

Special Series No. 3.

Coming of the Lord

SIGNS OF THE TIMES



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OPENING OF THE GREAT PEACE CONGRESS

Carnegie Hall, New York, April 15, 1907. Rabbi Hirsch is opening the Conference; at the right in the first row is Bishop Potter, next Mgr. Lavelle, representing Archbishop Farley; next to him, separated by the vacant chair is Booker Washington; just below Mgr. Lavelle, next to the rostrum, is the SIGNS OF THE TIMES representative, Mr. John S. Wightman.

With Our Inquirers

"If ye will inquire, inquire ye." Isa. 21:12

[All questions to this department will be answered which to the editors will minister to the general good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2073.—Character of a Witch.

Does the idea of one's being a witch mean that she is a mean person? Does 1 Sam. 15:23 indicate that witchcraft is the same as rebellion? R. F. C.

A wizard (feminine, witch), was one who had a "familiar spirit," one who, generally speaking, was controlled and influenced by that spirit. If he truly had a familiar spirit and was not shamming, as many pretended spiritualistic mediums are at the present time, he was under the control and influence of Satan's minions, or demons. Outwardly it is possible for one to be pleasing in manner, so as not to be considered a "mean person," but utterly without moral principle. It was for that reason that God prohibited their very existence among His people. They would lead to destruction all who heeded their teachings or who fell under the mysterious, baleful influence of those thus possessed. Better indeed under God's guidance that the one person should die than that thousands should be corrupted. As to the text 1 Sam. 15:23, "Rebellion is as the sin of witchcraft," it is not implied that rebellion is witchcraft, or identical, but that rebellion is opposition to God just as witchcraft is opposition to God. Both of them are the same in result, an utter turning away from God to the great original enemy of G.C.A. Saul was rebellious against God in that he did not follow the Lord's command concerning Amalek. That is the lesson of the chapter. He ended his career by seeking unto one who had a familiar spirit. 1 Chron. 10:13, 14. See also Lev. 19:31; 20:6, 27; 1 Sam. 28:3-10.

2074.—Divorce and Marriage.

If a man (or woman) puts away his wife (or husband) for fornication, does that free him (or her) so that he (or she) is at liberty to marry again? M. J. M.

This is our understanding of the teaching of the word, according to Matt. 5:32. The innocent party has the Scriptural right to remarry.

2075.—A Mixed Case of Marriage.

If a man had been married three times and his first wife was living when he married the second time, but was dead when he married the third time, which of the two living would be the true wife, the second or the third?

The question is not clear. Was he divorced from the first wife when he married the second? Was the divorce obtained on Scriptural grounds? The question implies that the second wife is still alive. How did he separate from her before he married the third time? If there was no true separation from the first wife when he married the second, the second marriage is certainly null and void, the man was guilty of bigamy, or the second wife is not a legal wife. In some States a man may have more than one legal wife. When the first wife died the duty of the man without any question would be to legally marry the second wife, if he had not done so before. If he forsook the second wife, which was not a legal wife, and married the third, the third would be the legal wife, after the death of the first. It seems to us that the question is not so much a question of the true wife as it is a true husband. With one so mixed in his marriages as that, it would be quite a question whether he could have been a true husband.

It is almost utterly impossible to give a satisfactory answer in such cases as this. We would advise these parties, and all others, if they want to know just what the Lord teaches in this respect to seek the counsel of some good minister, one who will give them the teachings of the word and not answer the desire of their hearts. If the Lord says, remain single, remain single. If there

had been regular legal divorces and new family ties formed, and new fruit of the families, it certainly is a question that ought to be wisely and faithfully deliberated before families are broken up and children disgraced before the world. These are questions that can not be settled by a categorical answer to some question asked thru the mails. Our loose marriage and divorce laws are responsible for not a little of this trouble. The things that Christians ought to follow, however, are God's word and a true conscience.

2076.—A Living Soul. Gen. 2:7.

Gen. 2:7 declares that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Will you please tell us, was that soul mortal or immortal? If neither, what kind of a soul did Adam possess? L. D. W.

Our inquirer ought to have read the text more carefully. It does not say that the Lord breathed into the man a living soul, or breathed into him a soul, a man within a man. It declares that when that breath of life came into the man, the man became a living soul; Adam was the living soul or living creature. If he was a living soul after the breath of life was breathed into him, he was a lifeless soul before; and so the term *soul* is used to mean persons. Take, for instance, Joshua 10, over and over again we are told that so many souls were slain. In the original we have the term "dead soul." Adam was a living being possessing eternal life, a life which God breathed into him, possessing it conditionally by faith. He was not mortal or he would then have been subject to death. He was not immortal, for then he could not have died. He was a candidate for immortality. If by faith he had held to the eternal life of God by living righteously, he would have developed an incorruptible character upon which God would have placed the stamp of immortality.

2077.—The Wicked and the One Thousand Years.

Will the wicked dead live during the one thousand years? G. P.

The wicked dead will not live during the thousand years. This is clearly stated in Rev. 20:5: "The rest of the dead lived not again until the thousand years were finished." All who were not of Christ perished in the glory of His second coming. 2 Thess. 2:8, and other passages.

2078.—Isa. 65:20.

Do you know any translation of this text that is better than King James'? If so, will you please give it? A. L. M.

There are other versions that give slightly different shades of meaning, but none that are materially different from that of King James.

2079.—Spirit of Man. Eccl. 3:21.

Does not Eccl. 3:21 imply that the soul of man ascends upward at death? D. E. O.

The text does not use the term *soul* but *spirit*, and it does not make any statement as to that. "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" So reads the American Standard Revised Version, and that is the thought of the text. Moreover the word translated *spirit*, *ruwach*, is the same that in verse 19 is translated *breath*, "they have all one breath." It comes from a word meaning to blow, to breathe. It is translated air, anger, blast, breath, courage, mind, spirit, wind, etc. It simply means their *breath or breath of life*. It came from God as

breath of life; it goes again as breath of life. It is not an intelligent entity of itself. If it ascends to God it simply ascends to Him as life, not as a personality. Eccl. 12:7.

2080.—The Ribbon of Blue. Num. 15:38.

What is meant by the ribbon of blue in ancient Israel? E. V. W.

The passage of Scripture in question, with its context, tells us very clearly why the Lord asked Israel to wear the ribbon of blue. We quote from the Revised Version: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments thruout their generations, and that they put upon the fringe of each border a cord of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Jehovah, and do them; and that ye follow not after your own heart and your own eyes." It was to be to them a constant reminder that they were separated from the world and separated unto God.

2081.—In Heaven While on Earth. John 3:13.

Please explain this text. Was Christ in heaven when He was talking? Is the Authorized Version a good translation of the text? A. L. M.

Yes, it is a fair translation of the Greek that is there. The American Revised Version has this note, "Many ancient authorities omit 'who is in heaven.'" The sense of it seems to be very clear that Jesus was as truly one with the Father as tho He were literally, physically in heaven. Compare with Eph. 2:6, "And raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus." Christians, therefore, while physically in this world, yet literally are citizens of the heavenly kingdom and are as truly represented there as tho they were physically present. Even so the place of our Lord Jesus Christ in heaven was not forfeited when He came to this earth. While physically He was here, yet in God's great plan and system, He was in perfect oneness with the Heavenly Government.

2082.—Prince of Tyrus.

Please explain Ezekiel 28, as regards the prince of Tyrus. W. H. D.

Back of all the evil perverted kingdoms of earth is Satan. He is therefore sometimes called "King of Babylon," as in Isa. 14:4. Later on in that same chapter "Lucifer." In the 28th chapter of Ezekiel he is represented as the "king of Tyrus," or Tyre, while the real king of Tyre is called the prince of Tyre. Verses 2 to 10 refer to the earthly king of Tyre as the prince of Tyre, and show his selfish exaltation; so much so that he makes himself as God, calls himself God. This overweening ambition is inspired by Satan, who is referred to as the king of Tyre in verses 11-19. This language clearly shows that he was once an angel of God; for this language could be spoken of no mortal man. Verse 14: "Thou wast the anointed cherub that covereth;" verse 15: "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." All those things were true of Lucifer before he fell, and the doom pronounced upon him will be true of Satan when it is fulfilled.

2083.—"Thy Seed." Gen. 3:15.

Do not the words "thy seed" in Gen. 3:15 refer to fallen angels and not to the seed of the snake? A SUBSCRIBER.

They refer to all of Satan's followers. Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do." It is a common thing in the Scriptures to call persons sons of the one they follow. The fallen angels are not the seed of Satan in the sense of generation but only in the sense in which wicked men are; they are led by him and infused with his spirit. It is a curious fact, however, that there probably is no animal in all the creation which has aroused the enmity of man as has the snake. Yet the prophecy is not primarily as regards the snake, but as regards the followers of Satan and the followers of Christ.

Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
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Christ Will Come Again

FOR four long millenniums the coming of the World's Redeemer, the Light of Life, was foretold. By seer and priest, by sacrifice and oblation, it was predicted. Abel, by faith, saw in the slain lamb the Lamb of God. Noah saw in his sacrifices and covenant-bow, the promise of the Rest he could not give the world. Abraham saw in the ram of Moriah the Substitute-sacrifice of God's furnishing, and in his child of promise the Promised Seed. And so Moses and Joshua and Samuel and David and Isaiah, and all the others of faith looked forward for the Hope of Israel, from the tribe of Judah.

In "the fulness of the time" He came, "born of a woman, born under the law." Gal. 4:4. He was a real person. He was nursed at His mother's breast. He grew up among other children and youth. He was baptized, tempted, and He overcame. He lived and died, preached and prayed, taught and healed, loved and labored, among men.

"This same Jesus" is coming again. His apostle declares: He "will come again." Heb. 9:28. Jesus Himself said: "Let not your heart be troubled: believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

These are Christ's words of comfort to His disciples. The core of them is that He is *coming again*. How must those disciples have understood His words? Could they have come to any other conclusion than this, that Jesus, the literal, personal Master, was coming again?—They could not have concluded otherwise. Did not Jesus know that they would so understand it?—He certainly did. Did He ever teach otherwise?—He certainly did not.

The Lord does not tantalize His people. He did not give His word for the great and learned, for the mystic or the philosopher. It was given for the great mass of mankind; for those of whom it is said, "The common people heard Him [Jesus] gladly." His word is for the common people. His promises are for the common people. For them He made the earth. For them He died. The common people He is coming to redeem.

How have the common people understood God's plan? In simplicity of faith they have believed

Him. They believe He came; that He was born of a virgin; that He was the Word made flesh; that "He died for our sins;" that He pleads His blood in our behalf; that He is coming again, Friend, Redeemer, Saviour, King. From Genesis to the Revelation, in type and symbol and shadow and literal promise, His coming is foretold. And the volume of Sacred Scriptures closes with promise and prayer: the promise of Christ to the last generation, "Yea, I come quickly;" the responsive prayer

of the church, "Amen, come, Lord Jesus," Reader, in this "fulness of time" can you thus respond?

The Ascended Lord.

By Mrs. E. G. White.

THE disciples not only saw the Lord ascend, but they had the testimony of the angels that He had gone to occupy His Father's throne in heaven. The last remembrance that the disciples were to have of their Lord was as the sympathizing Friend, the glorified Redeemer. Moses veiled his face to hide the glory of the law which was reflected upon it, and the glory of Christ's ascension was veiled from human sight. The brightness of the heavenly escort, and the opening of the glorious gates of God to welcome Him, were not to be discerned by mortal eyes.

Had the track of Christ to heaven been revealed to the disciples in all its inexpressible glory, they could not have endured the sight. Had they beheld the myriads of angels, and heard the burst of triumph from the battlements of heaven, as the everlasting doors were lifted up, the contrast between that glory and their own lives in a world of trial, would have been so great that they would hardly have been able to again take up the burden of their earthly lives, prepared to execute with courage and faithfulness the commission given them by the Saviour. They were to keep distinctly before their minds the beauty and majesty of His life, and the mysterious union of the divine and human in His nature. His visible ascent from the world was in harmony with the meekness and quietness of His life. The disciples returned to Jerusalem, rejoicing because Jesus had wrought out salvation for man. He had ascended to heaven to carry forward the work of atonement, as man's Advocate and Intercessor with the Father.



"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The Manner of Christ's Coming

By Abdiel

THE work of Jesus Christ in the great scheme of salvation is made up of different steps and acts. He stepped down from the throne of Deity and gave Himself for the salvation of His creatures. He became an Angel-messenger of God—among the angels. He stoops lower, and is incarnated, a Man among men. He met the climax of His eternal sacrifice by His death upon the cross. He arose again. He ascended on High. He ministers as priest before God. He comes again in glory transcendent, supernal.

Of all the steps or events in that great drama of love and power there is nothing more important than His second coming; for around it cluster all the hopes of the redeemed; and if it be not consummated, all the work of the past is for naught.

Small wonder, then, it is that the devil has done his best, or worst, to make of no effect the second coming of Christ in the minds of men. He has belittled it by His first falsehood, "Ye shall not surely die." He has brought upon it reproach by leading men to teach above that which is written. He has connected with it fanatics of every sort, and has made many believe that the doctrine was responsible for the fanaticism. He has thrown round about the doctrine a mysticism, an indefiniteness, that is entirely foreign to the word of truth. It is made to mean death, and spiritual revival, and Spiritualism, and Christian Science, and New Thought, and "the secret rapture" (whatever that may be), and still other things. The devil is at the bottom of it all with all the various schemes, if by some means he may deceive all. "Be not deceived" is the repeated injunction of the Master.

His First Advent.

How will He come the second time? Let us first ask, How did He come the first time?—Literally, personally, visibly. Men saw Him, handled Him, talked to and with Him, ate with Him, walked with Him. He was a literal, personal Being. No believer in the word questions this as regards His first advent.

He lived here upon this earth thirty-three years. He wrought miracles, preached the word, saved souls from sin, died on the cross, was raised from the dead, the same literal Jesus. Forty days after His resurrection He ascended to heaven. Clouds of angels of God met and escorted Him on His way. Two remained behind to instruct and comfort His disciples who sorrowfully watched their ascending Lord. And this is what the angels told them:

"Ye men of Galilee, why stand ye gazing up into heaven? **THIS SAME JESUS**, which is taken up from you into heaven, shall **SO COME IN LIKE MANNER** as ye have **SEEN HIM GO** into heaven." Acts 1: 11.

Note the emphasis. It is the "same Jesus," not another, not a representative. The "same Jesus" with whom they had associated for over three years, who died upon the cross, whom they had seen laid in the tomb, who rose again, the same Jesus is coming again.

They had seen Him rise Master over earth's attraction, and received by a cloud of angels. This same Jesus shall so come in like manner; even as they saw Him ascend, so shall He come again.

And this scripture is confirmed by many others. Listen:

"Behold, He cometh with clouds; and **EVERY EYE SHALL SEE HIM.**" Rev. 1: 7.



Jesus Restoring Life to the Young Man of Nain. "This same Jesus" is coming again.

"Then shall they **SEE THE SON OF MAN COMING** in a cloud with power and great glory." Luke 21: 27.

"The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27.

What more testimony can we ask? Yet, notwithstanding this, there are those who teach that when Christ comes the second time for His people, it will be a *secret* coming, known only to His people. That, they tell us, is the *parousia* (pronounced, par-oo-see-ah), or *presence* of Christ. Some even contend that He is now here gathering out His bride; and that by and by He will come with His bride in a visible form.

But neither the Greek terms nor the Scriptures in general give any such idea as that. There are six different Greek words used of the Master's coming as follows: (1) The verb *erchomai* and its derivatives; it simply means to come, to go, to pass, without particular reference to manner. The noun denotes the simple act of coming, going, pass-

ing. (2) The verb *ephistemi*, meaning to place upon, over, close by, to stand by or near, to come suddenly upon. Used of the judgments of God, in Luke 21: 34; 1 Thess. 5: 3. (3) *Heko*, defined to mean "to become, to have arrived." It simply means that the coming to which it refers is accomplished. (4) *Parousia*, meaning "presence, a coming, arrival, a being present, presence of persons." It means personal, bodily presence. See 2 Cor. 10: 10; 7: 6. The word is rendered in our Common Version by "coming," and "presence" only. (5) *Apokalupsis*, meaning disclosure, revelation, manifestation, appearance, uncovering, making known; the Greek title of the book of the Revelation. (6) A word not translated "coming," but "appearing," and "brightness;" namely, *epiphaneia*, "glorious display."*

These last three words, when used of Christ's second coming, are erroneously applied to different comings, when they are descriptions of different phases of the same event. There are, in connection with Christ's priesthood, closing events which may be and are spoken of as comings, but not to be confounded with His visible coming for His people. A study of Christ's priesthood and the sanctuary question will make this clear. Without a knowledge of His priesthood, all is dark and confused. One of those "comings" is when Christ comes in before His Father to receive the kingdom (Dan. 7: 13, 14). The other "coming" is when His priestly work is closed and He comes to reckon with His servants before He comes in glory. Matt. 25: 19. This is not a coming to earth or for His servants. It is a judgment act previous to Christ's coming, when probation shall close, the beginning of the day of God's wrath, known only to Him. Rev. 22: 11, 12; 2 Peter 3: 10; Matt. 24: 42-44, 46; 25: 10, 19; Mark 13: 35; Rev. 3: 3, *et al.* Then Christ is no longer priest, but comes into relationship to His people as judge.

But His second personal coming of promise and declaration is revealed under the *parousia*, the *epiphaneia*, the *apokalupsis*. The first word referring to His *personal presence*, the second to the *forthshining* of His glory, the third to His true *disclosure* as King of Kings, the glorious Son of God. That the personal presence (*parousia*) of Christ is not a secret affair, note the following Scriptures:

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming [*presence, parousia*] of the Lord, shall in nowise precede them that are fallen asleep. For the **LORD HIMSELF** shall descend from heaven, with a **SHOUT**, with the

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*The above is condensed from Bible Students' Library, No. 124, "The Manner of His Coming," for sale at the Pacific Press, Mountain View. Price, post-paid, single copy, one cent.

The Second Coming of Christ--the Hope of the Church

By John Orr Corliss

HOPE is made up of desire and expectation. The hope of the world is confined to things of time and sense, and is void of satisfaction at the last, because, beyond the sleep of death, there appears no gleam of light to gladden the intellect. The hope of the church pierces the gloom of earth's closing scenes, and sees glory immortal, and joy unending in realms of bliss which are unmeasured by material tests.

It is therefore in place to ask at once, Upon what is based such an extravagant hope as that held by the church? Does nature, or science hold out such allurements?—By no means. The things of nature are material and evanescent. Science has never penetrated the house of the departed to reveal its secrets. To what, then, does the church turn for its comfort? There is but one source from whence it can gather knowledge of man's eternal destiny, and that is the word of Jehovah.

This being true, there can be but one spring of hope reaching beyond the confines of this state of being. He who would have this to comfort him amid the trials of life must therefore receive the statements of the Lord's own word concerning the Gospel of the kingdom.

The name of Him whose kingdom is promised to be shared with men, is Emmanuel—"God with us." Matt. 1:23. The Gospel which engages to do this, is, therefore, the good news of His willingness to dwell in men, and thus rule over their lives and actions. This is so to change sinful men as to remodel them after His own image. But having done so much for men here in the flesh, is the mission of Christ then completed? The apostle has well replied to such a question: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

How unsatisfying would be such a hope. Indeed, no one could be induced to leave the attractions of the world for such a prospect. The only real comfort, therefore, held before men in the Gospel is the hope, not only of being like Him in this world, but of being with Him where He is.

That which so sorely grieved Christ's immediate disciples was the thought received from His discourses that He was to be taken away from them, and they did not know but forever. His knowledge of their wretched state of mind called for this exhortation:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Continuing His discourse, the Saviour

added words of encouragement and promise for their benefit while in their earthly work, asking them to rejoice because He was to go away in order to prepare a place for their reception. Verses 27, 28. Then, after telling them that in the meantime they were to have His representative—the Holy Spirit—to be their Comforter, they became reconciled, saying, "Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and . . . by this we believe that Thou camest forth from God." Chap. 16:29, 30. From this time forth the hope of Christ's return to earth became the source of their constant joy.

The "beloved disciple" refers to this hope thus, when exhorting the faithful: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. The whole matter of his future being, the disciple willingly left to be determined at the appearance of the Master, and with this he was entirely satisfied.

Another, seeing with prophetic eye the jeopardy in which the church would sometime be placed thru the greed of gain, exhorts to steadfastness in these words: "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. Pressing the word a little further he exclaims: "Stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." This language would imply that the apostle's entire hope centered in the coming of the just One. Until then the church would be oppressed; but at that time it would not only be relieved of vexation, but would witness justice visited upon its oppressors.

Again, one of the Lord's most honored associates, while in the flesh, also points to the second coming of the Lord Jesus, as the time when the reward of the faithful will be received. In exhorting the church leaders to conscientious loyalty, he said that, being ensamples to their flocks, they would surely "receive a crown of glory that fadeth not away," when the chief Shepherd shall appear." 1 Peter 5:3, 4.

Such persuasive discourse seems all the more appropriate to the generation which is to witness, with the apostle, the fruition of such a hope, when we read the prophecy of what the trend of men's minds is to be regarding that ground of confidence. Thus he says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they

were from the beginning of the creation." 2 Peter 3:4. This language reveals that the faith and hope cherished by the apostolic church, would, in a measure, give place to other desires, more in conformity with the tendency of the times, and that a revival of the ancient belief in the second advent would call forth ridicule upon the heads of those propagating it. "But," says the apostle, notwithstanding such derision, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Concerning the certainty of this doctrine, the apostle exhorts the church as follows: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." Verses 10-14.

But one may ask, Why preach such a doctrine? Why not leave the matter to every one's predilection, so as not to stir up differences of opinion? If salvation were a question of mere opinion, there would be no need to preach any sort of gospel, because then every one, of every shade of opinion, could revel in pleasures of the basest kind, and still have assurance of eternal bliss, after some fashion. The Bible, however, is very definite regarding the form of faith to be taught and practised. Not only does it prescribe the rules of daily life, but opens to all its readers the very method by which one and all must enter into the presence of the great King. "I would not have you to be ignorant, brethren," says the great missionary apostle, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:13, 14.

What a promise! Just so surely as one believes that Jesus came forth from the prison-house of death, even so, after the same manner, will God bring forth that believer as He brought forth the Master in whom such belief rests. But how, and when will this be done? The answer is ready:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then [after that] we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so [after this manner] shall we ever be with the Lord." Verses 15-17.

The order of events stated in the foregoing, and the conclusion following, are all worthy of grave consideration. First of all, the

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"When Ye Shall See These Things, Know"

WHEN the Master was presenting to His disciples the evidence that was to appear in the world, showing when His second coming was drawing near, He made the following statement:

"Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:32, 33.

We may not know the exact day or date for the second coming of Christ, but we are commanded to know when He is near. The statement is made advisedly and deliberately that we are *commanded* to "know" when the time of His coming is near. "When ye see all these things, *know* ye that He is nigh, even at the doors." We do not guess and conjecture about things that we definitely *know*. Definite knowledge rests on facts that are familiar to us. Everything that is actual knowledge to us we know, and we know that we know it. And it is just this definite knowledge in regard to His coming that the Master desires to impart to us.

There are certain things that He tells us to see, and when we have seen "all" these things, then we are to *know* that He is near. We are not to speculate or guess. We are to *know*.

In presenting the things that we are to look for as the sure evidences of His coming, the Master refers us to the prophecy of Daniel. We are to study that prophecy, among other things, to make us intelligent in regard to His second coming. It is the prophecy of Daniel that reveals the fact that the old Roman Empire, as it stood in Christ's time, was to be split up into the various nations of Western Europe. When Christ foretold the signs that were to mark His coming, as recorded in the chapter from which the above text is quoted, there was just one nation in all the world, and that was Rome. Speaking of that period of the world's history, the skeptical historian Gibbon said that "the Roman Empire filled the world."

One can imagine that the cavalier of Christ's time would have had a great deal to say about His ignorance in saying that "nation shall rise against nation, and kingdom against kingdom," before the end of time. But more than 600 years before the time of His earthly ministry, He had inspired the prophet Daniel to foretell that the old Roman Empire would fill the world, and finally be divided into ten lesser kingdoms. Hence it is with the precision of confidence that He proceeds to tell His disciples that "nation shall rise against nation, and kingdom against kingdom," as one of the "all things" that were to be seen, and when they are "all" seen they are to cause us to "*know*" that He is even at the door.

In the latter part of the fourth chapter of his first letter to the Thessalonians the apostle

Paul comforts them by telling of the sure truth of the resurrection of them that have died in the faith of Christ. He tells them that "the Lord Himself" shall descend to raise the dead. He will not trust this work to another, but will come in person to attend to it. And having assured them of this very comforting doctrine, he continues to say:

"But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5: 1-6.

The Coming of the Lord.

(By the late Uriah Smith.)

Coming, coming, coming! *Who?*
Christ, the Lord of life and glory,
He who once for me and you
Died!—O depths of sin's sad story!
Coming, not a helpless stranger,
Cradled in the friendless manger;
Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand, just what they are;
And the wicked tell with shame,
Why they've cursed His holy name.

Coming, coming, coming! *How?*
Clothed in strange, unearthly splendor,
Glory, men ne'er dream of now,
Grandeur earth ne'er had attend her.
At His sight the heavens shall wither,
From His presence earth shall flee,
Islands move, and mountains thither
Seek the caverns of the sea.
Every eye shall then behold Him,
All the nations feel His ire;
While the brightness that enfolds Him,
Is to them consuming fire,
Thunders all the air shall thrill,
All the heavens with lightning blaze,
All the universe stand still,
While thru all its realms is heard
That profound, omnific word,
Which to life the dead shall raise.

Coming, coming, coming! *Why?*
To redeem His purchased treasure,
All His saints o'er sin who sigh,
All who make His will their pleasure;
To bring back within their borders
His, whom Hades holds to-day;
To arrest sin's wild disorders,
And the monster, Death, to slay;
Coming to fulfil His plan,
Make His oath and promise good
Which secures repentant man,
Life eternal thru His blood.

Coming, coming, coming! *When?*
Ah! that question, solemn, thrilling!
For when He appeareth, then
All their earthly scenes, fulfilling,
His sure word shall have an end.
And, behold, the day is near!
Signs in heaven and earth portend
That the Lord will soon appear;
Angry thrones thru wars proclaim it,
Scoffers, by their scoffing name it.
And the mute and solemn sky
Has hung forth its prophecy.
Coming! While we wait and dally!
Coming! While we sleep in sin!
Swift as light o'er hill and valley,
That great day is coming in!
Sinner, rouse thee to thy fate.
Saint, be watchful at thy gate.
Saviour, make us meat t'appear
At Thy coming, now so near.

Those whom the apostle addresses as his "brethren" *know* something, so he tells us. And furthermore he says they know it "perfectly." These "brethren" of the apostle Paul have been in the school of Christ until they have learned their lesson; they have not learned so that they can just barely pass, but they have learned it "perfectly." That which is *perfectly* learned brings *definite* knowledge.

This perfect knowledge enables the "brethren" to *know* that "the day of the Lord" comes as a "thief in the night," upon those only who are traveling the road to sure destruction. It is only those who are to be visited with "sudden destruction" that are surprised by the day of the Lord as those caught by a thief in the night. "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

He styles the "brethren" as "sons of light, and sons of the day." The "brethren," then, must be students of prophecy, for it is only by the study of the prophecies of the Bible that any one can be led into the light of a clear knowledge concerning the second coming of Christ, or the "day of the Lord" in which the second coming of the Master occurs. Of the prophecies of the Bible, another apostle says:

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1: 19-21.

Then we have the word of God for it that "prophecy" is the "lamp" that shines in the dark future of this world to light it up and to cause us to know of the things that are to come upon the earth. It is prophecy that shines "until the day dawn, and the daystar arise" in our hearts. Then it is prophecy that enables the "brethren" to become "sons of light, and sons of the day," so that the great day of the Lord that visits destruction on so many will not come to them as a thief in the night.

As we study the works of God in nature, we are charmed by the precision with which He acts. Everything moves with an infinite exactness. And it is just as true of His prophecies as of His works in nature; every prophetic utterance will be fulfilled to the ultimate of perfection. "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." The imperfection of the human is not in the prophetic word; only the attributes of divine perfection are there.

Such being the character of prophecy, and it being true of all the great lines of prophecy that they have their focal point in the second coming of Christ, how full of meaning is the command of the Master to "know" when His coming is near.

He who knows the prophecies of the Bible is not wandering in some vague, mythical, or superstitious notions concerning the coming of that great day of the Lord. He has perfectly definite knowledge, because he is looking in the place where the hand of God is holding out the great lamp whose rays

of light grow stronger and stronger until they are blended in the still greater glory that surrounds the Lord at His second coming.

T.

How Does It Affect You?

Do You Rejoice at the Thought of His Coming?

WHEN the doctrine of the second coming of Christ is preached many people will be heard to say that it frightens them. They seem terrified at the thought of the possibility that the time may be near when the Christ of God will be seen coming in the glory that surrounds the majesty of His person.

That the feelings of men purely of the world, who have no hope in the promises of God and who have no personal acquaintance with His Son Jesus Christ, should thus be stirred up with dread at the thought of the coming of Jesus of Nazareth is not to be wondered at. But why should professing Christians dread the coming of Christ?

There can be but one answer to this question, and that is they are not Christians in fact. They are such only in name. The Jesus that all prophecy shows will soon come again is the same Jesus that was here on earth nineteen hundred years ago. "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Acts 1:11. He is the same Person when He returns that He was when He went away. All the tenderness of His nature that caused the common people of His day to hear Him gladly; all His kindness of heart and manner that drew the little children to Him; all His depth of feeling and sympathy for humanity as He wept at the grave of Lazarus, together with every other one of the desirable attributes that were so beautifully blended into His perfect character will remain with Him when He comes, for they are a part of His very being. He could not be separated from His nature of tenderness and infinite love and mercy.

But righteousness and justice are just as much a part of His nature and of His inseparable attributes as are mercy and loving-kindness. The Lord Himself has impressed the truth of this upon every human soul. And the fact that at His coming we will have to meet His righteousness and justice, as well as His mercy and kindness; accounts for the dread that is in so many minds when the evidence is presented that shows the coming of the Lord to be near.

Then if we would enjoy the knowledge of the truth that this reign of sin is about to be destroyed at the soon coming of Christ, we must get a personal acquaintance with the Master Himself. We must come to Him in honesty of purpose and allow Him to wash away every sin by His own blood, and thus prepare us for His coming. Then we can look forward to the day of His appearing with a joy that is simply beyond description.

To enjoy the hope of His coming, we must first enjoy the work of His forgiveness and cleansing from sin. If we have thus been brought into personal touch with Him, we will study every fresh evidence of His com-

ing with a constantly increasing delight.

The man who is loaded with sin and crime, and who clings tenaciously to his wickedness can have nothing else than a crushing load of dread at the thought of the appearing of the One whose whole being is filled with righteousness and truth. But oceans of delight flood the soul of him who has tasted of the forgiving and cleansing power of the Man of Nazareth, and who has learned from the lamp of prophecy to know of His coming.

T.

Search the Scriptures

First John.

THE three epistles of John were written as late as A.D. 90, or between that date and the close of that first century.

John, the beloved disciple was then in his old age, being nearly a centenarian. The love that characterized his life in his earlier days, increased as the years passed; and now, so near the close of life, love seems to be his all-absorbing theme. In this first epistle of only five chapters, the term *love* in some form occurs fifty times, which would nearly equal, on an average, once in every two verses. This book is most decidedly a treatise on love. The thought suggests itself that the most appropriate thing to do in writing about this epistle would be to insert the book entire. This we certainly would do, were it not for the fact that doubtless every reader has the epistle in his possession. Who can fail to be impressed with the unspeakable riches of its contents upon reading it anew, tho he may have previously read it a hundred times?

Notice the marked similarity between the first verse of this epistle and the commencement of the Gospel of John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." And these in turn call our minds back to the first verse in the Bible: "In the beginning God created the heaven and the earth." Thus our thoughts are turned toward Him who is without beginning or end, the Creator and Redeemer. The truth of the Gospel is the same blessed truth that has been from the beginning.

In explaining the eternal principle of love, the apostle tells what love is and what its opposite is. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. "Love is the fulfilling of the law." Keeping the commandments of God, then, is love, consequently the violation of these commandments is the opposite of love. "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

Here, then, we have two very plain definitions—the definition of "love" and the definition of "sin." Love is the keeping of

the commandments; sin the transgression of the commandments. Love to God is shown in keeping the law, obedience; hatred of God is shown in breaking the law, in disobedience. This latter is prompted by the spirit of disobedience (See Eph. 2:2), the other by the spirit of obedience. "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." There is no stronger argument against antinomianism than the argument of love, neither is there any stronger motive of obedience than this same principle of love, "O, how love I Thy law." "I delight in the law of God after the inward man." These are the sentiments of truly converted men in whom the love of God abides, whether it be men like David in the old dispensation, or men like Paul in the new dispensation.

We should be careful to know what manner of spirit we are of. John warns us: "Beloved, believe not every spirit, but try the spirits whether they be of God." The test of these spirits is then given. Spirits that do not acknowledge the divinity and incarnation of the Son of God, Jesus of Nazareth, are not from God. Another test is given in Isa. 8:19, 20. When the guidance of familiar spirits is being urged, the test to be applied to these spirits is: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." True Christians will be found keeping the commandments of God and the faith of Jesus. Inseparably connected with this matter of love and obedience is the experience of the new birth. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4)—victory for the faithful commandment-keepers.

F. D. STARR.

Inspired of God.

(Adam Clark on 2 Peter 1:19.)

PERHAPS there is scarcely any point of view in which we can consider prophecy, which is so satisfactory and conclusive as that which is here stated; that is, far from *inventing* the subject of their own predictions, the ancient prophets did not even *know* the meaning of what themselves wrote. They were carried beyond themselves by the influence of the divine Spirit; and after ages were alone to discover the object of the prophecy; and the fulfilment was to be the absolute proof that the prediction was of God; and that it was of no *private invention*, no *discovery* made by *human sagacity* and *wisdom*, but by the especial revelation of the all-wise God. This is sufficiently evident in all the prophecies which have been already fulfilled; and will be equally so in those yet to be fulfilled, the events will point out the prophecy; and the prophecy will be seen to be fulfilled in that event.

"THAT prayer rises highest that comes from those who bend lowest in service for others."



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MILTON C. WILCOX

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EDITORS.

Fundamentals—Their Importance.

FUNDAMENTALS are important. They are the foundations of things. Ignoring them, one is left without a foundation, his edifice constructed of fancy, his foundation imagination. In no place are fundamentals more important than theology; in no place are they more ignored with sadder results.

God's universal government and unchangeable law are fundamental facts; but they have been ignored, and sin and anarchy and rebellion are the result. Men seek to smash the mirror rather than to clean their face.

God's Gospel, founded in His love, wisdom, and power, necessitated by man's sin, separation from God, and utter helplessness, is fundamental. Denying it, and we have the rejection of the vicarious atonement, the resurrection, the second advent, and in their place all the vagaries of Higher Criticism, New Thought, and Christian Science.

An article in a recent missionary journal suggests these thoughts. It is based on an entirely erroneous understanding of an expression in Isa. 43:24: "Thou hast made Me to serve with thy sins." And the idea is carried that every man, good and evil, is a temple of God; and God is subject to the man. When the man is righteous, God rules; when the man sins, God is servant, and man the master.

In the first place, these words of the prophet are *not* addressed to all people, nor to the unbeliever, nor to the sinner, but to God's professed people who bore His name, and by sinning reproached Him because of their professed relation to Him, and not because He dwelt in each one personally. The American Standard Revised Version gives a much better rendering: "Thou hast burdened Me with thy sins, thou hast wearied Me with thine iniquities."

Nowhere does God say that He dwells in the heart of the sinner. Nowhere does He say that the sinner is a temple of God. On the contrary, He tells His people that before conversion they were "sons of disobedience," "children of wrath, even as the rest," "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world," "alienated from the life of God." Eph. 2:2, 3, 12; 4:18. That is the truth. That is what every sinner feels and knows under normal conviction. He feels that he is slave and Satan and sin masters. He longs for power to free him from the bondage. It is the refinement of cruelty to tell him, "You have that power within yourself; God is there; only let Him

rule, instead of making Him your slave of sin."

Such a message has no Christ in it, however sweetly it may talk of Him. It is a libel upon the Gospel. Every spirit that confesseth that Jesus Christ is *come* in the flesh is of God; and every spirit that confesseth *not* that Jesus Christ is *come* in the flesh is not of God, and this is that spirit of antichrist. . . . Ye are of God, little children, and have overcome them; because greater is **He that is in you**, than *he that is in the world.*" 1 John 4:2-4. If He *comes* into the flesh, He was not there before. How does Christ *come* into the flesh?—"Whosoever believeth that Jesus is the Christ is begotten of God." 1 John 5:1. "I am crucified with Christ: nevertheless I live; yet *not* I, but *Christ liveth in me*; and the life which I now live in the flesh I live *by the faith* of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

God's message to the poor, hopeless sinner is not that of a God who is made and kept a slave by the sinner's will, but of a Saviour who took upon Himself all the weaknesses of humanity and conquered for every soul. And when submission and acceptance—faith—opens the door so that He may come into the flesh, He comes not to serve with our sins, a servant to our lusts, but a conqueror of sin and lust. Preach to the sinner this glad message.

"When They Are Saying, Peace and Safety."

IS there a time of peace and safety before us? We say most emphatically, and positively, Yes. The most glorious period of all the centuries is dawning even now. But we must look in the right place for this peace and safety in order to possess and enjoy it. For we read of a certain class:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape." 1 Thess. 5:2, 3.

This scripture tells of certain persons who are saying, "Peace and safety," and the very thing that they are saying, because of the ground on which they are saying it, is to be a sure sign to those who are truly intelligent upon the subject that "sudden destruction" is right upon them. Another fact is apparent from the text, and that is that it is when "the day of the Lord" is imminent that a refrain of "peace and safety" is to be sounded as the precursor of "sudden destruction."

The apostle speaks of a class in the third person. He says when "they" are saying "peace and safety," it is then that "sudden destruction" is to be visited upon "them," and "they" are to "in nowise escape." But of another class the Scripture continues to speak in the verses that immediately follow the foregoing quotation, by referring to them in the second person. The words are:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day:

we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:4-6.

Those whom the apostle classes as "brethren" are not "in darkness;" they are "sons of light, and sons of the day;" and therefore the day of the Lord will not overtake them as a thief. They will not be pointing to a species of "peace and safety" which can produce only destruction.

In the very nature of things, the persons that would be claimed as "brethren" of the inspired writer would be those who believe in and abide by the teachings of the word of God. They must be those who are not merely assenting to the teaching of the Bible, but they are such close students of the divine Book that they know what it says and are therefore standing in the light. They are "sons of light, and sons of the day."

We have entered upon a time of much discussion of the question of peace. Peace congresses and conventions are the order of the day. The texts already quoted in these paragraphs tell of "they" who shall say "peace and safety," when only "sudden destruction" can await them. Then those who are thus deceived must be looking for their peace and safety in the wrong direction.

And now the question for us to look into is, What hope has the world for a general peace? Certainly there is no very bright prospect before us in that direction. There never were such great preparations for war as now. And no nation is willing to set the example of disarming its army and navy. But rather the sentiment is constantly gaining ground that the only way to make assured peace is to have such a well-equipped army and such a formidable navy that other nations will be afraid to fight us. And with that sentiment prevailing, every nation is exerting itself to the utmost to keep ahead in the arts of human destruction.

But they all know that it is inconsistent to make the professions of enlightenment and civilization that are made in these days and still devote so much thought and energy to the preparation of the slaughter of our fellow men. And so some of the foremost manufacturers of armor plate and other war implements and materials are the loudest in calling for peace congresses and peace proclamations among the nations. And, judging from the import of the scripture quoted at the beginning of this article, the agitation for peace will continue right in the midst of the prevailing preparations for war, until the great mass of the people will persuade themselves that all is "peace and safety," regardless of the facts and conditions that actually exist, and that every one can see if not blinded by a contrary sentiment.

And, now, note particularly that when this peace and safety talk becomes general, it is one of the tokens by which the careful student of Bible prophecy will know for sure that the destruction of the world is here. This prophecy in Paul's letter to the Thessalonians is very significant. The words of peace and safety are being talked, while all the facts show that the world is preparing for the most furious war that has ever been

seen in the history of all time. God says that "sudden destruction" is the next number on the program. Keep your eye on what He says; for He knows the truth, and tells it plainly.

In the face of the appalling evidences to the contrary, the whole world will take up the "peace-and-safety" refrain, and may even continue to sing it while on their furious march to the great battle of Armageddon. But those who study the word of God intelligently will not be deceived by such voices. They will clearly see the "sudden destruction" that lies just beyond. T.

The Tried and Triumphant.

THERE are many things tried and found failures. A great architect is planning a mammoth building twenty-five stories high. The owner wishes it to be builded of a certain kind of rock that to him is beautiful, and by association of boyhood, dear. "Will it stand the test?" asks the master architect. "What test?" asks the owner. "The crushing force of thousands of tons in building and contents," is the reply. Test it. Therefore a small portion of the rock is taken and submitted to great pressure. It fails, and is rejected. Another is taken and tried, and found sufficiently hard, tenacious, and elastic to endure the crushing force of tons, and is chosen.

An engineer in a military expedition must span a deep chasm with a suspension bridge or the army be delayed. He has cable enough for two spans. Will it stand the strain and carry the men and material sufficient for the successful prosecution of the war? He must first test it. He takes one or two strands of the wire cable and tests the tensile strength. It bears the test. The cable is strung, the bridge laid.

The great Jehovah is building a living temple for eternity. He is gathering out a people to glorify His name thruout endless ages, so that to whatever worlds they shall go, wherever angels or men of other planets shall look upon them, they shall be seen "to the praise of the glory of His grace." The character of God will be interfused in them and stamped upon them. They will tell the story of God's wisdom, love, and power to other worlds. They will instruct intelligences yet to be created in the knowledge and love of God.

God delights in tried things. His word is said to be a tried word. Ps. 12:6. Jesus Christ is the "tried Stone," the "precious Corner-stone," and therefore the "sure Foundation," of God's building. Isa. 28:16. Into this spiritual house God is building of the children of earth. Of course, they must be a tried people, those who have developed a fiber in character not rotted with sin, not weakened by lust, not interwoven with disintegrating selfishness.

First, God calls us from sin and strife and darkness and slavery to righteousness and peace and light and freedom. If we accept the call, He enrolls our names in the book of life, as candidates for the eternal character of His choosing. If we overcome, that eternal character and name is ours, a

new name known only to us of all men, because it is the name of our experience. If we are conquerors, the victor's crown of righteousness, of life, is placed upon our brow.

But in the overcoming there are trials sore and many to the natural heart. It will seem at times that we are wholly forsaken; that God has forgotten to be kind. But let faith not waver. He knows the trial and the need; knows how much the heart needs the loveliness; knows how hot the furnace fire needs to be to burn away the dross; knows how friends must seem unkind that we may learn of Him the only true Friend. He knows it all; and therefore no test will be made stronger than His grace will enable us to bear. If our own fiber fail, as it will, He will put into it stronger fiber, created anew. He will not suffer temptation to hedge up about so there will be no way of escape. Read 1 Peter 1:7; Job 23:10; Deut. 8:2, 3, 16; Ps. 66:10-12; Mal. 3:2, 3; 1 Cor. 10:10-12. He proves us that we may prove Him. Rom. 12:1, 2. Only by such trial and steadfastness in such trial, can we be made partakers with Christ Jesus our Lord.

Would God that every soul who hears God's call and yields himself to the promptings of the Spirit could see the necessity of the trial, the sureness, if we elect, of the end. To its happy, eternally glorious result the throne of God is pledged if we will yield to His purpose. Rom. 8:28. Read the text as in the A.R.V. margin: "We know that to them that love God, God worketh all things with them for good." "All things?"—Yes, *all* things. "Sickness and loss of work?"—Yes. "The earthquake and fire?"—Yes. "The loss of husband, or wife, or child?"—Yes, "*all things*." By no "fortuitous combination" of circumstances, by no happen-so, does God do this; but by direct, positive working in behalf of each member of His spiritual body of believers, His church. Separate, the things may be evil. Separate, the stripe in our web of experience may be ugly. But "*together*," God's finished testing and all will be beautiful with divine glory.

He has given us His pledge of this in the death of His Son; will He withhold anything now to prevent the perfection of the work? Rom. 8:32. We look at His greatness and the holiness of His law, and feel that we can in nowise meet the charge. But the only one who can lay aught to our charge is the One who justifies. We look upon the life of Christ, and feel condemned; but He does not condemn; He intercedes for us in all our weaknesses.

Unbelief and complaint declare, "For Thy sake we are killed all the day long," but faith in His purpose declares, "Nay, in all these things we are more than conquerors thru Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:36-39. O soul, whoever you are, accept God's call, submit to His proving, share His glory.

A Revelation from God.

IT is not God's will that His children should go on in darkness. He knows the end from the beginning. He knows the baleful fruitage of sin and wickedness. He knows how the injustice, oppression, corruption, and wrong of every sort will result in the disintegration and ruin of State and nation.

Not only does the great Jehovah know, but He overrules to save the world. He puts down kings and raises up kings. He humbles one and exalts another. He casts down proud Babylon, who has outlived her usefulness, and plants in her stead successively Medo-Persia, Grecia, and Rome. If His own people become willing captives to sin, He permits the cruel of earth to humble and punish them, that they may learn wisdom, and turn to Him.

But always God forewarns of the evil. Was the Deluge to enfold the earth?—God sends faithful Noah to preach and labor, that the world may repent and be saved. Has Sodom's sin become so great that it were a mercy to destroy the city?—Warnings are sent to its people. And these are only two of many instances which God has given, all demonstrations of His inspired assurance:

"Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3:7.

Men of the world are in darkness over the things coming on the earth. Scientists are making contradictory guesses. Preachers are dreaming of cloud lands of peace. Statesmen are at their wits' ends, and frankly confess that the future is dark before. And yet God has revealed it in His word. He would have all the world know. He has given us prophecy as a light "in a dark place until the day dawn." 2 Peter 1:19. He would have all to know and follow the light.

Do men want to know?—Surely they do; but they want it their way. Many of them are too proud to learn from the Book of God discounted by the "higher critics." In the nature of the case, He can not teach the proud and self-sufficient. "The fear of Jehovah is the beginning of wisdom." "The friendship [secret, counsel] of Jehovah is with them that fear Him; and He will show them His covenant." "The meek will He teach His way." "Ye are all sons of light; . . . so then let us not sleep, as do the rest, but let us watch and be sober."

Tyre a Witness for God.

TYRE was the great commercial city of ancient times, the London, the Liverpool, the New York of the Orient. The extent of her commerce is set forth in the 27th chapter of Ezekiel. Yet the Lord says of that great city, "They shall destroy the walls of Tyre, and break down her towers; I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord Jehovah." And the place where old Tyre stood is now a place for the spreading of nets, and the very stones of her buildings removed elsewhere.

America's Great Peace Parliament

By Our Own Correspondent

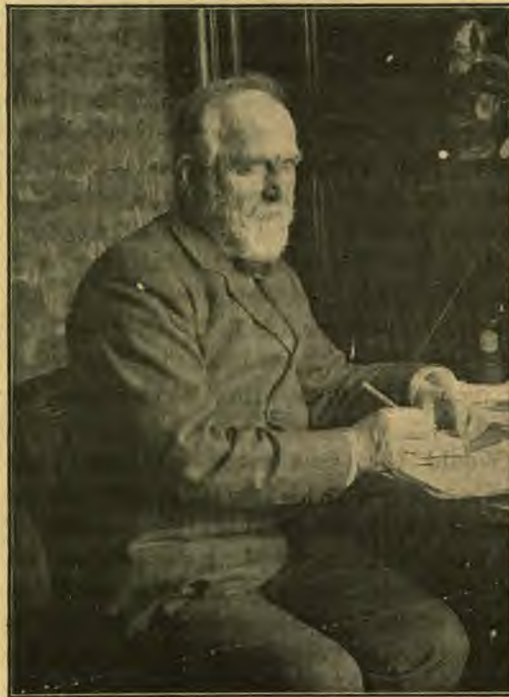
PEACE! PEACE! PEACE! was the cry of the great National Peace Congress in New York City. Peace in the **POLITICAL** world; peace in the industrial and commercial world; peace in **ALL THE WORLD**.

President Roosevelt's letter to the Congress was a plea for peace and amity among the nations, and at the same time **A WARNING AGAINST THE DISARMAMENT** of earthly powers as to the danger to the nations if universal **DISARMAMENT** should become a fact, instead of a theory.

Singular as it may seem, on the very day the President's message was read to the Congress, there was announced the launching of a Japanese battle-ship, built in Japan, in almost, if not quite, record time, which was bigger even than the formidable British Dreadnought; **AND THAT WITHIN TWENTY-FOUR HOURS OF THE ADJOURNMENT OF THE CONGRESS, THE SECRETARY OF THE NAVY PASSED UPON THE PLANS OF TWO 20,000-TON BATTLE-SHIPS**, and the authorization of these immense death-dealing monsters of the sea **WAS DUE TO THE PRESIDENT'S URGENCY**.

The writer does not refer to these incidents to criticize the President or the government in the least, but simply to illustrate in a striking manner the peculiar paradox of the situation, **PERHAPS THE MOST SIGNIFICANT ITEM** of the whole matter of the peace and arbitration movement! Nor is the United States alone in this gigantic work of building navies or equipping armies. England, France, Germany, Russia, Spain, Italy, "the Sick Man of the East," and "the yellow races," are as one, so to speak, in **THE PREPARATIONS FOR WAR**. The world watches Japan, shrewdly, wisely, and quickly mobilizing the forces of the vastly populated regions of the flowery kingdom—and **THE WORLD TREMBLES FOR THE POSSIBLE DEVELOPMENTS!** And it is because of this fear and

universal dread and apprehension of what is yet to come, that Peace Conferences and Peace Congresses are rapidly multiplying and progressing upon a scale never before realized.



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Wm. T. Stead, the Noted London Journalist.

Let the reader bear in mind—and as to this there is no controversy—the world is preparing for war upon a scale the magnitude of which can scarce be realized by the human mind.

Peace Conferences Necessary.

Perceiving this, Peace Conferences and their feeble efforts to harness the elements of the terrific destruction that would come as a result of **A WORLD WAR**, are both natural and necessary. Nor could any one find fault with the organized effort of a Congress of individuals, or wish them other than success in an attempt to "abolish" or even to "regulate" war, or to substitute "arbitration" for "shot and shell." The question remains, can the success in what is sought be secured in this way—by international agreement between nations—without regard to the conditions of **HUMAN HEARTS**, or the real conditions necessary to **UNIVERSAL** and **LASTING** peace!

The President's **ONE** contribution to the progress of disarmament was a proposal for the "**LIMITATION OF DISARMAMENT**." Every nation, however, is building the biggest battle-ships that it can, and as to the limit of size, it is governed by harbor and dry dock, and is not fixed **BY INTERNATIONAL LEGISLATION**. No nation will consent now, **NOR AT THE HAGUE CONFERENCE EVEN**, to have the size of battle-ships it may project limited **BY A CONFERENCE** of **PEACEMAKERS**. They have already authoritatively stated as much.

And as there can be no cessation of war without disarmament, and as there can be no disarmament without consent of the nations, and as the nations are in nowise willing to consent to disarmament or even its limitation; and inasmuch as peace after all depends upon the spiritual transformation of the individual and of individuals that "the peace

which passes all understanding" is not, and never can be, a subject of arbitration or international agreement, or war or its danger be eliminated while vast armies and great, floating fortresses are ready for war, and while greed, avarice, lust, and selfishness rule in the hearts of men, how may we expect peace to come—"UNIVERSAL PEACE AND JUSTICE AND RIGHTEOUSNESS"? **HOW, INDEED? HOW CAN IT COME!**

Baron D'Estournelles De Constant, member of the French Senate and of The Hague Tribunal, and the foremost advocate of peace in Europe (and one of, if not the foremost, figures in the New York Congress) referring to the crushing burden of the expense of maintaining **ARMED PEACE** in the world at our time justly sensed the danger in the following statement made to the Interparliamentary Union in London last summer:

"It is therefore evident that if this state of things (armed peace) is prolonged it will inevitably lead to precisely that cataclysm which we seek to avert, the thought of the horror of which causes the human mind to shudder. To put an end to these incessant armaments, and to seek a means of averting the calamities which threaten the whole world, is the supreme duty which imposes itself on all the States."

The Opening.

The National Peace Conference was formally opened in Carnegie Hall, on Monday afternoon, by Mr. Andrew Carnegie, and almost a thousand delegates were ready to hear the addresses and begin the deliberations of memorable days to follow. In the hall there was a display of everything emblematical of peace. The back of the stage was hung with white material, gold star adorned, with white-bordered silk American flags festooned here and there. In the center a soft electric sign blazoned forth the watchword of the Congress, "Peace," and on the white-draped and flag-hung balconies were shields of David and placards bearing the names of the world's peacemakers of all times, with the single exception of the name of **CHRIST, THE PRINCE**



Mrs. Henry Villard.

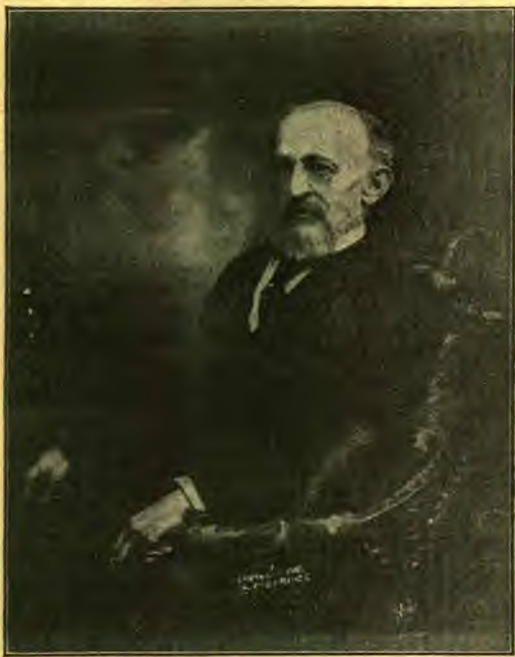


Mrs. Frederick Nathan, President of the New York Consumers' League.

OF PEACE. And on a shield directly in front of the speakers' stand an inscription epitomized the chief "thought and intent of the heart" of the peacemakers:

"The Parliament of Man"

The meeting was addressed by Secretary of State Root, Governor Hughes, Mayor McClelland, and Mr. Carnegie. Thus did city, State, and nation join in the plea for peace, in the chiefest city of the Western Continent, while the universality of the movement was largely indicated by the fact that far to the south of us, and simultaneously, delegates from the warring Central American governments were gathering for a peace conference to consider



Hon. Oscar S. Straus, Secretary of Commerce and Labor.

the paramount question of international arbitration at Amalpa.

Of the More Important Things

I will epitomize as much as possible, and refer briefly to a few of the more striking and characteristic statements of the Conference. Secretary of State Root made a statement which is worthy of remembrance, as follows:

"Let me add a few words of warning concerning your anticipations of what the Second Peace Conference at The Hague is to do. Do not expect too much from it. Such a conference is an agency of peace; not the peace of conquest, but the peace of agreement; not enforced agreement, but willing and cheerful agreement. So far as the nations can go together in such an agreement, the Conference can go, and no further."

In favor of his plan of policing the nations, and securing peace by the decisions of a permanent tribunal, backed up by an armed force, Mr. Carnegie said:

"Before resorting to force it would be well to begin by proclaiming non-intercourse with the offending nation. No exchange of products, no loans, no military or naval supplies, no mails—these restrictions would serve as a solemn warning, and probably prove effective. Force should always be the last resort, but it should be the last."

So, then, it appears, and it would be amusing, if consequences involved were not so serious, the cessation of wars, and the securing of ultimate peace upon the earth is to be accomplished first, BY BOYCOTT; and, if that fails, then BY FORCE—which means WAR!

Further, Mr. Carnegie said: "All speeches, all work, all contributions (of the National Peace Society) are devoted to the ABOLITION OF WAR."

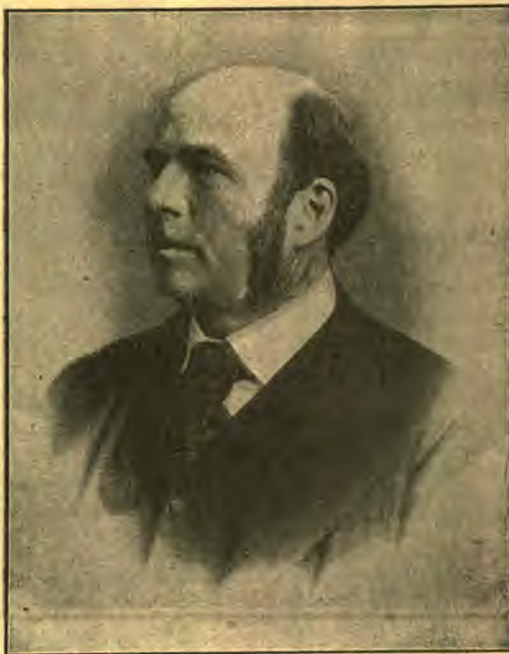
How singularly accurate was the prophecy of Isaiah, so long ago, that "IN THE LAST DAYS" MANY PEOPLE SHOULD SAY: "THERE SHALL BE NO MORE WAR," and in the fulfilment of that prediction to-day we have striking evidence, who can doubt? Indeed, there was a marvelous unanimity of opinion

and of action, in the declaration of "NO MORE WAR." War-drums shall cease to throb and the battle-flags shall be furled! Yet now and then, some bold and intrepid spirit gave the war-cry, spoke of its advantages and merits, and threw a glamor over, and protecting argument for, its mission in civilization! But such an one was inevitably rebuked!

The New York press, with rare exceptions, were united in making the pointed statements that the Congress which was so assiduously working for peace among the nations, did not even possess it among themselves. Then the incongruity of men without it in their own hearts attempting to ORGANIZE PEACE among the nations. "Organized peace," they called it, but peace does not, and can not, come in an organized way alone. Something deeper, truer, must be the mainspring, not only of individuals, but of nations. Organized force, organized means, has, as every student of history must admit, more often cursed the world and brought to it unhappiness, human misery, and bloodshed, than it has blessed it and brought peace and tranquility, happiness and safety, love and established justice!

It was Baron D'Estournelles who pointed out in his Pittsburg speech on "The Organization of Peace," that organization ALONE could never effect the purpose so much desired. The world was well organized to-day, and yet it was bristling with bayonets and spears, and warriors were everywhere preparing implements for the destruction of humankind. Genuine, heartfelt love, the love of brother and the brotherhood of man, love of justice and of mercy and of righteousness, and a sincere desire of peace, could only bring about true results and make the organization for peace really effective. In a word, there was an absolute lack of harmony in the Peace Conference. True, resolutions breathing the very spirit of peace were unanimously passed at last, but not without discord and absence of harmony everywhere noticeable. I may quote from the New York papers to show this lack of harmony:

"Peace Conference Not All Harmony. Dutch Delegate Arouses Storm by His Advocacy of Preparedness for War. Stead Center of Up-roar. His Speech at Children's Meeting Cut



Sir Robert Ball, Professor of Astronomy, Cambridge, University

Off and He Has Lively Tilt with East Siders."—Caption, "New York Times" Article.

"Noted Men's Discordant Views Jar Peace Congress."—N. Y. Journal.

"Lively Tilts at Peace Congress. Delegates in Discord as Conference Continues. Mr. Carnegie Disagrees. President of the Arbitration and Peace Congress is Jarred by President Roosevelt's Letter, and Makes Reply to It.

He also Makes a Sharp Retort to Professor Munsterberg, and Mr. Stead Follows Suit. A Good Deal of Friction Is Noticed."—N. Y. Sun.

"The attack of Andrew Carnegie on President Roosevelt caused a sensation to-day among the delegates to the National Peace conference in session at Carnegie Hall."—N. Y. Evening Journal.

Suffice it to say, your correspondent has not been in any convention of any kind, heretofore, where so much asperity, heated colloquy, and interruptions were to be observed. The Peace Congress, so far as peace related to it, was indeed a failure. The women's great meeting of Tuesday was, perhaps, the only meeting free from heated discussions and difficulties. Even the great banquet at the Astor House was not free from discord. A commotion was caused by certain remarks made by Mr. Van Cleave declaring for WAR in event of the failure of arbitration. The elements of discord were let loose on Sunday of the beginning of the Conference when the Rev. Dr. Morgan Dix, in a public way, declared that war was an ancient and honorable and necessary art, that we were a long way from the thousand years mentioned in the Bible; that even with international peace we should have to contend with internal strife, and finally that people who talked of international peace wasted both time and breath. To this Bishop Potter replied, and the Conference was well launched upon a sea of difficulties.

These differences arose from a difference of opinions as to WAR ITSELF, and not only as to war, but as to the plan for its eradication. Mr. Carnegie and many of the advocates contended for AN INTERNATIONAL POLICE POWER which, of course, would prevent any kind of disarmament, while others—in the minority, I judge—were for a gradual and final complete disarmament of the nations. It was Judge Morrow of San Francisco who quoted the saying: "WE ARE GOING TO HAVE PEACE IF WE HAVE TO FIGHT FOR IT." Indications are that it may take a fight of great proportions to make even an approximate approach to the coveted goal!

Tuesday morning, there was a Women's Peace meeting at Carnegie Hall, A Business Men's meeting at the Hotel Astor, in which leading business men of the continent urged PEACE as the safeguard of commerce, a great Young People's meeting in which thousands of school children took part, and which was addressed by the Baron D'Estournelles and other eminent men. In the evening university professors addressed a mass meeting in Carnegie Hall. At the same time there was a great peace meeting in Cooper Union addressed by Samuel Gompers and other labor leaders, also Rev. Algernon S. Crapsey and Mr. W. T. Stead.

[This report will be concluded next week. The last part is as interesting as the first. The final discussion of the subject will not conclude till God's work is done.]

Meat-eaters Versus Vegetarians.—"After exhaustive experiments upon forty-nine students, professors and physicians," says the New York World, Prof. Irving Fisher, of Yale, "finds that the non-meat-eaters out-class the meat-eaters in such tests of physical endurance as holding the arms out horizontally against time, deep knee-bending, and goose-step drill. One vegetarian held his arms out more than three hours, while a meat-eating track athlete cried quits in nine minutes." The World throws in some half-questions, yet admits that "prosperous Americans who lead a sedentary life eat far too much of it." The only thing, however, that the World has to present in favor of meat-eating is that it "rouses and sustains the combative instincts." It declares, what is a truth, that "meat makes its eaters quarrelsome," leading its users to fight about trifles, as among American and English boys. Japanese are much more peaceable; yet vegetarian Japan conquered meat-eating Russia. Meat is not needed, and the world would be better off to-day without it.



The Religions of China.

Taoism, Buddhism and Mohammedanism.

(Concluded.)

TAOISM, as Confucianism, is indigenuous to Chinese soil. It was originally quite pure, and dealt with the problem of life in a philosophic way. Lao-tsz, the founder, was some fifty years the senior of Confucius. He held a high position in the State, but seeing so much disorder and lawlessness, he retired from office and led the life of a recluse, giving himself up to philosophical speculation. He wrote a small book about twice the size of the matter contained in the Sermon on the Mount, in which he set forth some very excellent thoughts. This is the Taoist bible, and on this little base the entire sytsem of Taoism rests.

The chief corner-stone of this system is "Tao," literally meaning "the way," "the right way," tho it doubtless refers to impersonal nature, which permeates all things, and is in very truth the source of all things. Lao-tsz taught that true peace comes from ceasing to strive and by living in harmony with the leadings of "Tao." Man, by all his artful and unnatural development, is the cause of all the disorder in the world. His remedy, return to the "Tao."

and unnamed horrors. It is this modern Taoism with all its admixture from every other source of idolatry that fills the Chinese mind with superstitious terror. This is very vividly depicted in the "Temple of Horrors," in this very city of Canton. Here in the "Ten Courts of Hell" are illustrated every conceivable form of punishment which poor mortals are supposed to undergo in the nether world. Stucco images about the size of children stand all about busily inflicting the most cruel tortures, while the hapless victims are shown in indescribable torture. This Taoistic hell easily holds its own with that of Dante, or even that of the ancient Greeks. A life lived in anticipation of such awful prospects can not be other than miserable.

"The dread of spirits is the nightmare of the Chinaman's life, and to this dread Taoism panders." This is where the ignorant, drone-like priest reaps his harvest by posing as the sole mediator between the material and spirit world.

Buddhism.

Buddhism, a foreign religion emanating from India, is said to have been introduced into China by imperial authority, in the first century of the Christian era. Ever since its appearance, it has been by turns welcomed,

How many Buddhists are there in China?—Broadly speaking, there are no less than there are individuals, for the reason that by a peculiar and inexplicable eclecticism, a Chinese is at once a Confucianist, a Taoist, and a Buddhist. These three religious systems are said to supplement each other, so making one whole scheme of human salvation.

Buddhism is a meditative, speculative, pantheistic philosophy, having as its studied objective, absolute "nothingness;" and as such it is well received by peoples of enervating climates. After being introduced into China,



Buddha, with three smaller ones climbing on him. Wives desiring children worship at this shrine.

It was, owing to the more practical turn of mind of this people, materially modified as is evidenced by the substitution of a real and material paradise for the Nirvana of the more orthodox Buddhism, which deals almost altogether with abstractions. In India, Buddhism is atheistic, while in China it is rather silent or non-committal as to God. Let us hope and believe that this misleading light of Asia is speedily being displaced by the eternally true and invincible light of the true God and His Son Jesus Christ.

Mohammedanism

The Arabian prophet has in China a following of some 20,000,000 scattered thru the entire empire. Strange as it may seem, these idol-haters have been led into at least one form of idolatry, that of worshiping the emperor's tablet. Doubtless this came about thru fear of persecution, on which account the Koran allows the lapse.

Mohammedanism in China has been more conspicuous for its rebellions than for its activity in propagating its faith. The Koran has not been translated into Chinese, and this faith never exerted a great influence in China.

This in brief, and more or less perfectly, is China, groping about in the dim, misleading light of her own and foreign faiths. She is in sore need of the one true Light of the world. She needs the Bible, the living word of the living God; and she needs the convicting and comforting power of the Holy Spirit. On her own part, she is consciously turning away from the false gods of her fathers, and it becomes the followers of Jesus to see and seize upon this their opportunity. Let us all as never before give ourselves to



WA LUM TEMPLE, CANTON.

The wooden images, every one of which has different attitude, are called the "500 Genii." The legend says that they were 500 bats whom the great Buddha Yü Lui Foo, by prayer and fasting, changed to genii and gave them a place of worship in this temple.

He was never understood by his own countrymen, and his entire system has been perverted into a mass of superstitions, which finds expression, at present, in the Black Art, and which, in a very large measure, is the fruitful source of the wild and fanatical outbursts, which from time to time sweep over whole provinces, bringing death

smiled upon, persecuted, patronized, tolerated, until to-day it has come to be looked upon as a fixture. Its early vigor and strength have long since passed away, leaving it an effete system whose ignorant, immoral, and opium-poisoned priests, as well as its nuns, are the objects of popular contempt and ridicule.

the work of preaching in China as elsewhere the Gospel of Him who is "King of Kings, and Lord of Lords."

J. N. ANDERSON.

Manner of Christ's Coming.

(Continued from page 4)

VOICE of the archangel, and with the TRUMP OF GOD: and the dead in Christ shall rise first." 1 Thess. 4: 15, 16.

"Whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming [the epiphaneia of His parousia; literally by the FORTHSHINING of His PERSONAL PRESENCE]." 2 Thess. 2: 8.

"For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming [parousia, presence] of the Son of Man." Matt. 24: 27.

Certainly none of these scriptures indicate a secret, quiet, still coming. It is over a quaking earth, with trumpet tones and outbursts of supernal glory that Christ comes the second time—literal, personal, visible, "this same Jesus" will come. Then men will see Him revealed in all His divine glory, unveiled. "Every eye shall see Him." Some in the light of that glory will pale and die. Others with glad hearts, having His glory within, will say, "Lo, this is our God; we have waited for Him, and He will save us."

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S. S. Supplies.—We still have a good supply of S. S. Record F at 35 cents, for schools of 20 to 90 members; class records at 10 cents; S. S. quarterlies at five cents each. If you need a Bible, send for our "Select List of Bibles." Address, Pacific Press, Mountain View, Cal.

For Sale.—Ten-acre fruit farm in the beautiful Santa Clara Valley of California. The main crop of fruit is cherries, apricots, and prunes, with a few trees each of various other kinds for family use. The place has a seven-roomed house, with bath, hot and cold water, and the usual modern conveniences; good well, tankhouse, tank, windmill, barn, chicken houses, 190 trays for drying fruit, 60 fruit boxes, etc., etc. The crop last year sold for \$1,350, cash. This year's crop goes with the place. Will sell for \$5,700; \$3,500 cash down, the balance can be had on long time, if desired, interest at eight per cent., and the person holding mortgage pays the taxes. It is a very desirable place, in a good community. The owner has a large family of small boys, and desires to move to newer country where he can get a large tract of cheap or government land. Address, F, care Pacific Press, Mountain View, Cal.

Wanted at Once.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a practical missionary training that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

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Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Third Evening's Study.

THE sun is just sinking behind the hills," said Brother Eldred, the next Friday evening, as he smilingly regarded his little flock, "and I am glad to see you all in your places, ready to welcome the heavenly guest."

"Why, papa," said little Margaret, as she ran to the window and looked eagerly down the street, "are we going to have company this evening? Please, mama, what does 'heavenly guest' mean?" and Margaret turned her eyes questioningly toward her mother.

"We know, we know! don't we, Jack?" declared Florence eagerly, before her mother could reply.

"Why, yes," assented Jack, "I guess so; I think father means——"

"Angels, angels, of course—heavenly angels!" announced Florence triumphantly; "doesn't father mean that the angels are here, mother?"

Sister Eldred only smiled and said: "Perhaps father would better explain just what he does mean."

"What do *you* think about it, Alice?" smiled her father, continuing as he turned to Florence: "Alice is a little older than you are, dear, and she may be able to guess my meaning."

Florence, who always liked to talk about the angels, and greatly desired to see one, looked a little bit disappointed as Alice replied:

"I do not think father meant an angel, because I suppose the good angels are with us *all* the time, day and night,—at least, I hope they are;—but he spoke as if *this* guest wasn't with us *all* the time, so I am not quite sure——"

"Why father means the Sabbath! don't you, father?" exclaimed Jack; "and you called it a *guest*, because it only comes once a week; and it's *heavenly*, because God gave it to us; that's plain enough I'm sure!" continued Jack rather pompously.

"You are quite right, my son; but can you tell me the first time God ever sent the Sabbath to visit this earth, as a heaven-born guest?"

"O papa!" interrupted little Margaret, "let me answer that question, please; I believe I can. It was when Moses went up on top of the mountain, and the Lord gave him the commandments."

"H—m! I wonder what the people did for a day of rest, before that, if that's true!" said Jack. "I think that God gave the very first Sabbath to Adam and Eve, didn't He, father?"

"You are right, again, Jack; but we must get to our subject at once," said Brother Eldred, turning to his Bible which lay open on the table.

"Tillie, will you tell us where the first promise of a Saviour to come was recorded?"

"In the first book of the Bible," responded Tillie promptly.

"Please read Gen. 3:15."

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"Yes, this is the first recorded promise of a coming Saviour. Perhaps we should have mentioned this important fact before; but we must not forget that as soon as Adam and Eve sinned, God in mercy and kindness promised that some day a Child—the seed of the woman—should be born, who should bruise the head of the serpent. That wonderful Child was our blessed Saviour. Tom, you may tell us who *first* came to visit the holy Babe at Bethlehem; was it the shepherds, or the wise men?"

"Well, father, since Matthew gives the first account of Christ's birth in the New Testament, and mentions only the wise men,

Out in the Fields.

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds that play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fear of what might pass—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn,
Where drowsy poppies nod,
Where ill thoughts die, and good are born—
Out in the fields with God!

—Selected.

or magi, it is easy to think of them as coming first."

"Yes," said his father; "but really the wise men did not see the Babe until He was more than a month old. But Matthew seems to have addressed his writings to a class of people who, in his opinion, would naturally be more interested in a detailed account of the magi, than they would be in hearing a simple account of the humble shepherds. So he omits the story of the shepherds entirely, tho of course he knew that they came before the wise men. He relates the story most needed. Can you tell me, Tom," continued Brother Eldred, "what Mark says on this subject?"

"It will not take me very long, father," replied Tom, smiling, as he glanced hastily over the first chapter of Mark, "because the fact is, Mark says not a word about either the shepherds or the magi. I wonder why, father?"

"I think it is quite likely that each writer spoke particularly of those events—under the direction of the Holy Spirit—which would be most likely to be convincing and profitable to those people to whom he par-

ticularly addressed his gospel, as I before said."

"Luke tells more particulars than any of the others," said Sister Eldred, "about the birth of the wonderful Child. He mentions the only events which are recorded of the life of the Christ as a child. I wonder if Alice can mention the principal event?"

"Why," replied Alice, "His mother and father lost Him, and at last He was found in the temple at the feet of the rabbis, asking and answering many wonderful questions."

"How old was He at this time?" asked Brother Eldred, turning to little Margaret.

"Tillie told me that Jesus was just six years older than I am, when His parents lost Him; so that would be twelve years old," replied Margaret, glad to show mathematical precision in her reply.

"Just as old as I shall be in one year longer," observed Jack; "that is, if I live."

"Yes," said his mother; "and I would like you, my children, to realize that the dear Lord Jesus has passed over every year of childhood and youth, and that He knows just how to sympathize with you in all your little trials and difficulties."

"But, mother," objected Alice, "He did not know how it seemed to sin and then be sorry for it, did He? for you know He never did wrong. So how *could* He know how badly a little girl feels when she is tempted to disobey her mother, and gives up to the wicked tempter?"

"My dear child," said her mother, "tho Jesus never sinned Himself, yet He bore the sins of the whole world—the sins of every man and woman and child who ever lived or ever will live—He bore and suffered for *all* these sins."

"Let us hear what the Bible says upon this subject," interrupted Brother Eldred.

"Alice, my child, will you please read Heb. 4:15?"

"For we have not an high priest who can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

(To be continued.)

A Girl's Dressing-room.

"A GIRL'S dressing-room is a sure index to her character and habits. A clever woman asserted lately that she could gain a better knowledge of one of her own sex by an inspection of her dressing-room than after a casual acquaintance of years," says the *New York Press*. "In fact," she continued, "when one of my sons announces his engagement, I leave no stone unturned to have the girl under my eye for her morning and evening toilet. She is judged accordingly, and from what I see I can pretty well guess the sort of wife she will make. How so?—Because we women think a thousand times more of such details than you men, and every thrifty or slovenly trait is sure to crop out then. Why, I could make a black and white list for my marrying men friends, after this method, that would prove a safe guide to future happiness in wedlock. For instance, the girl's own room is always an infallible indication of her tastes and necessi-

ties. I do not mean silver-mounted toilet articles, a lace-draped dressing-table, or full-length mirrors. They are well enough if she can afford them, but the first thing to note are her books and pictures, her sewing-basket, her toilet articles. It is worth while catching a glimpse of her closets and drawers, as they speak volumes for or against their owner's tidiness. When gloves are rolled in a hard knot, veils jammed under salve-pots, ribbons tumbled in with powder and hairpins, beware. That kind of thing is eloquent of curl papers at the breakfast table, muddy coffee, and cold biscuit to come."—*Christian at Work.*

Christ's Coming, the Hope of the Church.

(Continued from page 5)

Lord assures us that those who sleep in Him, tho hidden beneath the sod, will not be forgotten in the great day of His coming. To give assurance of this, He promises that these shall be brought forth from their dusty beds, even before the living saints receive exaltation. The dead being first raised incorruptible, the living saints will join them and the Lord Jesus in an upward flight to those mansions He went to prepare, when He ascended to heaven from before Bethany nineteen centuries ago, in sight of His sorrowing disciples. The sacred text then significantly adds: "And so [in this way] shall we ever be with the Lord."

But is there no other way for the redeemed to "ascend above the heights of the clouds," and to "sit upon the mount of congregation," in the presence of the Most High? Upon this point let us hear the word of the Lord: "For the Son of Man shall come in the glory of His Father with His angels; and then [at that time] He shall reward every man according to his works." Matt. 16:27.

One thing may be accounted certain. If every one is rewarded "according to his works," at the very time of the Lord's second coming, they could not have received that reward, even tho having died a thousand years before. On this point the writer of the book of Hebrews says of those who, in ages before his time, obtained a good report thru their faith, even to martyrdom, did not then receive the promise, because that thru God's own arrangement, they could not be made perfect until others were ready for the same result. Heb. 11:39, 40.

The same apostle when preparing for his execution by the decree of Cæsar, wrote from Rome to Timothy:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

On the very border of the grave, this veteran missionary looked with an undimmed eye of faith to the time of the Lord's appearing, when he, with all others who love that appearing, will receive a crown of life. This was the cheering hope of Enoch, the seventh descendant from Adam (Jude 14). It was the sheet anchor of Job, of David, of Isaiah (Job 19:25, 26; Ps. 17:15; Isa. 25:8, 9),

and of all the prophets. The seer of Patmos closes his visions of eternal glory with the ecstatic words, born of victorious hope in behalf of the church in all ages: "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." May we all be in that frame of mind to re-echo the response of the exalted prophet, with one long and hearty Amen.

Literary Notices.

"Due Process of Law Under the Federal Constitution." By Lucius Polk McGehee, Professor of law in the University of North Carolina, lately associate editor of the "American and English Encyclopædia of Law," second edition, 8vo., 452 pages, cloth, carriage paid, \$3.00. Edward Thompson Company, Law Publishers, North Port, Long Island, New York.

This volume is one of a series of "Studies on Constitutional Law." The plan is to consider the various subjects treated in a separate way, tracing the relationship of each to various phases of constitutional law thru the history of the Republic. In this volume "Due Process of Law" is isolated and made a separate study. Its origin is given, its earlier uses, its relationship to other constitutional guaranties, and the part that it has performed in the upbuilding of a system of individual rights. In this way the meaning of "due process of law" is made to stand out more clearly than it could in a general treatise on constitutional law. It covers a rich field, one of great interest to the student and practitioner, and in a practical way to the layman. The author does not seem ever to discuss the right or wrong of court decisions. "Due process of law" as interpreted by the courts is the topic treated, and well and clear the author has set it forth.

"The Blue Book of Missions for 1907." Compiled by Henry Otis Dwight, D.D., LL.D., of the Bureau of Missions. Price, \$1.00. Funk & Wagnalls Company, New York.

This book obtains the latest statistics obtainable, with facts and figures regarding mission work thru-out the field. It is undenominational in character, and is doubtless the most handy and reliable little work extant. Secretaries of the various mission boards, missionaries in various lands could doubtless help materially in future editions. Many times Dr. Dwight has been compelled to say, "No report."

"Sankey's Story of the Gospel Hymns." By Ira D. Sankey (third edition), with an introduction by Theodore L. Cuyler. Beautifully bound in red cloth, 272 pages, price, 75 cents; postage, ten cents. The Sunday-School Times Company, 1031 Walnut Street, Philadelphia.

This little book brings you into closer, sweeter companionship with the hymns and songs you partly knew before, as it tells you their origin and incidents in their history. Every page of it is helpfully, intensely readable.

"A New Appraisal of Christian Science." By Joseph Dunn Burrell. 76 pages, cloth, 50 cents, net. Funk & Wagnalls Company, New York.

This little work is worth its price. In a candid, fair way it appraises "Christian Science" at its true worth as ordinary mortals would view it. Of course, Christian Scientists could not be expected to agree with it, they can not even agree with themselves, as the author clearly shows.

The Methodist Year Book, 1907. Stephen V. R. Ford, editor. 25 cents post-paid; 20 cents, net. Eaton & Mains, New York.

All who want to know the statistics of this great denomination should obtain this year book. Not only the church and its auxiliary societies are represented, but much information is given concerning other religious organizations.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

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Read our list of tracts on page 13.

Christ's coming means joy, peace, righteousness, life. Why should you not welcome the glorious event?

A Strong Warrior Fallen.—The inexpressibly sad news reached us April 30, from both Elders G. W. Reaser and H. W. Cottrell, that Brother W. W. Simpson was dead. We had not heard that he was ill, and it came with a severe shock, as it will to many. He died April 28, 10 P.M., at Glendale Sanitarium, near Los Angeles. His illness began with spells of dizziness, developing into violent pains in the back of the head. Brother Reaser writes: "Seven expert physicians were called in council over his case. The concurrent decision was that his system was thoroughly saturated with poisons, caused by certain organs not performing their normal functions." Many prayers were offered in his behalf, but God knew what was best. He was not what would be called a great preacher or a great scholar, but he obtained the ears of the

people by his own unique methods, and his clear, strong presentation of truth, his pleasant, charming manner and intense earnestness held them. He was a mighty warrior, yet a loving and lovable man. He fell in the freshness and vigor of matured manhood. The funeral services were conducted by Brethren Owen, Cottrell, and Reaser in the Central Church, Los Angeles. His wife and three children, the oldest of whom is six years, have the sympathy of all who knew the husband and father. Many will be disappointed, as several courses of meetings were planned for him this coming season. "God buries His workmen, but carries on His work." It behooves us more devotedly, more earnestly, to give ourselves to the work of the Master, and labor on till the glad harvest is reaped, when sower and reaper shall rejoice together, and there shall "be no more death."

If we love a person, we love the presence of that person. We want to look into his eyes, feel his touch, hear him speak. That is invariably true. If we expect one whom we love, we shall plan to receive him. We will put the house and best room in readiness for him. How gladly will we welcome him. Is Christ Jesus your Friend? Are you preparing to receive Him?

OUR NEXT ISSUE.

THE four special articles for our next issue are as follows:

What the Coming of Christ Means to the Righteous.

What Christ's Coming Means to Those Who Reject Him.

"The Great Day of the Lord."

What Christ's Coming Means to This Earth.

These ought to be of intense interest to every judgment-bound soul.

In addition there will be the conclusion of the report on the great Peace Congress, an article on China, Mrs. Stuttle's Study on the Life of Christ, and other articles of importance. It will be a splendid issue.

War Impending.—The Emperor of Germany wants no International Exposition in Germany, says a news despatch from Washington, "because he knows that a great war is imminent in which almost all the great nations of the earth will be participants." And Hiram Maxim, inventor of guns and high explosives, tells us that despite the recent peace meetings, the world is on the verge of a great conflagration. The world is at peace to-day, but the nations are preparing for the conflict that is to come. In fact, that is the only reason there is peace." He thinks there will be two or three years of peace, and then war. And this agrees with the word of God.

Did the Apostles Believe that Jesus Was Coming Again in Their Day?—So some believe. They tell us that Christ's coming is indefinite; that it was believed to be imminent by the apostles themselves, and hence we can know nothing about the time of His coming. It is evident that at the time of Christ's resurrection the disciples were not settled as to the time of Christ's coming, and they inquired: "Lord, dost Thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know times or seasons, which the Father hath appointed by His own authority." Acts 1: 6, 7. This confirms what Jesus said elsewhere: "But of that day and hour knoweth no one." Matt. 24:36. But our Lord does declare, as clearly shown elsewhere in this paper, that it is the duty of His people to "know" when He is near. The apostle Paul plainly teaches that the day of His coming was not "at hand," nor would it be, until the "falling away" came, and "the man of sin" was revealed. 2 Thess. 2:1-3. Peter knew that he would die before the Lord came, tho he said, "The end of all things is at hand." See 2 Peter 1:14; 1 Peter 4:7. What, then, is meant by these expressions which seem to declare the coming of the Lord about to take place?—Simply this:

The apostles and New Testament writers wrote under God's direction for *all time*. Many things written by them were not at that time understood and could not be; but sufficient light was given for the duty. But when His church nears the close of her earthly career, these passages gleam out like great beacon lights of warning and assurance; and the Christian who is trusting God's word finds the voyage of the old ship Zion chartered to the very end.

Poor, Suffering Russia.—Simply because we have not had the violent calamities during 1907, some have remarked that this is a great deal better year than was last year. Last year the calamities were more startling and phenomenal, but this year they have far exceeded those of last. We have had no wars of any account. The first earthquake of violence and destruction has been late in the year, that in Mexico; but over in Russia we are told that millions will die for lack of food before help is received from abroad. One report states that not less than twenty million people are affected. The most conservative statement we have seen is that fifteen million are thus affected. China's famine sufferers number about the same. Funds, of course, are pouring into the country, and yet they are not large as compared with the number affected. This from the physical standpoint. That is moving many, many hearts to contribute generously of what they have; but worse than all of the physical calamities are the starving, dying souls, many of whom are longing for the blessings of the Gospel of life.

The moral influence of a rightly conducted State is worth more than any overreaching power that it may exert by force of arms. The open door of Japan, dating from the time of Commodore Perry in 1854, was brought about by the home example in America rather than by any influence which she had as a world-power. This has been manifest again in the influence of this country on the Maharajah Gaekwar of Baroda. In the awakening of India he is one of the conspicuous leaders. Having recently visited this country, he returned home and advocated the United States as the model. If America had ever proceeded on a course in harmony with the principles upon which the Republic was founded, she could have brought the world from the Dark Ages to the arts of peace, but, entering upon another course, in which she is now plunging, as a world power and in her growing affiliation with the Papacy, the effect will be to turn the world back to the Dark Ages.

The Canonical Books.—There are doubts thrown on the canonicity or authority of various books of the Bible, and have been all along the stream of time. That is not at all alarming. Jesus Christ and His mission were doubted in the healing of the palsied man and even at the grave of Lazarus; and unbelief sought to kill not only the Life-giver, but the one to whom He gave life, that the witness to His power might not be in evidence before the people. What wonder, then, that learned men in all ages have sought to crucify Christ in His truth! There are internal evidences, great, lustrous shinings of truth, which show clearly the tracings of the divine hand that sealed as genuine the present Scripture canon.

The great Jamestown Exposition was formally opened by President Roosevelt on April 26, tho Captain John Smith landed at Jamestown May 13, 1607. April 26 of that year he planted a cross near the mouth of the river, where is now the Cape Henry lighthouse. A great naval review took place in which were sixty-seven ships of importance, twenty-seven of friendly nations, forty of this country. The Japanese sent a cruiser-battle-ship, the Tsukuba, built within two years complete, hull, engines, guns, equipment, wholly by themselves. The exposition bids fair to be a great one.

The only thing which will not make Christ's coming a glad coming to us is our own conscience. We are not ready for Him.