience. That Word demanded sacrifice, self-denial, simplicity in life and dress. She followed the chosen path throughout her long and useful life.

COULD NOT HARMONIZE GOD'S LOVE AND ETERNAL TORMENT

A little later, the nearness of Christ's coming was again brought before her, and she studied with clearer view the prophecies of the Word. She sought God for greater holiness of life. Her sensitive heart was greatly troubled over the doctrine of eternal misery. She could not reconcile it with the revelation of God's love. As she contemplated it, she was again shrouded in darkness.

About this time, too, came a decided conviction that she ought to pray in the public prayer meetings. From this she shrank till her secret prayers seemed mockery. Out of this condition she was helped by her mother, and by a minister named Stockman, who felt that the Lord must be fitting her for some special work. Promising God that she would do and suffer anything He might require of her if His smile could again cheer her heart, she gave herself anew to her Saviour, lifted the cross, took part in prayer meeting, and God greatly blessed her. In her own words:

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of His Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy. It was a pleasure to be in His service. No shadow clouded the light that revealed to me the perfect will of God. . . .

"I could even praise God for the misfortune that had been the trial of my life, for it had been the means of fixing my thoughts upon eternity. . . .

"My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and pray."

BEGINS HER PUBLIC LABORS

From that time began her public labors, at the age of sixteen, in 1843; for then she began to tell of her experiences with God, and to labor for her associates. To some of these she seemed beside herself, but she labored and prayed till each one whom she had sought out was converted to God. Sometimes she was slighted, sometimes repressed; but she kept joyfully on her way. If not able to move about, she sat propped up in bed, and did some kind of work by which she earned small sums of money to purchase literature for missionary work.

A VISION OF CHRIST'S COMING

In December, 1844, God gave her a vision of the second coming of Christ and the reward of the righteous. The exceeding weight of glory that awaits the faithful was placed in contrast, in her mind, to the fading pleasures and riches of this life. God had told her that it was her duty to tell it to others; that she would meet with great opposition, but His grace would be sufficient. She was then but seventeen years old, frail in health, small, timid, and retiring; but after severe struggle, she went forth.

Other visions were given, other duties presented, other crosses lifted. God blessed the frail child as continually larger fields opened before her. Greater and clearer vision revealed new duties, new duties brought heavier burdens, and the heavier burdens brought greater blessings for others' spiritual good and the enlargement of her own life.

MARRIED TO JAMES WHITE

August 30, 1846, Miss Harmon was married to Elder James White, a native of Palmyra, Somerset County, Maine. James White was born August 4, 1821, and was a lineal descendant, on his father's side, of Peragrine White, who was born on the Mayflower in the harbor of Cape Cod before the Pilgrims had made a home in the wilderness, and to whom the court gave two hundred acres in consideration of his birth.

Henceforth her labors were linked with her husband's till his death, August 6, 1881.

Neither of them knew the luxury of wealth or ease. Strenuous, arduous, burden-bearing, afflicted often with sore sickness, sums up the life of both to the end. They were brought together by kindred belief in prophetic fulfillment and the near coming of Christ. As they studied the Scriptures, they saw that the prophetic Word demanded the restoration of primitive Christianity in purity of doctrine and a higher and more devoted standard of living. To them the gospel was not contrary to the law, but was designed to bring fallen man back into harmony with the government of God and obedience to all His commandments as epitomized in the Decalogue. They therefore saw it duty to observe the seventh-day Sabbath, as they believed it was given in the beginning and observed by Jesus Christ. They saw, from the prophecies and other scriptures, that the Judgment of God was impending, and that the rule or standard of character at that tribunal was the law of God. They therefore began the observance of the seventh-day Sabbath, and taught it in their public labors.

GIFTS OF THE SPIRIT IN MANY PROMISES

Among the important things seen in the restoration of truth was the outpouring of the Holy Spirit and the distribution of the gifts of the Spirit in the church as manifest in early Christianity. Most of the Protestant denominations recognized the gifts of pastors, evangelists, and teachers. Why should there not also be seen apostles, prophets, healings, discerning of spirits, miracles, nay, all the gifts mentioned in the twelfth chapter of 1 Corinthians, the fourth chapter of Ephesians, and the twelfth chapter of Romans? They were given, they read, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. Were not all these things needed now? So they believed and

taught. More than this, they believed that the gift of prophecy was bestowed upon Mrs. White. Through this gift, as of old, there were given to the church revelations and visions from God. These were subjected to every test that could be demanded.

HER WORK CLOSELY TESTED

The characteristic manifestations recorded in the Scriptures were present in the visions of Mrs. White,—the open eyes, unaffected by anything around, even by touch upon the eyeball, gazing with exceeding intentness at something beyond; the absence of breathing; the manner of speech—similar in every respect to those characteristics of the ancient prophets.

While in vision, she has been repeatedly



MRS. E. G. WHITE IN HER PRIME

examined by skeptics, unsympathetic physicians, and by one physician conversant with spiritistic manifestations, who had boasted that he could immediately bring her out of vision, but who in alarm was compelled to leave the house.

Invariably the influence of these visions has been to impress upon the unprejudiced the presence and power of God, and, unlike spiritistic manifestations through mediums, has left the one through whom given, stronger physically.

EXTENSIVE LABORS AND TRAVELS

Mrs. White began her public labors among the Adventist people by visiting companies in Maine, New Hampshire, Vermont, and Massachusetts. Her travels with her husband marked the progress of the work. In 1848 Connecticut and New York were visited. In 1849 they began the publication of a paper called *Present Truth*, afterward changed to the *Advent Review and Sabbath Herald*, the denominational organ to the present time. In the next three years, this paper was issued at irregular intervals from Middletown, Connecticut; Oswego, New York; Paris, Maine; Saratoga Springs, New York; and Rochester, New York.

In 1853 the travels of Mr. and Mrs. White

had extended to Michigan, where were several new companies of believers. In 1854 Wisconsin had been visited. In 1855 the publishing work, which was now growing, had been moved to Battle Creek, where for several years Mr. and Mrs. White made their home, making frequent visits to the various churches east and west.

In 1860 they visited Iowa, the western limit at that time. The radius of their work greatly extended as the message was carried to other states.

ATTENDS OUR FIRST CAMP MEETING

In 1868 the first camp meeting was held in Wright, Michigan; and in 1870 Elder and Mrs. White attended twelve such meetings. This was their experience from year to year.

In 1880 they had visited and held meetings in twenty-four states and territories and in Canada. The audiences at these gatherings reached at times several thousand persons.

We have not time to speak of Mrs. White's influence in the organization of this work, especially as regards its simplicity and freedom; of the development of our sanitariums, our publishing work, and our schools.

PIONEERING IN CALIFORNIA

The work in California had been inaugurated by Elders J. N. Loughborough and D. T. Bourdeau in the summer of 1868. In the autumn of 1872 Elder and Mrs. White visited San Francisco, Santa Rosa, Woodland, Healdsburg, and Petaluma. Here her testimony was received and their labors were greatly appreciated.

In February, 1873, they went to Michigan, returning to California in December of that year to take up new and greater burdens and start new enterprises. In 1874 two tent meetings were held in Oakland, Brother and Sister White assisting. Here Mrs. White spoke with telling effect on the great temperance question, in a local option campaign.

The publishing work was begun in Oakland, the first issue of the *SIGNS OF THE TIMES* being dated June 4, 1874. In 1875 the Pacific Press Publishing Company was organized, with capital stock first at \$28,000. It is now continued in the Pacific Press Publishing Association, with a present worth of nearly \$250,000, and a yearly output of half a million dollars in religious and educational literature.

God revealed to Mrs. White that a great work would be done upon the Pacific coast and in the cities around the bay. This began to materialize very early; for church buildings were erected in Oakland and San Francisco in 1875 and 1876. In helping to build these churches, Mr. and Mrs. White sold all they had in the East.

Mrs. White was intimately connected with the starting of the college at Healdsburg, from which laborers have gone forth to all parts of the world. That school is now continued in Pacific Union College, near St. Helena, which has also received her hearty support.

A SUFFERER AND SYMPATHIZER WITH THE SUFFERING

Having borne a great burden in the building up of the Battle Creek Sanitarium, Elder and Mrs. White took special pleasure in encouraging a like work in California, which resulted in the development of the St. Helena Sanitarium—started as the Rural Health

Retreat. A life-long physical sufferer, Mrs. White's sympathies have ever been drawn out to the afflicted. In connection with three other medical missionary enterprises in California,—at Paradise Valley, near San Diego; at Glendale, near Los Angeles; and at Loma Linda,—Mrs. White has borne heroic burdens and rendered great assistance. This is especially true of the College of Medical Evangelists at Loma Linda.

In 1878 she visited Oregon. Here she attended Oregon's first camp meeting, at Salem.

HER FOUR SONS

Mrs. White bore her husband four sons, two of whom are dead. The eldest, Henry Nichols White, born August 26, 1847, died at the age of sixteen. Herbert, who lived but two months and twenty-four days, died December 14, 1860. Of the two living, the older is James Edson, born July 28, 1849, now residing in Marshall, Michigan, the author of numerous books that have had an unusually wide circulation; the younger, William Clarence, born August 29, 1854, who has been the business agent and manager of his mother's affairs, and who has accompanied her in her extensive travels, since the father's death in 1881.

LABORS IN EUROPE

Mrs. White traveled extensively, speaking in the great camp meetings of our people and in public halls. In 1885 she visited Europe, remaining there for nearly two years, winning and establishing souls in the faith, and helping our institutions in the various countries. She found great pleasure in meeting with the descendants of the ancient Waldenses and Albigenses, and speaking to them on the everlasting gospel.

HER WORK IN AUSTRALIA

In 1891 she, with her son W. C. White and other helpers, sailed to Australia. She remained in the Australasian field nearly nine years. Here her labors helped greatly in establishing the young work. In educational, health, medical, and publishing work, she left the field much stronger than when she found it, and this was also true in spiritual lines.

In foreign fields, she has traveled a distance equal to twice around the globe.

In 1900 she returned to California, where she lived at her modest home near St. Helena to the time of her death, visiting, till within the last two years, various parts of the United States. Since then she has been engaged, with her helpers, in preparing manuscripts for publication. The feeble, frail frame, however, could not go on forever. It has already doubled the usual number of years in labor and toil for others.

Mrs. White did not approve the colonization of believers. Again and again, when it was advocated, she bore her testimony against it. God did not wish His people to gather into great communities to wither and die, but to scatter out into other communities, where they could be a blessing.

HER MANY BOOKS CIRCULATED BY THE MILLION

More than a score of different books have come from her indefatigable pen, containing many thousands of pages. The aggregate circulation of these books is estimated to be not less than three million copies. Besides these, there have been numerous articles in periodicals, and many tracts and pamphlets. Her writings have been translated into thirty-four different languages.

AS TESTED BY HER WORKS

What is the influence of this gift of the Spirit placed on Mrs. White, and of these manifestations, on herself and on others?

First, her teaching has invariably presented the highest standard of holy living



Mrs. White on her last visit through the Southern States—Her son W. C. White and wife seated at the left, and her son James Edson White and wife seated at the right.

in common, practical, everyday life,—the sanctification that does justice, loves mercy, and walks humbly with God.

Second, therefore the teachings of Mrs. White have reprov'd sin—oftentimes sin hidden among her own people, which, though not open, was eating like a canker at the vitals of spiritual life. With the reproof against sin, there has come the exaltation of righteousness, and the everlasting hope in Jesus Christ.

Third, the Bible has ever been exalted as the rule of doctrine and life. Mrs. White has ever emphasized the need of daily Bible study; has taught that the Scriptures should be preëminent in everything, and that her teaching or testimonies are not to take the place of the Bible. In her own words, to her own people, she has said:

"You are not familiar with the Scriptures. If you had made God's word your study, with the desire to reach the Bible standard and attain to Christian perfection, you would not have needed the testimonies. It is because you have neglected to acquaint yourself with God's inspired book, that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you have neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teaching. . . .

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."—"Testimonies for the Church," volume 5, page 665.

Fourth, Christ is the one forever exalted in her teaching,—Christ the crucified Redeemer, Christ the divine Teacher, Christ our great High Priest, Christ the everyday Friend and Helper, Christ the coming King. This is the very core of her teachings.

Fifth, she has never condemned the past reformers and devoted servants of God, like Wycliffe, Luther, Zwingli, Calvin, Knox, Hooper, Wesley, and others. She has not declared that God's truth was hidden or lost till it was revealed by her. All these noble men bore the message, each for his age. Now we have reached the last days, when fuller light is demanded, and fuller light has come. All the good of the past is conserved and blended with the clearer light. There were errors in the past. The divided state of Christendom is sufficient demonstration of that. God would have His people, she has taught, cast off the errors, and carry forward the torch of truth, with its ever increasing light from the divine fountain of the Bible.

Sixth, she has given decided support to health reform principles, and simplicity, healthfulness, and neatness, which ever mean true economy. She has assisted in every possible way in the building up of great sanitariums,—a score or more in different parts

of the world; and her instruction has ever been that these are not to be for the purpose of profit, but to educate the people in wholesome living, to help the sick and afflicted, and to give spiritual relief to the discouraged, the indifferent, and the broken-hearted.

Seventh, her work for education has been equally strong. Deprived of school privileges in early years, she has assisted in building and conducting denominational schools and independent schools, providing these schools aimed at the manifold purpose of educating the student physically, mentally, morally, and spiritually. The true education, she has always taught, should make a well rounded, intelligent Christian, of use to the world, a blessing to humanity. Culture, but not surface culture; science, but not mere theory; morality, but not a mere system of ethics; instruction to do all useful things in the spirit of Christ,—this should be the aim of education. Manual labor is not a curse. Bible principles manifest in the lives of the great prophet Moses, the mighty apostle Paul, and Jesus Christ our Lord, are the ideals set before her hearers and readers.

Eighth, her life was a life of sacrifice. In poverty, in ill health, in sickness herself and with family ill, laboring with her hands in connection with her husband, economizing to barest necessities of existence, ministering to others hope and cheer under greatest discouragement herself, she more than measured the span of her days in arduous self-denial and self-forgetfulness for others' sake. She has given away many times over what would have kept her in ease. Her appeals to others have been to do, do, do, for God and humanity; but in this she has been greatly blessed of God. Coming down to death's door many times, life despaired of by friends, given up to die again and again by physicians, she has been repeatedly and miraculously restored to health.

Mrs. White ceased her work here as she began—poor in this world's goods. Her income from her books—no inconsiderable sum—has been used freely in the support of needy enterprises and needy people. Her heart has always been sympathetic with the suffering and needy, and her own hands, as well as those of her secretaries and helpers, have often ministered to the sick and suffering. She has left no princely fortune. Her estate, "Elmshaven," near St. Helena, and her interest in her books, will be administered by a board of five trustees provided for in her will. The greater part of the profits that may accrue will be used to carry forward the work to which her life was devoted.

She fell asleep at 3:40 P. M., Friday, July 16, 1915, assured that the Master whom she loved and served would soon welcome her to immortal glory at His coming. The life of Mrs. White lives after her. Enemies she has made by her straightforward teaching and reproof. She has been maligned and slandered. Those who know her best, can best judge her life. She was human, subject to all the infirmities and weaknesses of the race; but she found in Christ a precious Saviour and Helper. He called her to do a most unpopular work, and she responded. He has used her mightily. She has truly been a mother in Israel.

Our blessed Lord voiced the calmest judgment of the human heart when He said that a tree is known by its fruits. In the light of this, the life of our sister, and its blessed influence upon all whose lives it has touched, are a witness of her character and work. She "being dead, yet speaketh."

God's Eternal Purpose Cannot Be Overthrown

Attempts Made to Destroy All Righteous Men from the Earth—God's Interposing Hand

By GEORGE W. REASER

This is one of several articles by Elder Reaser on the general theme of the eternal purpose of God concerning this earth and its people. In previous articles, he has shown that it is God's plan to have this earth peopled with righteous men and women; and while the fall of man and his course of sin may delay the divine purpose, yet it cannot overthrow it. Some of the attempts that have been made by Satan to overthrow God's plan are interesting topics for study.

EDITOR.

ALTHOUGH, before the Deluge, the Lord preserved a godly line, a "righteous seed," through whom Christ—the Seed upon whom hope centered for making God's eternal purpose effectual—could eventually make His appearance in the human family, yet not till after the Flood did He organize His people into a government, separate from all other peoples.

THE CALL OF ABRAHAM

Preliminary to the launching of the commonwealth of the godly line, later known as the Hebrew people, or the nation of Israel, was the call of Abraham, after 367 years after the Deluge. Gen. 12: 1-3.

The chief purposes of this organization were, first, to prevent the calamity of the amalgamation of the godly seed with the ungodly, and thus the pollution of the people of God; second, to preserve God's name and His truth in the earth; third, that His people might be a factor in the evangelization of the world; and fourth, that through the godly line, a channel might be provided for the coming of the Deliverer into the human family.

Connected with the call of Abraham was the promise that in him would all the families of the earth be blessed, thus revealing that the thing uppermost in the mind of the Lord was the carrying to completion of His eternal purpose, the filling of the earth with a people all righteous. Gen. 12: 3.

It is manifest to the student of Bible history that when Abraham was called to depart from his kindred, to become the head of Jehovah's nation, the race of Adam was fast drifting into idolatry. So far as the inspired record relates, Abraham and his nephew, Lot, seem to have been the only survivors of the race whose religion was not corrupted with paganism. It was therefore high time that they and their families should be separated from the ungodly line. After the severe test of the faith of Abraham in waiting a full quarter of a century for a son promised by Jehovah, when the son of promise had finally come to manhood, one of the greatest perplexities that confronted Abraham was, to secure for that son a wife as nearly as possible in the godly line. Genesis 24. A similar problem perplexed the next generation (Gen. 26: 34, 35; 27: 46), and the situation was not relieved until there was a larger increase of the godly seed.

PHARAOH SEEKS TO DEFEAT THE ETERNAL PURPOSE

Still following the history of the godly line, we find the second and third generations after Abraham in Egypt. While they were there, Satan made special effort to effect

the amalgamation of the godly line with the ungodly. The decree of Pharaoh that all the male children of the Hebrews should be killed at birth, would soon have compelled the marriage of the daughters of God with the sons of men, if the seed of Abraham was to be preserved. But before this satanic plan for corrupting the godly line could be carried out, Jehovah, to make His eternal purpose carry, raised up a deliverer in the person of Moses, and led His people out of bondage.

In still another way, the godly line had been all but overwhelmed in Egypt. The central object of worship of the Egyptians was the so-called "sacred bull." Israel had been so far swept from their bearings by this false worship, that, even after beholding the mighty miracles by which they had experienced deliverance from Egypt, yet with few exceptions they united in the making and in the worship of a golden calf, the nearest approach to the gods of Egypt that their resources permitted them to create.

Moses had not been swerved from his allegiance to God by the influences of Egypt. Thus one man in the godly line still remained loyal. Knowing that His eternal purpose could only carry through the preservation of the godly seed, yet beholding the defection of His people, Jehovah suggested cutting them off, disinheriting them; declaring that with the one righteous survivor, Moses, He could still carry His eternal purpose to completion. He based His determination so to do, upon the fact of His own existence, as it is recorded, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 12, 21. All but a single individual of His chosen people might fail; but the plan, never. Jehovah cannot be surprised nor His plans defeated. He "worketh all things after the counsel of His own will."

Full seven centuries after the establishment of Israel as a nation, with the kingdom of Assyria dominating the world, and God's people divided into two nations, Assyria's king sent an army and carried away the ten tribes of Israel. This occurred in 721 B. C. 2 Kings 17: 6, 7. Thereafter Israel as a nation is lost to sacred history.



The last photograph of Mrs. White, taken at her home. Some of her secretaries and other helpers standing. Seated, from left to right, Prof. G. A. Grauer, the late Elder O. A. Olsen, Mrs. White, Elder W. C. White, and Prof. M. S. Reppe.

Only a few years after the captivity of Israel, the same world power sent a mighty army to subjugate Judah. The godly line being in Judah, the latter must be preserved in order that the eternal purpose shall carry, by the coming into the world of the Lion of the tribe of Judah. Jehovah declared that for His own sake, He would save Judah. The crisis demanded the intervention of Heaven to avert the overthrow of the godly line. It is written that the angel of the Lord went forth in the camp of the Assyrians, and smote 185,000. 2 Kings. 19: 32-37.

AN UNALTERABLE DECREE REVERSED

Two centuries pass; and under the rule of Medo-Persia, Haman, the prime minister, a deadly foe of the godly line, secured the passing of an "unalterable decree" that all the people of God—then in captivity—should be destroyed in one day. Esther 3: 12-14. Again Heaven intervened to preserve the godly line, and a counter decree resulted not only in the saving of the people of God, but also in the complete overthrow of their enemies. Esther 8, 9.

SATAN DEFEATED IN HIS EFFORT TO DEVOUR THE DELIVERER

Forty centuries of futile effort on the part of Satan to extinguish the godly line, brings us to the birth of the God-man, upon whom is focused the hope of the human family for replenishing the earth. If the great rebel, the author of death, the desolator of the earth, can destroy the Seed of the woman, then he can defeat God's eternal purpose. We find him, therefore, standing before the woman—the godly line—to devour her Child as soon as He is born. Matt. 2: 16 with Rev. 12: 1-4. But the Child was caught up to God and to His throne.

The escape of "the Child" from being devoured by the dragon; His subsequent victory over Satan in temptation; His sinless life; His vicarious death; and, finally, His glorious triumph over the grave, assured beyond question the ultimate success of God's eternal purpose, the replenishing of the earth with a people all righteous.

When this assurance was given, there went up a mighty shout in heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Rev. 12: 10.

THE LION OF THE TRIBE OF JUDAH HATH PREVAILED

Not only did the arches of heaven ring with this joyful chorus, indicating that the angels now had full assurance of the triumph of God's eternal purpose, but "a door was opened in heaven," and to a member of Adam's race the invitation was extended in these words: "Come up hither, and I will show thee things which *must* be hereafter." Rev. 4: 1. Accepting the invitation, John saw a vision of the eternal Father seated upon His throne, holding a book "sealed with seven seals." It is evident, from the context, that in this book was bound up the knowledge of the final destiny of the human family,—the outcome of God's eternal purpose.

A question was then proclaimed in heaven, as to who was worthy to open the book and to loose the seals thereof. To make an impression on the mind of John, for a time no one came forward to open the book. Realizing that the eternal destiny of the race of which John was a representative was bound up in the sealed book, the prophet says that he "wept much."

Who was there in heaven to comfort him? Was an unfallen angel best calculated to offer the comfort?—Not so. When Christ triumphed over death, it was fitting that He demonstrate to the universe His power to accomplish God's eternal purpose, even by wresting from their graves a certain number of those who had, through grace, developed such characters that in the final replenishing of the earth, they might be the subjects of His eternal kingdom. And, too, having Himself taken all the preliminary steps to become the High Priest for the race, and being qualified, by becoming a member

(Continued on page 9)

The Prophet's View of Paganized Christianity

Paganism Absorbed but Not Converted — A Long Prophetic Period — The Two Desolating Powers and Their Work — The Two Hosts

By JEAN VUILLEUMIER

This is the second of some four articles by Mr. Vuilleumier on the prophecy of the eighth chapter of Daniel. The article this week introduces the ecclesiastical power of the papacy, and the article next week will give a further development of the subject.

EDITOR.

THE vision of Daniel 8 reaches down to the end of human history. In verse 25 we read, "He [the Roman horn] shall also stand up against the Prince of princes; but he shall be broken without hand." This latter expression refers to the violent destruction of earthly kingdoms at the coming of the Son of God in glory. See Dan. 2: 44, 45, where similar words are applied to the world. This fact is positively stated by the angel Gabriel when he comes to Daniel to explain the vision: "Understand, O son of man; for the vision belongeth to the time of the end." "I will make thee know what shall be

This is not the only place in prophecy where this fact is presented and this form of symbolism used. In Daniel 2, the whole history of the world from the beginning of the Roman Empire to the end of time is called one kingdom, though a "divided" one. Dan. 2: 40, 41. In Daniel 7, the ten barbarian kingdoms under papal domination are made inseparable parts of the fourth beast, or the Roman Empire. In Revelation 12 also, we see, from the first advent of Christ to His second coming, the whole political and religious history of the world summed up under one single symbol, the great red dragon.

TOOK AN ECCLESIASTICAL FORM

Nor is this fact unnoticed by historians. Says Chateaubriand, in his *Etudes Historiques*: "The Latin-Roman empire had be-

and the Popes," translated from the German of Dr. Karl Brandes by the Rev. W. G. Wiseman, Benziger Brothers, New York, 1868, page 63.

HOW LONG SHALL BE THE VISION?

But there is still another side to this prophetic prism; that is, its chronology, as pointed out by two heavenly beings speaking in the hearing of the prophet, thus showing the intense interest taken by heaven itself in these solemn revelations. This is found in Dan. 8: 13, 14.

The question of the holy one: "How long shall be the vision concerning the continual [the words "burnt offerings" or "sacrifice" are not in the original], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under-foot?"

The answer of the other holy one: "And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed."

Thus by two heavenly students of prophecy, the whole field of the vision is divided among two powers or religions, named "the continual" and "the transgression that maketh desolate"; both are engaged in one and the same enterprise, that is, treading underfoot "both the sanctuary and the host"; and this long, nefarious, heaven-daring campaign, or drama in two acts, is to last 2,300 prophetic days, or as many literal years, according to the prophetic year-day rule. Eze. 4: 4-6.

THE PROPHETIC PERIOD IN FULFILLMENT-

This period, if started in the year 457 B. C.,—for which good reasons will be given later,—would end in 1844.

Let us see now if this bird's-eye view of the vision given by angels is confirmed by human history and chronology, reckoned in round numbers.

- 1. The three world empires embraced in the vision (the Persians, the Greeks, and the Romans), which began 500 B. C., and ended 500 A. D., lasted together 1,000 years
- 2. The barbarian or Latin phase of the Roman Empire, which began in the early part of the sixth century, and ended at the close of the eighteenth century, lasted 1,300 years
- Total 2,300 years

And now, how does the history of the world, from the standpoint of religions, agree with this 2300-year period?

- 1. The paganism of the Persians, the Greeks, and the Romans held sway for nearly 1,000 years
- 2. The papal religion, which ruled the world from the destruction of paganism to 1798, lasted about 1,300 years
- Total 2,300 years

In the rough, then, the vision of Daniel as summed up by the two angels is wonderfully confirmed by history and chronology. We are now prepared to enter into the detailed study of verses 11-13, which deal with the second, and, to us, most interesting phase of the vision.

THE TWO DESOLATIONS AND THE TWO SANCTUARIES

These verses contain a few expressions which must be studied before we can apply them correctly. These are the two desolations, the two sanctuaries, and the two hosts. In order to lay the whole problem before the reader, we will quote Dan. 8: 11-13, with two other passages in the book of Daniel where the same words are used, and evidently the same subject dealt with. We quote from the Revised Version:



"ELMSHAVEN," THE HOME OF MRS. E. G. WHITE, NEAR ST. HELENA, CALIFORNIA

in the latter time of the indignation; for it belongeth to the appointed time of the end." Dan. 8: 17, 19.

WHAT THE LITTLE HORN INCLUDES

From this, the evident conclusion follows that the "little horn, which waxed exceeding great," includes not only the pagan phase of the Roman power, but also its papal phase. In other words, the history of the world, from the days of Cæsar to the end of time, is all embraced under one symbol, compassed in one power. As the God of heaven views human affairs, not only is there a political but also a religious unity between pagan and papal Rome. Therefore the description of the "exceeding great" horn must include the entire history of the papal hierarchy and political supremacy during the Dark Ages and modern times. This conception is the undoubted teaching of the prophecy; and an interpretation which does not recognize it, cannot be correct.

Differences may spring up as to where the dividing line must be drawn between the statements of the prophecy belonging to pagan and those belonging to papal Rome; but the transition, no matter how imperceptible or how sudden, is there somewhere.

come the barbarian-Roman empire. . . . The entire society took an ecclesiastical form; all was governed by the church and for the church, from the nations up to the kings themselves."

"Singular phenomenon!" says M. Guizot, the Protestant prime minister and historian under Napoleon III. "It was at the very time when the empire tottered and disappeared, that the Christian [Catholic] church definitely gathered its fragments and shaped itself. Political unity perished, religious unity appeared."

"As the one [the old Rome] disappears, the other [the new Rome] expands and takes possession of the ground," says a Catholic writer. "Throughout this change, the original idea attaching to Rome as the earth's capital remains unchanged. She does continue to be mistress of a world, but, by the grace of God, mistress no longer of a heathen but of a Christian world. The sway acquired by ancient Rome was but to foreshadow Rome's supernatural destiny in Christendom. The Christian hierarchy is, in all its essentials, of divine origin. But now, in its accidental development it adapted itself to the system of imperial government. The system was ready to hand, practical, efficient, and easily understood by all."—"Rome

Dan. 8: 11: "Yea, it magnified itself, even to the prince of the host; and it took away from him the continual, and the place of his sanctuary was cast down." * We purposely leave out the words "burnt offering," or "sacrifice," after the word "continual," as they are not found in the original.

CAST DOWN THE TRUTH AND PROSPERED

Dan. 8: 12, 13: "And the host [Hebrew, "a host"] was given over to it together with [margin, "against"] the continual through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?"

Dan. 11: 31: "And forces shall stand on his part [or, "troops coming from him shall stand"], and they shall profane the sanctuary, even the fortress, and shall take away the continual, and they shall set up the abomination that maketh desolate."

Dan. 12: 11: "And from the time that the continual shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

THE CONTINUAL AND THE DESOLATING TRANSGRESSION

Four questions are now to be answered:

1. *What relation is there between "the continual" and "the transgression that maketh desolate"?* On this point, we will give U. Smith's grammatical criticism on verse 13: "We have [here] two desolating powers, which for a long period oppress or desolate the church. The Hebrew

hat-tamid *re-hap-pesha* *shomem*
the perpetual and the transgression desolating
or continual

justifies this construction, the last word, *shomem*, 'desolation,' having a common relation to the two preceding nouns, the 'perpetual' and the 'transgression,' which are connected by the conjunction 'and.' Literally, it may be rendered, 'How long the vision [concerning] the continuance and the transgression of desolation?' the word 'desolation' being related to both continuance and transgression, as though it were expressed in full, thus: "The continuance of desolation and the transgression of desolation."—"Thoughts on Daniel," chapter 8.

WHAT ARE THE DESOLATIONS?

2. *What are these two desolations?* On this question, we quote from J. N. Andrews, "The Sanctuary and 2300 Days," second edition, 1872, pages 33-39:

"It is plain that the sanctuary and the host were to be trodden underfoot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another; namely, that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. . . .

"It needs no argument to prove that the two grand forms of opposition by which Satan has desolated the church and trodden underfoot the sanctuary of the living God, are none other than paganism and popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that

it took the name of 'popery,' had been the daily, or, as Professor Whiting renders it, 'the continual' desolation, by which Satan had stood up against the cause of Jehovah. And indeed, in its priests, its altars, and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship. When the Christian form of worship took the place of the Levitical, a change in Satan's form of opposition and counterfeit worship became necessary, if he would successfully oppose the worship of the great God. . . . Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests, and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statue of Jupiter readily changed to that of Peter, the prince of the apostles; and the pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolator of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod underfoot the true temple

trous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isa. 16: 12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12: 27, 31-33), was called his sanctuary. Amos 7: 13, margin. And the places in which idolatrous Israel, the ten tribes, worshiped, are called sanctuaries. Amos 7: 9. The same is true of idolatrous Tyre. Eze. 28: 18."

Note the following from a Catholic writer: "The particular motive which induced Constantine to give up Rome as the capital of the empire, and transfer his court to Byzantium, has never transpired. No historian informs us what it was. The feeling at the time grew general that the sway of the Cæsars at Rome had come to an end; and perhaps this, and the knowledge Constantine had that the spiritual empire whose prince he had recognized in Pope Sylvester, should far outstretch and overshadow the temporal, moved him to the step. At any rate, the finger of God [or some occult power.—J. V.] is clearly discernible in the event."—Dr. Karl Brandes.



Vault in the Office of Mrs. E. G. White, Where Her Many Treasured Manuscripts Are Kept

of Jehovah, and Him who is its minister, Jesus Christ.

"From a religious point of view, says U. Smith, the world has presented only these two phases of opposition against the Lord's work in the earth. Hence although three earthly governments are introduced in the prophecy as oppressors of the church, they are here ranged under two heads; 'the daily' and the 'transgression of desolation.' Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan. These all were embraced in the 'daily.' Then comes the papal form,—the 'transgression of desolation.'"

THE TWO OPPOSING SANCTUARIES

3. *What are the two opposing sanctuaries?* Says J. N. Andrews, in the work previously quoted: "They are as follows: First, the sanctuary of the daily desolation. Verses 11; 11: 31. Second, the sanctuary which the daily and the transgression of desolation were to tread underfoot. Verses 13, 14. The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts. The one is the dwelling place of 'all the gods'; the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idola-

THE TWO HOSTS

4. *What are the two hosts in Dan. 8: 9-13?* "The one," says J. N. Andrews, "is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth. Verse 12. This host is mentioned in Dan. 11: 31. By this host, the sanctuary of the daily desolation, and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary. The other host is 'the host of heaven.' Verse 10. Michael is the Prince of this host. Dan. 10: 21."

We have seen that soon after the conversion, so called, of Constantine to Christianity, the majority of the population of the empire changed religion with him. Paganism, the "continual" or "daily," found itself in the minority, and had to face the same persecution it had inflicted upon Christianity when it was in power. It was abolished by law, its temples were destroyed, and its practice forbidden under severe penalty, including death. The facts will be brought out further on, as we come to treat the question of persecution under papal rule. And it was the power of the Roman Empire itself that was used

* The active sentence, "And it took away from him the continual," can also be translated in the passive form, "And the continual was taken away from him," according as one follows the vowelless text called by scholars the kethib, or the Masoretic, official text, called here. The vowelless text gives the active form, while the Masoretic text gives the passive form. The Authorized Version has the passive form in the text, and the active form in the margin; while the Revised Version gives the active form in the text, and the passive in the margin.

against the old pagan religion. "Forces" or "troops coming from *him* shall stand," says Dan. 11:31, "and shall take away the continual, and they shall set up the abomination that maketh desolate." But this opposition, this power of the state, this "host," or these "forces" or "troops" wielded by the "Christian emperors," were instigated and guided by the popes.

Now we are ready to sum up the whole question: One horn, one power which reaches to the time of the end, but under two separate forms of worship, two desolations treading underfoot the sanctuary and the host of the saints. How did the change come about? It must have been imperceptible and stealthy, until the new form was the stronger; then it rudely crushed the other out. Let us stop a moment to see how insidiously the change was brought about. Says the author of *Great Controversy*:

PAGANISM STEALS IN

"Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased,

and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked in a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror."—Pages 49, 50.

"Entire populations," says a Catholic historian, "which, notwithstanding their abjuration, were pagan in their modes of life, their tastes, their prejudices, and their ignorance, . . . passed under the Christian banners, but they did so, taking with them their baggage of senseless beliefs and superstitious practices. Christianity adopted a part of the ancient cult."—A. Beugnot, "Destruction of Paganism," volume 2, pages 264-266.

And now that this mysterious, marvelous transition from paganism to Romanism has been consummated exactly as foretold, we are ready to look at the "exceeding great" horn in its second phase, or under its new garb.

Oriental Religions Coming West

*Vedantic Philosophy and Theosophy Invade England and Germany—
"The Next Incarnation of God"*

By GEORGE F. ENOCH

AS a fulfillment of the prophecy of Isa. 2:6, that the church would be "replenished from the East," we called attention last week to the introduction of the Vedantic philosophy of India in the West. For centuries—we had almost said, millenniums—the brightest intellects of India had grappled with the problem of existence, passing their philosophy in a connected line from generation to generation with a continuity impossible in any other country. The system of philosophy developed in this great search has never been equaled by any other non-Christian people, and now is seriously challenging our attention. We wish to trace briefly, in this article, its introduction to the West, and give a glimpse of its far-reaching influence.

CAPTURING THE CULTURED WEST

The first beginnings of its influence can be traced back to Greek thought and Roman culture. But that side of the discussion does not concern us to-day. In modern times, its influence first began to be felt in the study of Sanskrit literature, first by such men as Sir William Jones and Henry Colebrooke, British officials in India, and later by such as Schlegel, Bopp, Lassen, Roth, Max Müller, and others in Germany and England.

Men like Max Müller, and Schopenhauer, and other German philosophers, have represented it in such an attractive light that much enthusiasm is felt in its behalf throughout intellectual Germany. Professor Deussen, of Kiel, is an ardent disciple, saying that the Vedanta is "the key to all religions, the lamp by which all can be studied." This influence has so profoundly affected Germany that any one comparing the philosophy of her leading school of thinkers with the ancient faith of India, can but be struck with their identity. It is in such soil as this that "higher criticism" has found its most flourishing growth; and I have no doubt but the progress of this specious reasoning, which is undermining the authority of the word of

God, has its explanation in the acceptance of these replenishings from the East.

Another striking invasion of the West by the Vedantic philosophy of the East, is theosophy. The Theosophical Society was founded about 1875, by Colonel Olcott, who was later joined by Madam Blavatsky. Branches were formed in England and America, and in India itself. Mrs. Besant has succeeded to the leadership of the society, and has boldly established her headquarters in India, frankly stating her religion to be but a manifestation of Hinduism. Her zeal and eloquence have given her a very strong foothold in India.

"THE NEXT INCARNATION OF GOD"

Only last year, one of the most peculiar cases ever conducted in a modern court of law, came up for hearing in the Madras Court. A Hindu father sued to recover the custody of his two sons, who had been placed in Mrs. Besant's charge. One of these lads had been declared by Mrs. Besant to be the next "avatar," or incarnation of God. The resultant adoration was ruining the character of the boy. Mr. Leadbetter, an ardent theosophist, had immediate charge of the lads; and a further charge was brought that he was teaching them certain sexual principles that were subversive of morality, and that the theosophists were not morally fit to have charge of the boys. The father won the suit; but in the meantime, Mrs. Besant had sent the boys from the country, and she carried the resulting contempt of court proceedings to the Privy Council in England, delaying matters until the boy came of age and could legally choose for himself.

Both Mrs. Besant and Mr. Leadbetter swore that they could leave the body at will, and hold communion with spirits from other worlds and with the dead.

While antichristian in principle, theosophy professes a certain reverence for Christ. The image of Christ in brass is said to be found alongside that of Krishna in the rooms

of the students at the Central College, Benares, the leading school of theosophy in India.

Next week we will study another phase of the invasion of the West by the Vedantic philosophy.

The Church of the Living God

By CLARENCE SANTEE

"I AM married unto you." Jer. 3:14. After marriage, the wife is expected to share the home of her husband. When this is not intended, something is wrong. The house of God is His church. Paul, in 1 Tim. 3:15, makes plain this relation: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

REGULATIONS IN THE CHURCH

"That thou mayest know how *thou oughtest to behave thyself* in the house of God." From this we can see that there must be regulations and order in His church. In another part of the chapter, the apostle points out those who should be selected to fill the offices of a well conducted church. He mentions the bishops, or elders (see Titus 1:5, 7), and the deacons. 1 Tim. 3:1-14. In this fifteenth verse, one of the characteristics of the true church is made prominent. God says it is "the pillar and ground of the truth." A pillar supports or upholds. His church will be the pillar in the earth, to support or lift up His truth.

The question, then, is one of deep importance, What is "the truth"? Christ said, "Sanctify them through Thy truth: Thy word is truth." John 17:17. It seems plain from this that the true church will uphold the word of God. Again He says, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142. This verse brings further test of the true church of Christ: first, belief in the word of God; second, a firm acceptance of the law of God.

THE PATH MADE BY CHRIST

Christ said, "I have kept My Father's commandments." John 15:10. And being the representative head of His church (Eph. 5:23), He has left us an example, that we should follow His steps. 1 Peter 2:21. No man can follow the steps of another by taking a different way. Christ made but one path in this life, and that was a commandment-keeping path.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. The path the Saviour made is definite and plain, and every person can for himself decide whether he is doing as the Saviour did. There is no other life given as our example, and there are no other "steps" that lead from earth to heaven.

"How thou oughtest to behave thyself in the house of God, which is the church of the living God." 1 Tim. 3:15. There is much in the daily life of the church member. It may be "a light that shineth in a dark place," or it may be an inconsistent life, that will prove a stumblingblock to those who are wandering in the darkness, yet who are honestly searching for light.

While it is a blessed privilege to be a Christian, yet if rightly understood, it is a great matter to be a Christian. There are many in our churches to-day, who live a fairly good life in a general way, yet who cannot say, from the heart, that they *know* acceptance with God. In the final day, when the accounts are unveiled, many will be found naming the name of the Lord, who are self-condemned because of known sins that they were unwilling to surrender.

VICTORY THROUGH SURRENDER

When a person is *truly willing* to surrender a self-indulgence, God cannot fail to give the victory in its removal. We may at times hope that we are willing, *believe* that we are willing, or will be; but when the test comes, we reveal the fact that we are not yet willing. We take the half relinquished offering back from the hand of the priest, and he cannot lay it on the altar. We turn away, and the weakness of doubt and self-condemnation takes away all that otherwise would be filled with courage and joy. My friend, if you have not thought of this, please analyze your feelings when that temptation again comes to you.

God has said, "Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:2. A true child of God will be as faithful when with worldlings, when in his own home, or when alone, as when he is with the members of the church. In eating or drinking, in conversation or business, he will be a representative of the light the Saviour has given him.

CONSECRATION MAKES NO RESERVE

The person who is constantly seeking excuses for some deviation from the light given, betrays the fact that the yoke of Christ is a yoke of bondage, and that his heart is still in the possession of another master. Entire consecration lays all upon the altar, and makes no reserve.

Jacob said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." Gen. 28:20, 21.

It took him twenty years to learn the lesson of implicit trust, with no added conditions of raiment, bread, or even life itself. In the night of wrestling, the victory was gained, and God gave him a new name, and with it a place was given him among the conquerors through faith. Gen. 32:24-28; Heb. 11:21. Complete surrender reserves nothing. It will say, "Though He slay me, yet will I trust in Him." Job 13:15.

UNCONDITIONAL SURRENDER

A surrender that makes one reserve, betrays the fact that nothing has been surrendered; because when a man claims the right to reserve at all, he claims for himself the power to decide the extent of that reserve, whether all or part, and God's claim is made second to man's judgment in the matter.

This places man's ownership first, and God's second. But since man has sold himself to the author of sin (Rom. 6:16), so long as he has not placed his all in the hands of the Saviour, but has made his own claims first, his reserve is in the interests of his master, for whom the reserve has been made. Every reserve made, when confronted with a requirement of God, is in opposition to that requirement, and hence can be only in the interests of that being who has set his lost life in opposition to that of the Ruler of heaven. As God accepts no divided heart, *all* is left in the hands of the old master, and the bands of slavery are not broken. 2 Peter 2:19.

Christ said, "The prince of this world cometh, and hath nothing in Me." John 14:30. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Matt. 12:33.

The only way, the way of success, the "way of life," is in a complete, an unconditional surrender, enduring as "seeing Him who is invisible," having Him as a constant companion, doing nothing but that which one would be willing for the recording angel to record in the books of heaven, and standing true, though standing alone.

God's Eternal Purpose Cannot Be Overthrown

(Continued from page 5)

of our human family, by sinless character, and by the offering of Himself as an all-sufficient sacrifice for sinful men, to begin His work as our great High Priest in the sanctuary in heaven, He needed, apparently, the same number of men to cooperate in the sanctuary service above as officiated in the same service on earth.

One of these, better calculated than an angel for the purpose, came to John, saying: "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

THE SONG OF TRIUMPH

The One mentioned as "the Lion of the tribe of Judah" was Christ. Thus introduced, He came forward and took the book, preparatory to breaking the seals. At once "a new song" was raised by those who had been rescued from their graves, ascribing all worthiness to the One who had redeemed them by His blood. Please note that one strain in the song was, that we are not only kings and priests to our God *now*, but "we shall reign on the earth." Rev. 5:1-10. In this last statement we have an expression of the full confidence of the representatives of our human family now in heaven, that God's eternal purpose for our world—its replenishing with the sinless and deathless survivors of Adam's race—will be accomplished by "the Seed of the woman," upon whom help was laid when Adam defaulted.

Note again the words, "The Lion of the tribe of Judah . . . hath prevailed to open the book." Over what *must* He prevail to assure the success of God's eternal purpose?—Over "the gates of hell," or the grave. Christ declared to Peter that upon the eternal rock, the sure foundation, that He was the Son of the living God, He would build His church, and the gates of hell, the grave, should not prevail against it. The final proof that He was the Son of the living God was the creative act of His resurrection from the dead; as it is written, "Declared to be the Son of God with power, . . . by the resurrection from the dead." Rom. 1:4. In giving His commission to John to write the book of Revelation, He declares, "I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death"—the power to unlock. Rev. 1:18.

We now see the force of the expression, "The Lion of the tribe of Judah . . . hath prevailed to open the book." The opening of the seals reveals the outcome of God's eternal purpose. John supplies the prophetic description of the children of Adam whose character development entitles them to places in Jehovah's completed purpose. He says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb; . . . and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

Possibly the reader has never considered that after the coming of Christ into the world, by the conquest of the cross the gospel work by which God's eternal purpose must be accomplished, received so much impetus, obtained such a strong foothold in the earth, that the utter extinction of the godly line by the forces of evil never reached such a danger point, the completion of the eternal purpose never was in such a crisis, that Jehovah was compelled to perform a "strange act" in sweeping away the ungodly as in the former dispensation.

To defeat the eternal purpose, Satan per-

sistently refuses to release from the grave those who have fallen asleep in Jesus—the godly line, cut down by the hand of death. Isa. 14:17, margin; Jude 9. But by virtue of the prospective triumph of Jesus over the grave that the eternal purpose might carry, we find the prophetic announcement, "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, . . . and shall put My Spirit in you, and ye shall live, and I shall place you in your own land." Eze. 37:12-14. See also Rev. 1:18.

ATTEMPTED EXTINCTION OF THE GODLY LINE THWARTED

Following the history of the godly line down the stream of time, as prophetically foretold, we discover the righteous seed during the "Dark Ages," desolated by the persecution of that great apostate church styled "the woman drunken with the blood of the saints." Rev. 17:6. But as in ages past, even so now, the omnipotent hand of God is over His own, to save them from destruction. Descriptive of the divine protection provided at that time are the words of Jesus: "Then shall be great tribulation. . . . And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22. The "elect" are the godly line. For their sake, Heaven interposed, and stayed the hand of "the woman drunken with the blood of the saints."

It would be difficult to find uninspired language more beautifully expressive of God's watchcare over His people for the completion of His eternal purpose, than the following well-known lines from the pen of James Russell Lowell:

"Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future;
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

God's Eternal Purpose

GOD formed this earth to be inhabited by holy beings. Isa. 45:18; Eph. 1:4, 5. There was no death in the plan. Eze. 18:32. But the eternal purpose has been delayed by sin. Rom. 5:12. God is not a changeable being (Mal. 3:6); and what He purposed, will be accomplished.

That which was seemingly thwarted by Satan will be consummated through Christ. Eph. 1:10. Predestination is taught in God's word, but the *holy* only are predestinated. "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. It is for man to choose life or death. Deut. 30:19. All may be holy who will; for "whosoever will," may come and partake of "the water of life freely." Rev. 22:17.

Man's destiny is in his own hands. It is for him to place his life in the hands of the Crucified One. Christ will accomplish for the humble, penitent sinner that which he never could work out for himself—salvation from sin. Christ shall "see of the travail of His soul, and shall be satisfied." He shall "justify *many*;" for He shall bear their iniquities." Isa. 53:11. He has predestinated the "many," and for them His eternal purpose will be accomplished. By complying with the conditions, we may become a part of the "*many*." Christ said, "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John 6:39.

God has given to Christ all who choose to accept His salvation. The earth will yet be inhabited by holy beings, even by those who comply with the conditions of the plan.

ELIZA H. MORTON.

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L. A. REED, ASSOCIATE

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OPEN DOORS IN THE ORIENT

Two Important Centers of Activity—Urgent Calls to the Home Land—
How Australia Will Help

MANILA and Hongkong are two great cities of the far East, lying about 700 miles apart, each containing a population of about 300,000 inhabitants. The first is the capital of the Philippines, an old city, parts of which have changed but little for hundreds of years, while other parts, built since American occupation, are new and beautiful.

Hongkong is a modern city, dating from a treaty made between Great Britain and China in 1841. The city is one of the beauty spots of the world, and one of England's most strongly fortified points, being a great strategic center.

TEEMING WITH SHIPPING

The harbors of both Hongkong and Manila teem with shipping, especially Hongkong, and great steamships to all parts of the world visit these places. Both these cities are also becoming important centers in connection with the great world message.

Manila has already a large congregation of native Sabbath keepers, and among them many of the very brightest of young people, who are entering the gospel work as evangelists and colporteurs. Besides working for the 8,000,000 of Filipinos, some of these workers will become missionaries to the great Malay Archipelago, to which people the Filipinos are akin.

Hongkong also is no doubt destined to become a great center for our work. It is the gateway to the interior of southern China, and is a recognized center of shipping for all parts of the East. Some workers have been located in this city, and already we have a small company of native believers.

THE DIFFICULTIES AND THE PLANS

The missionaries who labor among the many millions of this great Eastern field carry a mighty burden on their hearts. The peoples among whom they toil are hidden behind an almost impenetrable caste, or are wedded to religions utterly hostile to Christianity, and in other places, are among tribes sunken in superstitions and vice. To add to the task, hundreds of difficult languages and dialects threaten to baffle the missionary in his endeavors to reach the people. If ever there were strong walls and fortifications piled up by the enemy, against which we need a concentration of strong equipment with zealous and wise counsel, it is certainly here in the East. As far as openings are concerned, there are many. Doors of opportunity are swung clear back on their hinges, bidding us enter. This is not our difficulty, but rather that our facilities and equipment are so meager, and our forces so inadequate.

The writer, with Pastor J. M. Johanson, was called to the East to meet Pastors A. G. Daniells, R. C. Porter, and H. R. Salisbury, to counsel over the work in this great field. As a result of our meeting, it was felt that there should be:

1. A more effective organization of the work in this great field, binding the countries together, and giving closer supervision, and thus a stronger administration.
2. More workers to fill the many calls and to occupy important strategic points; and —
3. Better equipment in the way of training schools, so as to fit natives quickly as evangelists and colporteurs.

THE BRIGHT YOUNG MEN AND WOMEN

In Manila, as mentioned before, there are numbers of bright young men and women. After even a meager training, some are doing well as evangelists and colporteurs. Such a course among a naturally independent class of natives is attended with danger. A substantial training should be given, that these young people may become thoroughly grounded in the message, and in the plan and methods of our work. This calls for a training school, and so it was decided to ask our brethren in America to furnish \$10,000 toward this enterprise.

In Manila there is a large and growing congregation of loyal members. The interest to hear the message is excellent. At the time of our visit, a tent meeting had been in progress four months, with good success, and still hundreds were attending.

A church building is an urgent need. The native brethren will help to the extent of their ability; but in a city of such im-



NATIVES OF THE PHILIPPINES

portance, where general meetings must frequently be held, and where the work will undoubtedly grow, we should erect a church of credit to the cause, and of such size as will meet the growing needs. A considerable sum is already in hand, but a further modest sum of \$4,000 is asked for. Australasia is requested to furnish this.

PRINTING IN MANILA

In Manila also they are printing our books in the vernaculars, in a building 21 by 24 feet, formerly used as a stable for horses, the timber of which is rapidly being eaten down by white ants. Then the printing of subscription books is done on a small job press, two pages at an impression. To cope with the work, the press is kept running in shifts, from 5 A. M. to 10 P. M. The binding is done in the open basement of the mission home, where dust and rain play havoc in turn with the stock. It was therefore decided to ask our brethren in America to furnish \$10,000 to build and equip a suitable printing office, and Australasia is asked to furnish a qualified printer.

AUSTRALIA FIRST IN THE FIELD

The first workers to the Philippines were sent out by the Australasian Union Conference, and it will come as a matter of great encouragement to them that their sacrifices have not been in vain. The work is very interesting, and the outlook most hopeful. Young native evangelists are meeting with good success, and churches are being raised up. Native colporteurs also are meeting with phenomenal success with our books printed on our little press, under such difficult circumstances.

But Australasia is called upon to do more, for she lies adjacent to the great Asiatic field, and naturally becomes a base

of supplies. God has blessed Australia and New Zealand with a fine army of intelligent young people. Besides the South Pacific islands, China, India, and Malaysia will always appeal to a large number of our students and young workers in Australasia. We must let them occupy the fields God calls them to, and help them get there. And not only are we to help with men, but we must join with America and do our part in furnishing means.

WILL THE MEN AND THE MEANS BE SUPPLIED?

From Japan, China, India, and Malaysia sounds the Macedonian cry to the home lands. America and Australasia must bear even heavier burdens. Already many of the conferences have given their apportioned fifteen cents weekly a member to missions, but the sums raised are inadequate. What shall be done? Will the work break down at such an opportune time for advancement? There must be funds somewhere among God's people, or the calls would not be so many and so pressing.

As these calls from the foreign field increase, the church, obedient to the Master's word, must pray to the Lord of the harvest to send forth laborers into the harvest; and by the law of consistency, God must give the means to His church to meet the emergency. Therefore as the needs increase, God will increase the abilities of His people in proportion.

Now is the time to work in the far East. The doors are open, and many of the people are willing and ready, and now is a time of comparative peace throughout this part of the world. It will not always be so. There are ominous clouds that threaten us; and we should be wise, and work quickly, while we have the opportunity the present affords. As another has said, "Time has brought forth two giants, opportunity and responsibility." A great door of missionary opportunity is opened to us, but with the opportunity comes the solemn responsibility.

May the burden rest heavy upon all our hearts; and while we pray to God to send forth laborers to the ripening fields, let us trust Him to give us the ability to render the financial help the times demand.

J. E. F.

WHO CHANGED THE SABBATH?

The Facts upon Which the Day Rests—They Are Indelibly Embedded in the Past—How Can They Be Changed?

WHEN the claims of the law are presented, and it is seen that the seventh day is the Sabbath of the Lord, and that another day, which the Lord has never commanded to be the Sabbath, has taken its place in the practices of the religious people of the land, the question is frequently asked, "Who changed the Sabbath?"

CANNOT BE CHANGED

In reply to this question, we would call attention to the fact that the Sabbath has never been changed. It is something that cannot be changed. No man or combination of men, no synod or ecclesiastical council of this or any other century, could change the Sabbath, or in any way abridge its divine claims upon us.

The Sabbath is a memorial of creation. It was made at the close of creation's week. God rested, blessed the day, and sanctified it. It is God's rest day.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

FOUNDED ON THE ACTS OF GOD

In this scripture is set before us the institution of the Sabbath. The Sabbath rests on the acts of God in connection with creation. Certain facts make it the Sabbath, and facts cannot possibly be changed. The facts of creation are just as true to-day as they were when the Sabbath was instituted. It is just as true to-day that God rested on the seventh day,

and blessed and sanctified it, as at creation; and so long as these facts remain facts, so long does the seventh-day Sabbath remain the Sabbath.

Through all the ages of eternity, it will be true that the Lord created the world in six days, and rested on the seventh. Therefore the seventh day will remain the Sabbath throughout eternity, and be kept by the redeemed hosts.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

CHANGING YOUR BIRTHDAY

Suppose, for illustration, that you were born on the seventh day of the month, but should desire to change the date of your birth from the seventh day of the month to the first day of the month. You conclude it would be more convenient for you to have your birthday celebrated on the first day of the month than on the seventh. How would you go about it to make this change? How could you change your birthday? You might erase the record of your birth in the old family Bible, and substitute instead of the seventh day the first day of the month; but this would not change the fact that you were born on the seventh day of the month, and this day would still remain your birthday.

The state legislature might meet and pass a bill, stating that the first day of the month was your birthday; but this could in no way alter the fact that you were born on the seventh day of the month, and this date, regardless of the action of the state legislature, would still remain your birthday. You could not possibly change the date of your birth, except by being blotted out of existence, and being born again on another day, if such a thing were possible.

CREATION MUST BE DONE OVER AGAIN

The same is true in regard to the Sabbath. The only way the Sabbath could be changed from the seventh to the first day of the week would be for the Creator to blot out the world that He has made, and in bringing it again into existence, rest on some other day than the seventh, and thus make this His rest day. And even then, the fact would still remain that once God had made a world, that He did work six days, that He did bless and sanctify the seventh day; and as these facts still remain, it would still be true that the seventh day was God's rest day.

THE FACTS ARE ETERNALLY UNCHANGEABLE

The facts upon which the Sabbath rests are eternal facts; and as they are eternal, the Sabbath itself is eternal, unchangeable, and can never be abrogated. Men speak learnedly about abolishing the Sabbath; but they can never abolish the Sabbath until they abolish the facts upon which it rests, and this, as has been seen, is an impossibility.

It remains a fact, therefore, that "the seventh day is the Sabbath of the Lord thy God." In it man is not to work, but rest, and remember the Creator as one who creates not only worlds, but creates us anew in Himself, makes us new creatures in Christ Jesus. The Sabbath thus stands as a memorial not only of creation, but of redemption, which is in fact a new creation.

G. B. T.

A SPECTACLE TO THE WORLD

THE apostle speaks of a certain class who are made a spectacle to the world, and to angels. 1 Cor. 4: 9. The marginal rendering of this word "spectacle" is "theater." Thus the Christian is represented as an actor on the stage of life.

A theater is a place where performers personate various characters of history or of fiction. To do this properly, actors must not only dress after the fashion of the ones to be represented, but also imitate their speech and bearing. To fail in any one of these, brings discredit to the actor.

There must be certain humiliation when one fails to meet the approval of human auditors. But in the case under consideration, not only the world, but heavenly angels, are attendants as interested judges of the performance, because their beloved Master is held forth for the benefit of a lost world. If He is fitly represented, His very life, in detail, must be revealed in the actor's mortal flesh. 2 Cor. 4: 11. Not only this, but the dying of the Lord Jesus, with its soul agony for the lost, will be seen in the daily deportment. Verse 10.

TO ACT THE DIVINE

It must be conceded that a preparation for such an achievement requires more than ordinary effort. One must be lifted above the merely human to act the divine. He who has been born in, and actually borne the image of, the earthly, must be brought to "bear the image of the heavenly" before being capable of acting the life of the heavenly Sacrifice. 1 Cor. 15: 49. This will mean to let the human nature give way to, and be supplanted by, the divine. 2 Peter 1: 3, 4.

This transformation is the personal unfolding of that great mystery of God's fleshly indwelling. One of the purposes of Christ in coming to earth as God in the flesh, was to show what man was by creation, and what God designs him to be by redemption. We know that man's flesh was made from the "dust of the ground," but that his perfect being was accomplished by the life of God breathed into his body. Gen. 2: 7. It was thus that he became "a living soul," and was accounted as being in the image of God. But through sin, his Godlikeness departed, leaving him subject to every device of the wicked one.

The promise of the God-man was, that whosoever would believe in Him should be endowed with "everlasting life." John

5: 24. This return of God's everlasting life to the reclaimed one, is really God returning to make His abode again in the flesh (John 14: 23; 2 Cor. 4: 11), and so living within him, to be his defense against attacks of the evil one.

CAME IN THE LIKENESS OF SINFUL MEN

To secure this infinite boon for the downtrodden and lost, God permitted His only-begotten Son to take upon Himself the "likeness of sinful flesh" (Rom. 8: 3), and then "laid on Him the iniquity of us all." Isa. 53: 6. Under this condition, one cannot wonder why He groaned in Gethsemane, and pleaded for the cup to pass. Not only was He bearing to death the load of one vile sinner's iniquity, but He was carrying the broken vows, the heated passions, the dire unbelief, and the neglected opportunities, of earth's untold millions. He never could have borne all this had not an angel from heaven appeared to strengthen Him for the ordeal.

In fact, everything possible to secure man's release from sinful bondage was done. We do indeed have forgiveness and redemption through Christ, equal to the riches of God's grace. And He has adapted His power of mind to make known to sin-darkened intellects the mystery of His will, to carry out His eternal purpose toward fallen humanity. Eph. 1: 7-9.

So one need not preach, or himself act in the great drama; because the same God who commanded light to shine out of darkness, has ordered the light to shine in men's hearts, that the light of the knowledge of God's glory may be theirs. This is an infinite treasure of stored wealth committed to "earthen vessels," that the excellency may be of God, and not of humanity. It is thus that one becomes Heaven's ambassador, and a true actor on life's stage.

J. O. C.

QUESTION CORNER

CONDUCTED BY MILTON C. WILCOX
MOUNTAIN VIEW, CALIFORNIA

NOTE.—This department is for the purpose of helping Bible students. Answers must of necessity be brief, often only suggestive, never exhaustive, never infallible only as they agree with the infallible Word. Such questions only will be answered as seem to the editors to minister to the mission of the paper. Questions of the same import cannot be answered repeatedly in the same volume. Name and address must be given, not for publication, but as evidence of good faith and to insure reply by letter if thought best. It is well always to inclose stamp, not stamped envelope, unless answer is desired by letter alone.

157—"WHERE THEIR WORM DIETH NOT"

Please explain Mark 9: 43, 44.

A. E. R. and J. W. C.

These verses contain expressions that are repeated several times in the last part of Mark 9. The question especially is over the expression, "the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." The term "hell" in this passage comes from the Hebrew word meaning Valley of Hinnom. In the Greek it is *Gehenna*. The Valley of Hinnom was a valley just outside of Jerusalem where all of the offal of the city was cast. We could understand what a fearful place this would make of that small valley. Worms were continually preying upon this mass of filth. Many dead bodies of beasts were there. What the worms did not consume, constant fires were kept burning to destroy. This was done to avert pestilence.

The valley became therefore a symbol of complete and utter destruction—not of continual torment; for whatever was cast into that valley, if it was not eaten by the worms, was destroyed by fire. God uses that as a symbol of the punishment of the wicked. It does not mean that worms will prey upon the wicked men to all eternity, and that fire will burn them to all eternity. It does indicate that when the time comes for the punishment of those who have rejected every offer of mercy, there will be utter destruction of the wicked. This is what is taught in Isa. 66: 24. It declares that in the great day of Judgment, so graphically set forth in the twentieth chapter of the Revelation, the children of God shall look upon the carcasses of the men that have transgressed against God—not upon the living bodies of these men, but the dead carcasses. There we are told: "Their worm shall not die, neither shall their fire be quenched;

and they shall be an abhorring unto all flesh." The thought is that neither one of these destructive agencies will cease its work until the thing upon which they preyed is destroyed.

So again in Isa. 51: 6, we read that the earth shall wax old like a garment, and they that dwell therein shall die in like manner; and in verse 8, "For the moth shall eat them up like a garment, and the worm shall eat them like wool." That is, it is utter destruction.

The same figure is used in the third chapter of Matthew concerning the wicked. Speaking of our Lord it says, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire"—that is, fire that will not be quenched until it has done its work.

Another illustration of that is found in a comparison between Jer. 17: 27 and 2 Chron. 36: 19, 21. Jeremiah declared that if the children of Israel would not keep God's Sabbath, and obey Him, Jerusalem would be destroyed. "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Now what was the result of that fire? We are told in 2 Chron. 36: 19, 21: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. . . . To fulfill the word of the Lord by the mouth of Jeremiah."

The unquenchable fire burned up the thing that was cast into it.

There are many other passages, but we refer to two others. First, there is a very strong expression in Jude 7, which declares that Sodom and Gomorrha "are set forth for an example, suffering the vengeance of eternal fire." Peter tells us just what this fire did: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making

them an ensample unto those that after should live ungodly." 2 Peter 2: 6.

These texts clearly show that the undying worm and the unquenchable fire of Mark mean absolute and utter destruction of the wicked; and so Malachi declares: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." God does not present before us an eternal life in misery, but utter destruction.

158—WHAT WAS IN THE ARK, 1 Kings 8: 9, 21?

Verse 9 says that "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt;" and verse 21 says, "I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." Does this mean that the Ten Commandments were the covenant which the Lord made with the fathers?

A SUBSCRIBER.

No, it does not mean that the Ten Commandments are the covenant made with Israel. A covenant made with one is a mutual agreement, and there is nothing in the Ten Commandments that is of the nature of a mutual agreement. They were the basis of that agreement, but they were not the agreement itself. In the fourth chapter of Deuteronomy, the Ten Commandments are called the covenant which God commanded, not the covenant which He made with any one.

It will be clearly seen that there is no contradiction or confusion in these scriptures if we will allow the "wherein" to apply not to the ark, but to "the place." That is, the ark was in the same place where the covenant of the Lord was which He made with the fathers.

159—THE TIMES OF THE GENTILES

When will the times of the gentiles be fulfilled? Luke 21: 24. INQUIRER.

They will be fulfilled when probation closes, and God gathers home His people to Himself.

Gossip Mongers at Their Trade

They Work on a Very Low Level—They Cultivate Mental Cheapness—Their Destructive Influence in the Home, Especially upon the Children

By MARY ALICE HARE LOPER, M. S.

HAVE you an individual in your neighborhood whom you have heard styled "a regular gossip"? If so, you doubtless are familiar with the reason for the application of the epithet, and can vouch for the unpleasant experiences suffered by others as the result of such a busy but useless life.

AS OLD AS SIN

The tendency to gossip is as old as sin itself, and has lost none of its virulence through all the ages. Old Testament writers, as well as those of the New Testament, were well acquainted with the results of this besetting sin. Job, David, Solomon, Paul, Timothy, and James have written very emphatically against evil speaking, and in many places in the Bible it is pointed out as worthy of special condemnation.

Gossip is not confined to the criminal classes, where it fittingly belongs, but is so widespread that it is found even among church members. In fact, even the modern benevolent and social societies of the church have sometimes been termed gossip societies, and perhaps not without some shadow of reason.

There were gossipers among the high-church people of Jerusalem in the time of Christ. The spirit manifested by the scribes and the Pharisees when they told Jesus that a certain woman had done thus and so, and that according to the law of Moses she should be put to death, was the real gossip spirit, which finds expression in the words, "I am holier than thou."

Jesus forever placed the ban upon the great sin of gossip when He said to those scribes and Pharisees, "He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." This is what Jesus says to every one who is the target of the gossipers to-day.

SEPARATES CHIEF FRIENDS

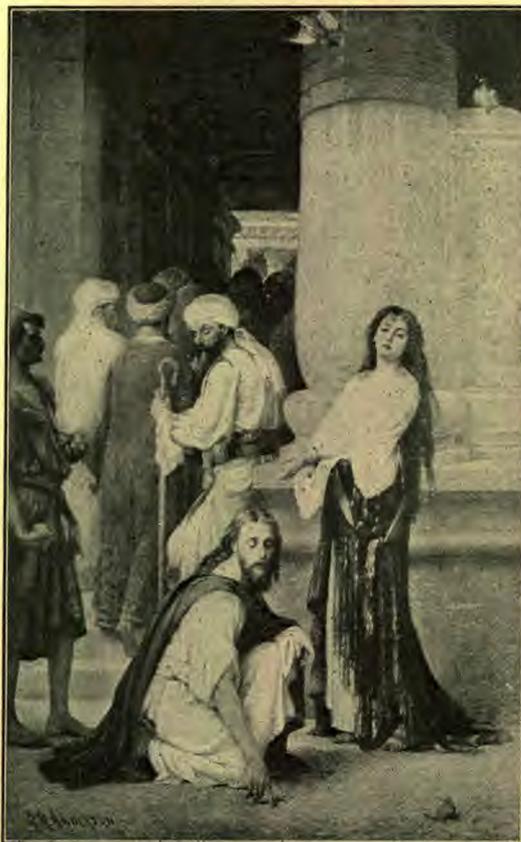
I once heard the significant statement made that "more harm is done by gossip than by any other one cause." It is sly, deceitful, treacherous. It disintegrates the most sacred human ties. It separates husbands and wives, it alienates children, it estranges friends. It revives old neighborhood feuds, and fans the dying embers of all sorts of infelicities. Truly, "a whisperer separateth chief friends."

Gossip, like a rolling snowball, has a tendency to enlarge. Those who delight to "keep the ball rolling" are usually glib talkers but shallow thinkers. One energetic gossip in a church can alienate brethren and sisters, and bring in a spirit of disunion that means death to spirituality. Such an individual will talk to you about others, if you will permit it, and then will go to others and talk about you. As Timothy says, "Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

ATTEND TO YOUR OWN AFFAIRS

The typical gossip peddles others' family affairs which never should be known to the public, attributing as the cause of personal acts, motives which may be wholly visionary. Peter says, "Let none of you suffer . . . as a busybody in other men's matters." In other words, Attend to your own affairs, and let others' alone. The great Creator has given to every one a definite work, sufficient to employ his time till the close of life, with no vacations for indulging in sin. Therefore it is very necessary to follow Peter's instruction if one would finish his life work.

Gossip is decidedly repulsive to one who maintains a Christlike interest in humanity.



Jesus forever placed the ban upon gossip when he said, "He that is without sin among you, let him first cast a stone at her."

He does not enjoy listening to adverse criticism of others. "To err is human; to forgive [and forget], divine." Every one of us poor mortals makes mistakes; and it does not help any one overcome, to have his mistakes paraded before the public. Gossip is cruel. It overlooks the good in an individual, and enlarges upon real or imaginary evil, until one might well exclaim, "Behold, how great a matter a little fire kindleth!" It attacks without mercy, and often without cause, affording indisputable evidence that "the tongue is a fire, a world of iniquity, . . . and it is set on fire of hell." The tongue is savage in its nature. Without divine help, man cannot gain control over it. It is "an unruly evil, full of deadly poison." Only the Judgment day will reveal how many have gone to untimely graves as the result of evil words.

REBUKE THEM BY SILENCE

It is a sinful waste of time to encourage scandalmongers in their iniquitous career. Jesus set us an example to follow when confronted by gossipers. He acted "as though He heard them not." When a tattler comes

in search of news, it is well to preserve a golden silence. "The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness." He plies with questions in order to gain information that he may go and tell some one else. He delights in tattling to one person what another says about him, while perhaps posing as a friend to both. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4: 11. Paul tells us that only "the doers of the law shall be justified." Rom. 2: 13. And Matthew says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

LIVE ABOVE THE FOG OF GOSSIP

When tempted to gossip, it would be well to remember the words of Christ, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" "Whatsoever ye would that men should do to you, do ye even so to them," is the divine law which eliminates all gossip from the program of everyday life. He who follows this law lives to serve humanity, in whatever capacity it is his privilege to help. Optimistic in his tendencies, he looks for the good in others, and is not disappointed. He lives so far above the foggy atmosphere of gossip, that it does not affect him; while the cynical, faultfinding tattler scarcely sees a ray of philanthropic sunshine from one year's end to another. He is so accustomed to evil criticism that we might easily imagine him thinking of his very best friend, "Everybody is queer but thee and me, and I sometimes think thee is a little queer too."

The home where gossip reigns — what an undesirable habitation! The child who is reared in its contaminated atmosphere is deserving of pity. He becomes so accustomed to the foul odors of adverse comments, and the death damp of faultfinding, that he learns to look for the bad in everybody, and to consider himself about the only sample of human clay that is above criticism. He hears from babyhood that the minister is faulty, that the church members are not what they pretend to be, and that it is well to be suspicious of one's neighbors and of humanity in general, for there is no telling when they may overstep the bounds of propriety. Such a child learns to imitate his parents in thinking along cheap lines, and in acting out cheap thoughts.

CHEAP THINKING

Cheap thinking is one of the worst habits an individual can form. One never rises higher than his thoughts, and he can assist no one else to rise higher than himself. Parents who gossip before their children, would do well to remember that they are setting the standard of their children's ideals, and perhaps deciding their failure in life. It is a shame that a child's possibilities for success should be besmirched with the mildew of gossip — words which he should never hear, and which are unfit for repetition.

Children are the echo of the home, and their harmonious or discordant tones heard along the path of life reveal the realm of thought to which they have been accustomed. A child's words disclose whether his heart is pure or impure; "for out of the abundance of the heart the mouth speaketh."

THE RIGHT TO GOOD REARING

It is the right of every child to be well reared as well as well born. He should not be compelled to become accustomed to intellectual poison any more than to physical poison. It requires but little of the latter to constitute a fatal dose. Let us not presume too much upon the ability of the child mentally to resist the former. It is a deplorable thing to become a victim of the drug habit. It is no less deplorable to become a victim of mental poisoning. The child who is fed upon gossip enjoys companionships that are not elevating. He has his taste formed for conversational trash, and will choose society that is of an injurious character. Thus his whole life will receive the wrong bent, and he is likely never to accomplish his divinely appointed mission. It is best to speak that which is good, or to remain silent.

We hear very much said about the temperance pledge, and surely it is a means of accomplishing good for humanity. But Bible temperance—"temperate in all things"—includes temperance in the use of words. If every one would sign a pledge not to gossip, and then live up to it, what a different world this would be! In this respect, it would surely afford a foretaste of heaven.

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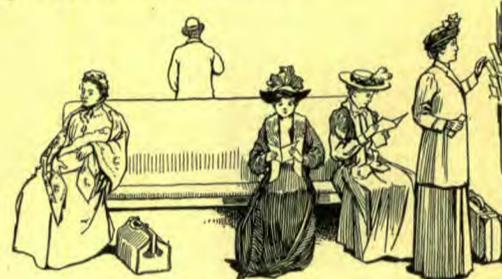
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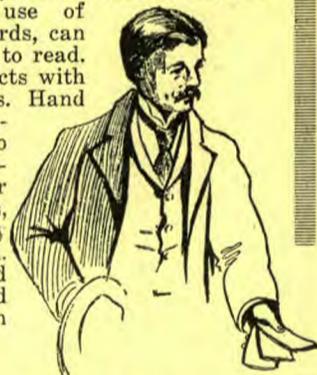
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Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, AUGUST 3, 1915

The Bright Hope Beyond

ONE of the dispatches from the war zone recently said: "The losses on both sides are fearful. The field is covered with corpses, and the odor is unbearable." Hundreds of thousands of men have been killed in this European war. Probably the figures reach up into the millions. Most of these men have been only superficially buried. Their bodies lie near the top of the ground. There are many other thousands that there has been no time as yet to bury. This condition, as the long, hot summer months drag on, is bound to add pestilence of various kinds to the awful horrors of that most barbarous war.

Little have men dreamed of the fearful conditions that would prevail in these last days, and even now we but little realize what lies just before us. But if we understand what these things mean, all fear and suspense are removed from our minds by the glorious hope of what we know will come to bring an end to this strife, destruction, and ruin.

"Amusement Mad"

MRS. MARY A. TEATS, of Chicago, in addressing the Purity Congress assembled at the Panama-Pacific Exposition, San Francisco, a few days ago, said:

"The American home is passing, because women are amusement mad, and the home is just a place where we eat, sleep, and change our clothes. Feeding the babies candy, circus lemonade, chewing gum, and teaching children the theater habit, together with the deadly sins of indulgence in liquor, cocoa, tea, and cigarettes, are slowly destroying the American home."

People who are not blinded to facts recognize that the world is crazed by the pursuit of pleasure. As expressed by Mrs. Teats, it is "amusement mad." The "theater habit" is formed in the very infancy of most children; and running after pleasure, to the neglect of home and the many other useful things of life, is characteristic of the age. If we will stop long enough to reflect seriously, we may recognize this, just as thousands of good men and women are recognizing it; but how many of us realize that through the inspiration of prophecy, the apostle Paul has predicted, with unmistakable plainness, that one of the things that will make the last days perilous is that the people will be lovers of pleasures rather than lovers of God?

With the pleasure mania of the age before the mind, did you ever carefully study the first part of the third chapter of 2 Timothy? This one thing, taken by itself, would not be sufficient to cause us to know that we are in the last days; but when the multitude of prophecies that God's word contains are brought together, we see evidence that is overwhelming, and it is a unit in telling us that the mad follies of this time will soon meet their destruction in the great day of the Lord.

Killed and Wounded in the War

THE International News Service has compiled the statistics of the admitted losses, in killed and wounded, by nine of the leading nations involved in Europe's war,—France, Great Britain, Russia, Germany, Austria, Belgium, Servia, Turkey, and Japan. The total number killed is 2,228,300, and the wounded are 4,836,190, or a total in killed and wounded of 7,064,490.

It is perfectly safe to say that the actual losses are very much in excess of these official statistics, which have to do only with the men who have enlisted in the army. There are multiplied thousands of civilians, both men and women, who have lost their lives through the war; and when the totals of these are all brought together, they will present some of the most appalling figures of destruction that this world knows anything about.

Our civilization in this time is largely a sham. There are many people to-day, it is true, who are as highly civilized as any who have ever lived; there are, without much question, some of the best men and women living to-day that any generation has ever produced. But while affirming these important facts, it is nevertheless true that the barbarism of this time is the worst that the world has ever known. The appalling facts all about us stubbornly force this conclusion upon us.

Men for the past generation, like parrots, have been learning to say that the world is growing better; but God's word has clearly told us, all the time, that the world was getting worse and worse. The facts and God's word are in harmony. The parrot phrases telling of a world growing better are a fatal delusion.

Apprehension of General Pestilence

CURRENT OPINION says: "Europe has been, from a sanitary point of view, polluted. The statement is made in one form or another by almost every medical journal abroad. The danger of epidemic disease is described by an expert in the London Times as 'very actual,' and the precautions which can be taken to provide safeguards against the menace are necessarily restricted by the prevalence of a general war."

Pestilence is one of the almost certain accompaniments of great slaughter. Hundreds of thousands of bodies have but a shallow covering of earth in the great war theaters of both eastern and western Europe.

August and the first part of September, unless unusual precautions can be taken, are liable to result in as great disasters from pestilence as have attended the war itself. This pestilence, if it comes, will bring as much suffering and death to the civilian population as to the army, and possibly more.

What a terrible thing this war is! Yet it is not Armageddon. How earnestly should every true-hearted Christian on earth breathe the prayer, "Come, Lord Jesus, come quickly." His coming is the only hope that can be offered in this world.

A. J. S. Bourdeau Stricken by Lightning

THE hearts of all the workers in this office have been made sad by the receipt of the following telegram from Elder A. G. Daniells, dated at Washington, D. C., July 19:

"Augustin Bourdeau and Edward Andrews, second son of Charlie Andrews, were killed by lightning to-day under a tree in front of my office. Brother Bourdeau's little girl was thrown to the ground but not killed. She may recover."

For a number of years, Brother Bourdeau was connected with our work on the Pacific coast in a leading capacity. Later he returned to the East, engaging himself with the Review and Herald Publishing Company, where he labored with earnestness and success until a few months ago, when he accepted a call to stand at the head of the English Department of our school at South Lancaster, Massachusetts. He was talented, and had a well-trained mind, and a sincere, deep, Christian purpose.

In Brother Bourdeau this cause loses a most valuable laborer in the very prime of his life of usefulness. He was widely known, and his wife and three little children will have the warmest sympathy from all connected with the cause that Brother Bourdeau served so faithfully and well.

A later dispatch states that Brother Bourdeau's funeral was held in Takoma Park, Washington, July 21, at 2:00 P. M.

Edward Andrews is a young grandson of the late J. N. Andrews, who was one of the pioneers in this movement.

FROM eighty thousand to one hundred thousand lives are said to have been lost in the recent floods in the vicinity of Canton, China. Our correspondents in that section will doubtless soon give us a description of the scenes both by photograph and by pen. Storm and flood in

every part of this world have come to be terrible problems; but if we know the blessed hope, and understand what these mean, we are not terrified by them. Do you know the personal experience of standing in the presence of great calamities and yet knowing no fear? God's word promises just that thing, and God's promises are literal realities for all who will appropriate them.

Bankrupting the World

ENGLAND'S average expenses for the war, as reported by Premier Asquith in the House of Commons a few days ago, are \$15,882,941 a day. This is an increase of about fifty per cent over what the nation was expending eleven weeks ago. The total amount voted by England for war purposes is \$5,300,000,000, and the war is just about one year old.

The other nations are expending money in like proportion. How long can they continue without bankrupting the world? And what will be the awful financial and industrial chaos after this war is over? Some people are looking for times of great prosperity. There may be a few nations and places where prosperity will reign. Doubtless such will be the case; but labor troubles, rioting, and difficulties of all sorts will increase. The world is facing the greatest crisis that could possibly come to it. It is entering into the death agonies that will grip everything sinful in the near-by day of the coming Christ. Men ought to be able to see this; and seeing it, they ought to prepare for the great issue, and be ready to stand with clean hands and pure hearts in the presence of the great Judge of the universe.

A TWENTY-THREE year old murderer, in confessing his crime to the district attorney, in the presence of his parents, stated that he had gone to see the man he killed about a business matter in which they were mutually interested. To be sociable, they drank some liquor. Then they got into an argument, and the young man killed his friend. Had it not been for the liquor, his friend would still be living, and the young man would not be suffering the tortures of remorse that are worse than death. It is the thousands of incidents of this kind that testify against the liquor traffic and condemn it to a well deserved destruction.

THE French, it is claimed, have invented a new explosive bomb of greater power than anything hitherto used. We might hope that progress in the devising of more death-dealing implements had come to an end; but every day adds some new terrors to the already terrible implements that have been created for the destruction of life and property.

A DISPATCH from Los Angeles tells of a young woman who held up a merchant at the point of a revolver and took from him \$125 in cash. The world is afflicted enough by men who go into the hold-up line of criminality. It is to be hoped that we may be saved from encountering women in the same field of evil activities.

THE enforcement of prohibitory laws in West Virginia has reduced the number of arrests in that state fully one half; and if the liquor interests did not insist on violating the law by running "blind tigers," the records would show a reduction in crime of almost three fourths.

Cooperation Corner in Need

THROUGH the liberality of friends who have donated to this fund, it has been possible, for several years past, to provide our periodicals and other publications to persons who were unable to pay for them.

Strong appeals for papers and tracts continue to come. One of the most urgent is from Brother E. W. Snyder, manager of our exhibit at the Panama-Pacific Exposition. He could use thousands of pieces of literature every week.

We are especially desirous of supplying Brother Snyder's needs, and believe many of our readers will regard it as a privilege to assist in raising the necessary sum for the purpose.

All remittances should be addressed, Cooperation Corner SIGNS OF THE TIMES, Mountain View, California.