

# SIGNS OF THE TIMES



Queen Wilhelmina of Holland, and Prince Consort.





# With Our Inquirers

"If ye will inquire, inquire ye."

## 2164.—God's Foreknowledge.

Did God foreknow or look down over time from His creation of the world to see the destruction of this world and sin with all its horrors, as that destruction is described in the Bible? J. W. M.

If our inquirer would stop to think a moment he would answer his own question we are sure. How do we know that the sin-cursed earth will be cleansed and that sin will be blotted out? Of course you will say that the Bible reveals it. But how did the men who wrote the Bible know? The Scriptures answer, "They spake as they were moved by the Holy Ghost," or by the Spirit of God. It is called foreknowledge, therefore, that reveals to us the great future; and the apostle declares, "Known unto God are all His works from the beginning of the world." Acts 15:18. God has His great, clear, definite plan, planned for all eternity. If man yields himself to God's purpose, God will work out a character for man which will exist eternally. If man will not yield to God's plan and purpose, he certainly takes himself outside of that plan, and all outside of that will be destroyed. "Every plant which My heavenly Father hath not planted," Jesus declared, "shall be rooted up."

## 2165.—The Law of Moses. Mal. 4:4.

Are the Ten Commandments included in Mal. 4:4? If so, why is it called the law of Moses?

The law of Moses included all the laws which God had given. It took in the civil regulations of Israel for that time, laws concerning sacrifices and offerings, laws regulating conduct between man and man, health laws, ceremonial laws, moral laws; all were included in the law of Moses. But the special thought of Mal. 4:4 is not to remember the Ten-Commandment law alone. The Ten-Commandment law comes in under the statutes and judgments, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb." That is all the commandments that God gave thru Moses, with the statutes and judgments, which would include all the precepts, the Ten Commandments with the others. He would not only call our attention to the great laws which should be the rule of conduct, but He would also have us remember those laws in which the offerings, the sacrifices, and types were revealed, as in the laws given thru Moses, in order that the substance of the new dispensation may be traced from the shadows of the old. And in the last days He would call His people's attention to His law, especially set forth in Exodus 20 to 40 and also in Leviticus.

## 2166.—Time No Longer. Rev. 10:6.

Does the expression, "There shall be time no longer," refer to prophetic time? Is not the time of Rev. 18:8 prophetic time? D. P. W.

The time is prophetic time. That is shown in the connection (Rev. 10:6). "There should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Verse 7. Note the time declared by His servants the prophets is symbolic, or prophetic time. See Dan. 7:25; 8:14. That is the great prophetic period pointing to the close of the Gospel, when the mystery of God would be complete. Rev. 18:8 doubtless refers to prophetic time, a day for a year, but it is not marked by any particular beginning or close; it is not prophetic time in the sense of marking great events in connection with the work of God. It simply denominates a period in which apostasy shall receive punishment after probation closes.

## 2167.—Genealogy of Christ.

Please harmonize Matt. 1:6-16 with Luke 3:23-31. C. G.

Many have greatly puzzled themselves over the

genealogy of our Lord as given by the two evangelists, but it does not seem a difficult question. Matthew gives the royal line from David, thru the male members of the family, revealing Christ as the heir to the kingdom, and Joseph, as reputed father—His father by law—is named as His direct ancestor. Luke reveals Him as the son of man and the seed of the woman, but counting the genealogy, as was customary, thru the male members of the family, so that Mary's immediate ancestor was Heli, but she, being married to Joseph of the same tribe, Joseph is mentioned instead of Mary. The one is the genealogy of Jesus thru David's seed to Joseph, the other the genealogy of Jesus from David's seed to Mary, the daughter of Heli, and thru the husband Joseph tracing it back to Adam the son of God.

## 2168.—Crops and the Sabbath.

Is it lawful for a man to violate the Sabbath commandment in order to save his crops? I. F.

Answering in a general way, No. Read the command in Isa. 58:13. There are conceivable circumstances where it might be proper. They are not, however, for us to name. Questions purely of conscience must be settled by the individual, but if the individual carries out not only the letter but the spirit of the fourth commandment, he will not be brought in that condition where he will be tempted to disobey God. "Remember the Sabbath day to keep it holy," reads the law; the thought is, remember it in order that we may keep it holy, not on the day of the Sabbath merely, but thruout the whole week. If man's work is planned for God, if man plans his work days with the Sabbath in view, there are very few cases indeed where his crops would be endangered by Sabbath storms or troubles. When men will learn to so yield to God that they will plan and arrange with Him, they will find that God will plan with them.

## 2169.—The First Resurrection.

In 1 Thess. 4:16 we read, "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." Was Paul right in saying that the dead in Christ should rise first? In Rev. 20:4-6, where John saw the souls of them that were beheaded for the witness of Jesus, and who, in the word of God, lived and reigned with Christ a thousand years, "the rest of the dead lived not again until the thousand years were finished." J. S.

John does not design to convey the meaning that the class mentioned in Rev. 20:4 are all that are raised from the dead. He is just simply assuring us of the great fact that those against whom the enemy has turned his great power in destruction and persecution are alive, they stood before God. With them were all the holy of all the ages, "and the rest of the dead," those who are not raised to be with Him, did not live until the thousand years were finished. They are mentioned again in verses 8-10. There is no inharmony between the texts. The first resurrection includes not only the class which John mentioned, but all those whose names are in the book of life.

## 2170.—Work Done on the Sabbath.

Is there any difference between hauling milk to the creamery on the Sabbath or to have some one else haul it for you, or to have it separated at home with a hand separator? M. Z.

This is a source of some perplexity. There are always problems near the border-line of right and wrong conduct which will to a greater or less extent cause perplexity to conscientious minds. We wish to take occasion from this question to say that the SIGNS OF THE TIMES does not presume to

decide questions of conscience; they must be left to the individuals who are involved in the matter. What Christian dairymen and farmers ought to do is to minimize Sabbath labor just as much as possible. You may not be wholly able to do this, but you can work to that end and give God the benefit of your doubt. It is utterly impossible for one not connected with the thing itself to decide such questions, and even then, one can only decide for himself. The great principles which ought to decide in this are, first, minimize labor as much as possible; secondly, make that labor as unobtrusive as possible; thirdly, make it so it will involve just as little as possible with any worldly element which might come in as a factor in connection with it; fourthly, so plan all the work that God shall receive from it all the glory.

## 2171.—"Wherefore Then the Law?"

Is the leaving out of the word "serveth" in your quotation of Gal. 3:19, question 1984, a misprint? What about the added law? First you admit a limit to it and then say "it will and must exist." C. W. W.

The only limit which is indicated in any way in question 1984 is the limit of time in which the law is used as a condemner of sin. "Wherefore then the law?" Literally that is all that is in the original. "Serveth" does not convey particularly a wrong idea perhaps, but it is not in the original. The American Standard Revised Version has, "What then is the law?" Wherefore the law, what is the object of the law? That is, What was God's object in having a law or giving a law originally? There must be a law in God's government, has been to all eternity, and will be to all eternity. But why was the law given in that form at Sinai? See parallel text in Rom. 5:20: "The law entered that the offense might abound." It was added, spoken, given, in the form that it was at Sinai, because of transgression, so that man by the commandment might see how exceedingly sinful sin is. So evidently the law will be limited by the time in which sin exists. When there are no more sinners there will be nothing in the law to condemn, and that will be when the Lord Jesus Christ shall come, to whom the promise was made. The law is filling that office still, but when men truly turn to the Lord Jesus Christ, they find justice in that law, and Christ by His Spirit writes that same law in the heart of the individual conscience. It will be in the heart of God's children thruout all eternity.

## 2172.—"Turn Away Thy Foot from the Sabbath."

Please explain Isa. 58:13. The first of the verse reads as tho a blessing is promised to some if they would turn away from the Sabbath. A. D. K.

It depends how we turn away. Please notice that the chapter is a reproof to the people of God because of their sins. The same thing is taught in the 56th chapter. In the 56th chapter the Lord declares that the man is blessed that keepeth justice and righteousness, that holdeth it fast, that keepeth His Sabbath from profaning it. In other words, God's children had been trampling upon the Sabbath, treading it under foot. Yet He says that there will be some among them that will build the old waste places that have been broken down, that will raise up the foundation of many generations that have been broken and razed, and that these would be called "the repairer of the breach," "a restorer of paths to dwell in." Then He lays before them the true conditions, "If thou turn away thy foot from the Sabbath," from treading it under foot; "from doing thy pleasure on My holy day." They had followed their own way, but instead of this they should "call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." It is a prophecy of conditions in the last days of the Gospel dispensation, when a class of people would restore God's Sabbath to its rightful place among them.



# 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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## Eternal Life and Immortality

By William Covert

**A**LTHO it was not possible to consult man about life until after he had been placed upon the stage of action, yet present conditions are such that he can, and does, choose for himself as to whether or not he is to live forever. The life given to Adam in creation, and thru him to the human family, is transitory, still it affords those who have this life an opportunity to seek for and obtain eternal life thru Christ, the divine Life-Giver. Revelation says, "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job. 14:1. In fact, it is appointed unto man to die once, but after this comes a judgment (Heb. 9:27) to decide which the individual is to have for eternity, life or death. In the Adamic life, which all possess by nature, man can choose to live forever and his choice will be respected.

### Choosing a Destiny.

Moses, the great leader of God's ancient people, is set forth as an illustration of how man may choose a destiny for himself. When the deciding point in his trial course came, he rejected an earthly kingdom which offered abundant opulence and much that glittered with human glory (Heb. 11:24-26). In the place of these he chose a blessed destiny, but one which filled up the time of his mortal life with a service which led thru forty years of hard and humble work, and then on thru forty years more of burden-bearing and sore perplexity for his complaining kindred. But thru all these eighty years of service which followed his exodus from Pharaoh's court, the grace of God enabled him to be true to the choice which he had made. During this entire period he believed that even the reproaches of Christ were of far greater value than all the riches that Egypt could offer.

But the reward he sought and found was not visible to the eyes of natural sight (Heb. 11:27). To him, thru faith, were given senses by which he could feel the power of an endless life reaching down from the place of heavenly glory. The strength of the life thus imparted became the controlling power of his destiny. By this divine generation, he was "born again, not of corruptible seed,

but of incorruptible, by the word of God, which liveth and abideth forever. . . . And," listen, kind reader, "this is the word which by the Gospel is preached unto you." 1 Peter 1:23-25.

### The Source of Life.

The true status of this subject is given in the scripture which says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. The life generated thru flesh is a vapor that appears for a little time and then vanishes away. James 4:14. But this fleeting life is not the real thing for which men were given being. Men were not made to be sinners, but they were created that God might have children to love, and that these children

### No Sorrow There.

THERE'LL be no sorrow in that land,  
No sad good-by nor parting hand,  
No weary watchings day and night,  
No lonely gropings for the light.

No prison-house of wo and gloom,  
No journey to the silent tomb  
Where mourners weep and sigh in vain  
For those who ne'er will come again.

O Death, thy course is almost run,  
Life's battle fought, the victory won;  
Thy silent sleepers soon shall hear  
The voice of their Deliverer.

MRS. M. SOLLARS.

might be lovable members of a beautiful and righteous family possessing everlasting life.

But since there has been a failure on the part of many to choose the way of life, the following proclamation has gone forth: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The believer, in uniting with Christ, is, in this very act, passing from death unto eternal, or everlasting, life (John 5:24). He is thereby brought into touch with the life-giving power of the Son of God in such a manner that a new creation is manifested in him. "If any man be in Christ, he is a new creature [new creation]: old things are passed away; behold all things are become new."

A new course of action begins,—a new

character is developed and a new man is the result (Eph. 4:23, 24). The power of an endless life is doing its work. Paul, writing of this working, said, "Christ liveth in me, and the life which I now [as a Christian] live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." The vital influence of the eternal life in Christ is seen and felt in act and word, bringing the peace and joy of heaven to our earth in the experiences of those who love and follow Jesus. This is the working of eternal life in Christianity.

### Redeeming the Body.

Concerning the redemption of the body, the apostle says that God will render eternal life to those who continue "patient" in "well-doing." Rom. 2:7. He addressed himself to Titus as being "in hope of eternal life" which God promised before the world began. He also says that "being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

The believer is now brought into touch with the life of Christ by faith so that its principles of righteousness are imparted to him. In this manner he is made ready to receive the physical benefits of immortality hereafter. Thus we see two lines, or a double line of texts upon the subject of eternal life, one referring to what this life does for the believer here in changing his heart and character to conform to eternal principles, the other line referring to how it conforms the body to eternal conditions.

### From Mortal to Immortal without Death.

When mortal life in the believer has run its course, he falls asleep in Jesus to await the Lord's appointed time for an awakening to immortality. There are some, however, who will not sleep. But even those must be changed from mortality to immortality. Referring to this final consummation, the apostle says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

This change which comes to the favored



ones who are alive and waiting for the coming of the Lord will be accomplished in a way to exempt them from corruption. Their mortality will be instantly swallowed up, or superseded, by immortality. Not only so, but those who are thus ready will without delay be taken to the abode of the redeemed. As told in Bible language, "We which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The ardent desire of the Christian for instant transition from the mortal state to the immortal is sweetly expressed in the following lines:

"O joy! O delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying;  
Caught up thru the clouds with our Lord into  
glory

When Jesus receives His own."

Sorrow and death do not primarily belong to God's domain. They came as intruders thru the gateway which sin opened,

and they must be cast out when that gate is finally closed. Going back into the shades of the everlasting past, and not very remotely either, we come to a time when, as yet, man had not been made. In that period Lucifer had not inaugurated his rebellion, nor had any of the angels fallen. Then the dreadful word "death" was not used in any vocabulary found in all the universe. Such a word was not needed, because that awful thing now indicated by the word had not affected anything in all God's realm.

### The Cruel Invader Destroyed.

Well, by and by this cruel invader will be destroyed, that life and immortality may have undisturbed rule. Then we will dwell in a home where death can never enter, nor even be allowed to knock at the gate. Not until we have seen the land of life, and have felt the thrill of immortality, can we have an adequate sense of what our joys in Christ, in their completeness, are to be.

Think of perfected forms buoyant with the fulness of eternal life, wearing countenances radiant with heavenly love. Contemplate the joyful spirits and the confident deportment of a people who know they shall never grow old, nor ever meet a heartache. Listen to the musical voices and pleasing expressions where all are perfectly and everlastingly good. Advance in mind into the possession of the future fadeless life. Dwell in that home, all your own, where there is no chill in the air, nor burning from the sun. Abide where there is no storm in commotion nor pestilence in the breeze. Listen,—there are songs with no sadness, and hymns,—O, so full of gladness. There is no dread with the meetings nor weeping with the partings. Nothing is wanting! Nothing to be dismissed! All thru Jesus! Dear reader, do you desire these things? Then seek them in Christ, for only in Him can they be found.

## The Resurrection to Life and Death

By C. L. Taylor

EVER since sin entered this fair world, death has claimed its victims. One by one men have passed from the living to the dead, and so constant has been the funeral knell that life has seemed but little more than a journey to the grave. But in the dark and heavy clouds that have hovered over the world, there has been a bright rift, and thru this God has caused to shine upon the pathway of all His children the glorious rays of hope. Tho none have ever returned from the dark prison-house into which death forced them, still men have been made to know that the grave is not the *finale* of the story; beyond the tomb lie the realms of life.

### The Great Hope.

That the resurrection of the dead has always been the great hope of the church of God, the Scriptures clearly teach. Abraham grasped the great truth (Heb. 11:17-19), Job rejoiced in it (Job 19:25-27), David lived in it (Ps. 17:15), and Isaiah heralded it to the world (Isa. 26:19). And when Jesus had come and the wondrous fact had been worked out, the resurrection of the Christ became the very key-note of the good news which men carried to their fellow men. Acts 2:23, 24; 3:14, 15; 4:10; 10:39, 40. Paul, the great apostle to the Gentiles, declared it the basis of his faith and hope (Acts 24:14, 15; 26:6-8), and instructed the believers that should the truth of the resurrection be taken away, there was no hope either for this world or the world to come (1 Cor. 15:12-19).

Suffice it to say that Jesus announced Himself "the Resurrection and the Life" (John 11:25), and that by virtue of the authority given Him by the Father, the hour would come when "all that are in the graves shall hear His voice, and shall come forth" (John 5:25-29). He made it clear

that the *time* of the resurrection should be "at the last day" (John 6:39), and that *both righteous and wicked* should be included (John 5:28, 29). The apostle Paul also speaks after the same manner. By inspiration he tells us that the dead shall be raised at the coming of the Lord (1 Thess. 4:15-17), at the last trump (1 Cor. 15:51, 52), and that "as in Adam *all die*, even so in Christ shall *all be made alive*" (1 Cor. 15:22).

### The Latter Days.

Lo, now the time appointed from of old,  
The end and term of all the world of men  
Draws nearer, yea, is close at hand, behold,  
Signs terrible and mighty and most plain,  
Great warnings to all men that see and hear,  
For now the End, yea, now the End is near.

Wherefore the sun is darkened e'en at noon,  
And terrors of great darkness brood and blacken,  
And red like blood, and awful, glows the moon,  
And Fear and Death make Life's hot pulse-beat  
slacken,  
By night, by day, at sea and on dry land;  
For lo, the End, the End is close at hand.

Wherefore the solid framework of the world,  
The proud, rich cities, builded high and deep,  
Are suddenly shaken and together hurled,  
And broken utterly and made an heap,  
That men may know the might of God, and bow,  
And know the End is near, yea, even now.

Wherefore the midnight skies shed stars like rain,  
Affrighting all the nations with strange terror;  
Wherefore from earth are cries of wrath and pain,  
Sad voices lost amid a maze of error;  
Wherefore men say, "Lo, there is peace, yea  
peace!"—  
And yet make ready war on land and seas.

Wherefore the powers of evil rage abroad,  
Because their time is short, and the proud nations  
Have utterly cast off the yoke of God.  
Wherefore great plagues and mighty tribulations,  
And famines, wars and earthquakes, slay and rend,—  
For yet a little while, and lo, the End.

Wherefore beware: consider well these things,  
Great signs and wonders prophesied of old,  
Distress of nations and the strife of kings,  
All even as God's prophets have foretold.  
Happy he who is wise to understand,  
For lo, the End is near, yea, near at hand.

J. R. J.

### The Resurrection and the Gospel.

The Gospel of Christ of which the resurrection is but a component part is intensely practical, and God intends that man shall know the fulness of its blessedness in his every-day experience. He would therefore have all men to know the truth of the resurrection as *present* truth, take it into their lives, and thus make it possible to enjoy even now the crowning blessing of the resurrection work which will come at the last day. In other words, the Bible would lead us to see that the resurrection of the dead at the last day will be but the outcome, the natural result, as it were, of the present life choice and work.

God's great desire for all men is that here and now they may know His power even as that power wrought in raising Christ from the dead. Eph. 1:17-20. For himself, the apostle Paul's chief wish was: "That I may know Him, and the power of His resurrection, . . . if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11. To him the power of the resurrection was like a great ladder which must be mounted and climbed in order that the climax of the last great day might be attained.

This is even more beautifully introduced by the same writer in his letter to the Corinthians. He has spoken of that great day of resurrection and life, when God shall bring to pass "the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory" (1 Cor. 15:54, 55), and then adds, "But thanks be to God, which giveth us the victory thru our Lord Jesus Christ" (verse 57). In Jesus Christ God gives to men now "the victory" over death and the grave. To

(Continued on Page 7.)



## What Shall We Have?

By William Healey

**T**HEN answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?" Matt. 19:27. This was a reasonable question which came from the thoughtful and well-balanced mind. The desire to have, to possess, to own something, is natural to the human heart. The right of ownership is acknowledged and protected by such divine laws as "Thou shalt not steal." "Thou shalt not covet." He who cares nothing for possessions, and he whose whole soul is wrapped up in the things which he can accumulate, are alike unbalanced. Neither the idler, the spendthrift, nor the miser, pleases God.

The loved ones and the home are dear to the Christian, but he gives up all for Christ's sake. The disciples were not a band of shiftless fanatics, but a company of sensible business men. Matthew had left his lucrative position of Roman tax gatherer. Peter, James, and John had forsaken their prosperous fishing fleet, and being reasonable men, desired to know what they would receive in return. In His reply, Jesus included all who should forsake that which they love of this world for His sake. "And Jesus answered and said, Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but

### He Shall Receive an Hundredfold

now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

The whole world was given to man. Gen. 1:26, Heb. 2:6-9. Adam was placed in control, but he gave himself and all his possessions into the hands of a liar and murderer, one who had refused to obey the law of God. With this unholy alliance, he could no longer be trusted with dominion over the earth.

### The Sacrifice That He Made.

Christ offered to leave His heavenly home, His honor and glory and go "to seek and to save that which was lost." It would have been unjust to take the kingdom from Adam and give it to another who had not passed thru the same tests that were required of him. This was met by Jesus who "was in all points tempted like as we are, yet without sin." Heb. 4:15.

Christ being faithful, the kingdom is given to Him. The prophet Daniel had a view of his coronation. "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him." Dan. 7:13, 14.

Christ in His poverty felt and suffered the curse that had come upon the earth and bore it in the crown of thorns that He might redeem the earth for man, and said, "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. They are promised a hundredfold more in this present time than they have forsaken in houses, lands, etc. The blessings that come to others, come to the Christian, for he rejoices with those who rejoice. In the natural heart he rejoiced in the *one* home, the *one* farm which he called his, but now he rejoices in every happy home as tho it were his own. All the joy of earth is his, he is having nothing, yet possessing all things. 2 Cor. 6:10. But there are sorrows, also, and persecutions in which he must share. In the "world to come" there will be "no more death, neither sorrow nor crying" for "God shall wipe away all tears."

### A Graphic Description.

Peter gives a graphic description of the passing away of this present world and the ushering in of the world to come. "But the day of the Lord will come as 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. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. John said, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Rev. 21:1.

The Lord appeared to Abraham and told

### The Day the Sons of God Shall Stand Revealed.

A LITTLE while—and Earth will laugh with gladness;  
A little while—and all her groans will cease.  
Creation will cast off sin's heavy thralldom,  
And earth and man will know a sweet release—  
A perfect rest.

Long years has Earth been filled with blood and mourning;  
Has waited long for man to see God's ways;  
Her barren wastes, made bare by man's transgression,

Will mingle with the sons of men in praise,  
The day the sons of God shall stand revealed.

A little while—and loyal hearts made perfect,  
Will rest with God in viewing work complete.  
A little while—and unbelief of ages  
Will know the value of the mercy-seat.  
Hail, glorious day!

Creation will again be clothed in beauty;  
Her cries have reached the throne, and God will hear;

And he within whose heart is found perfection,  
Will in a perfect robe of light appear  
The day the sons of God shall stand revealed.

'Tis almost here—the day of God's revealing;  
The day for which the Son of God was sent.  
God's everlasting purpose knows no failing;  
Shall *Wisdom* fail 'neath traitor's vile intent?  
*His purpose lives!*

For even now we're sons—tho not appearing;  
(God only knows the battles fought and won),  
And all who sought the wisdom of the Father,  
In that glad day will hear from Him, "Well done;"

That day the sons of God shall stand revealed.  
FLORA E. YERGIN.

him to look in all directions, to arise and walk while he looked, and all the land his eye should rest upon should be given to him and his seed. Gen. 13:14-17. Paul said that Abraham was heir of the world. Rom. 4:13. Abraham had no more natural claim to the earth than any other descendant of Adam. Gal. 3:16 reads, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Abraham was to obtain his inheritance thru Christ, and to him is given no more than is offered us. Gal. 3:29 reads: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham was not looking for the possession of the present earth, as it is said of him and a multitude of his children, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. Had they looked for the inheritance in this life, death would have banished every ray of hope, they could not have "died in faith." Verse 16 says, "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." They were not looking for a country in heaven but for "an heavenly" country. "Wherefore [because of this] God is not ashamed to be called their God." A soul so low as to be wholly engrossed with the things of this world, so sordid in nature that the gold and silver, the vain honor and pleasure of this life control its every impulse, so that it never yearns for the better land "wherein dwelleth righteousness," is "like the beast that perisheth," and well might God be ashamed to be called its God.

### He Looked for a City.

Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. He was not, as some men are, looking toward old Jerusalem, nor any other city, whose maker and builder is man. He looked for the city having foundations which God had made. John describes that city in the twenty-first and twenty-second chapters of Revelation. He saw it "coming down from God out of heaven." It was built of gold and measured twelve thousand furlongs, fifteen hundred miles, around. The saints who ascended to heaven at the second advent of Christ a thousand years before come with it. The wicked dead are raised and destroyed. The earth is melted and man's works burned up, and the new earth is ushered in. Revelation 20.

### Beautifying the Whole Earth.

Then the people of God will go out from the city and beautify the whole earth. "And



they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21. Thus God's plan will be carried out in His own way. God gave Adam one beautiful spot, the Garden of Eden, from which he was to "replenish the earth, and subdue it" till all the world would have been like the garden for beauty. In the new earth He continues His plan just where it was interrupted by sin. He gives us one spot of transcendent beauty, the Holy City, from which His saints go forth to complete the work.

If God should provide some other place than this earth for man's kingdom and home because of sin having entered here, then Satan would have the honor of defeating the

purpose of God, and God would not be omnipotent.

### Visiting the Universe.

That the saints will visit all the universe of God is evident, as they "follow the Lamb whithersoever He goeth." The "heavenly country" on the new earth is their happy home, where sorrow never invades; where tears never fall; where beauty never fades; where God gives joy to all. From month to month and from Sabbath to Sabbath the saints go up to worship the Lord (Isa. 66:23), and partake of the water of life and the tree of life. Then will they appreciate the truth that "blessed are they that do His commandments, that they may have right to the tree of life, and may

enter in thru the gates into the city." Rev. 22:14. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"Will you go, sinner, go to the highlands of heaven,  
Where the storms never blow, and the long summer's given,  
Where the bright blooming flowers are their odors emitting,  
And the leaves of the bowers in the breezes are fitting?  
Look by faith to the cross and behold Jesus bleeding,  
Then, ascended on high, at the throne interceding.  
O, secure pardon now, while sweet mercy's extended,  
Ere the harvest is past and the summer is ended."

## The Master's Call to Action

H. G. Thurston

We must now arouse to action,  
Do you hear the Master call?  
Old and young, enlist to conquer,  
Stand for right nor ever fall.  
It is now no time for cowards,  
But for valiant men and true.  
See! the fight will soon be finished,  
And a crown is waiting you.

Are you weary?—Jesus knows it.  
Yes, He knows the way is long,  
But His strength and life He gives you,  
You can conquer with a song.  
When your head is tired and aching,  
And you long for quiet rest,  
Hear the Saviour gently whisper,  
"Lay your head upon My breast."

So we struggle on, dear pilgrim,  
Jesus trod this way before;  
When this weary life is over,  
None will trouble any more.  
All our cares and all our burdens  
We will lay at His dear feet.  
Courage! just a little longer,  
We shall walk the golden street.

# Deprivation of Life the Punishment of the Wicked

By Francis M. Wilcox

THE doctrine of eternal burning in hell-fire, once popular, has now fallen into disuse. And not only has it fallen into disuse, but the average churchman has ceased to hold it in a literal sense as a cardinal point of Christian faith.

While theoretically admitting that he believes it, in his own mind he makes such allowance for the spiritual interpretation of the doctrine that really robs it of its old-time terrors.

We are told that the fire which destroys the finally impenitent is remorse of conscience; that eventually all men will find salvation. These and various other perversions of the Scripture are brought forward in attempted proof that God, after all, will not visit the wicked with summary punishment. They are but the natural reaction from the unscriptural doctrine which was once advocated to the world that a God of love would take a portion of His erring children and subject them to torment thruout the endless ages of eternity.

### The Reasonable View.

Such teaching casts reflection upon God's dignity, His wisdom, and His love. In contrast to this, how reasonable it is, as the Scriptures plainly declare, that God visits upon the finally impenitent the punishment of endless death. Says the inspired penman, "The wages of sin is death, but the gift of God is eternal life thru Jesus Christ our Lord." This is the contrast: life and the opposite of life, cessation of existence. While we do not dispute, and firmly believe, that the wicked will be punished in proportion to their wickedness, that some will

possess in their bodies a more lively sense of suffering than others, yet notwithstanding this, the great punishment which God metes out to the impenitent as a whole is depriving them of the life which they have shown themselves unworthy to enjoy.

### The Philosophy of Punishment.

This is true in the punishment of criminals for capital crimes. The punishment is not so much the pain that is felt by the criminal as he undergoes the death sentence, but the deprivation of all the privileges and blessings which he would have enjoyed if he had been a true citizen. Indeed, this principle is recognized to that extent that it has become a vital question with legislators to-day to secure in the inflicting of the death penalty the means which shall prove the least revolting in its horrors and the least painful to the criminal. For that reason some of our States have adopted execution by electricity rather than by the old style of the hangman's noose. The punishment is the taking away of life and life's privileges.

This same principle is recognized in the punishment of crimes of even less enormity. A thief is punished for his stealing. He is incarcerated in a prison cell for several months or years. There, perhaps, he is given quite as good food, quite as comfortable a bed, and withal has quite as many physical comforts as he enjoyed in his own home. Of what does the punishment consist?—In depriving him of the liberty he would have enjoyed if he had been a true man.

And this is the great measure of the punishment which God inflicts upon the impenitent. Had they accepted the Lord Jesus

Christ as their Saviour, had they been loyal citizens of the kingdom of heaven, and obeyed the laws of the great Ruler of the universe, unending life-pleasures at the right hand of God would have been their portion. But they failed to improve the few years of time which had been allotted them. They have demonstrated that if God should bestow upon them an eternity, they would use eternity for the same selfish, wicked purposes as they have employed time. Hence, God deprives them of the life which they have refused to use to His glory. This is their punishment.

### The Manifestation of Mercy.

And in this is manifest the great mercy of God. A life of sin entails a life of misery. This is true whether that life of sin be spent in a hovel or a palace, by a peasant or by a king. For God to prolong that wicked life would be but to prolong its misery, would be to add to the wo, the unutterable wo, of its possessor. In His love He causes the life to cease, and while the wicked man is deprived of all the joys of the redeemed, at the same time he is saved from drinking the eternal dregs of the cup of misery to which his wickedness has brought him.

And so in God's order the wicked become as tho they had not been. His universe is cleansed from all impurity, and righteousness and peace reign supreme with no cloud of sin to dim eternity's future.

This view of the finally impenitent's doom magnifies the mercy of God, extols His wisdom, and makes of the utterances of the inspired word a consistent, harmonious whole.



## The Resurrection to Life and Death.

(Continued from Page 4.)

receive Christ as our personal Saviour from sin is to receive Him as God's power over all that sin is or that sin can produce. In breaking the power of sin He breaks the power of death, for sin is "the sting of death."

### He Broke the Bonds and Took the Keys.

Jesus died and rose again. When He came from the tomb He brought with Him the "keys of hell and of death." Rev. 1:18. The grave and death no longer have any power against Him, nor against them who believe into Him. "The gates of hell [the grave] shall not prevail against it [the church of Christ]." Matt. 16:18. Death and the grave, the great enemies of the human race, have no terrors for the children of God, because in Christ they have passed from death unto life. 1 John 3:14. In the glorious work of conversion, they have found the resurrection life—everlasting life—which belongs to the world to come.

In the light of this wonderful truth, read the words of Paul to the Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? . . . That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. . . . Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him." Rom. 6:3-9. What a blessed assurance and glorious fact is this! By the choice of faith, man can and does lay hold upon "the resurrection of life," and can and does know its tremendous worth throughout the entire time of his pilgrimage here below.

But will not the child of God die? Yes, he may die and go into the grave; but it is a grave thru which the Man of Life has passed. It is, therefore, only a place of sleep, the temporary home in which the disciple of the Master awaits the call of the trump. His life is hid with Christ in God, and thus when Christ appears he shall appear with Him in glory. Col. 3:3, 4. Of such ones Jesus can say, "Whosoever liveth and believeth in Me shall never die." John 11:26. "The righteous hath hope in his death." Prov. 14:32. Because the Lord Jesus has taken from death its absolute power, and has bequeathed to His believing followers the power and life virtue of His own resurrection, He says of each departed saint, as He did of the maid of long ago, "not dead, but sleepeth." Matt. 9:24.

### The Crowning Climax.

Plainly, then, the resurrection of the last day will come as a fitting result, as it is indeed the climax to a life of faith and well-doing. It will be the crowning act of love and life performed by our Father in honor

of man's choice of Him who is "the Resurrection and the Life." It will come as the logical sequence of the new life begotten of the Spirit; for He who "raised us up [raised us from our death in sin, Eph. 2:1] together and made us sit together in heavenly places in Christ Jesus," did so "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us thru Christ Jesus." Eph. 2:6, 7. Thus the spiritual resurrection from sin to righteousness is but a preparatory work which calls for the physical resurrection to life at the last day.

### How Will It Be with the Wicked?

Turning to the case of the wicked, to those who refuse the life which God proffers, we find that the same laws hold good. Having chosen death (Prov. 8:36), having sown to the flesh (Gal. 6:7, 8), having "done evil," to them the inevitable outcome is "the resurrection of damnation." John 5:29. They have sown only mortal, perishable seed, consequently there is for them no continuance. The harvest must be of the same nature as the seed sown. He who sows the wind must reap the whirlwind. Hosea 8:7.

The character of the resurrection—whether to life or to death—is determined by the choice of man.

To him who loves the truth of God this thought gives great and glad assurance. He may rest his full weight upon the immortal principle that having chosen Jesus Christ as his portion it is impossible for him to be bound by sin or any of its results. What was true of his Lord is true of him. Of Him who died on Calvary the speaker of the day of Pentecost said: "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2:24. God thru His prophet had promised to raise His Son on the third day. Hosea 6:1, 2. Jesus had received that promise. Mark 9:31. And, tho He died, the promise lived, and so when the third day, the time of fulfilment, came, the living word of promise went into effect and Jesus came forth a conqueror. God's promise, His word, made effective by the faith of His Son, broke the portals of death. The grave had no power in the presence of that faithful and faith-received word.

### The Promise.

Now our God has specifically promised to give all His people the resurrection to life. Do you make the promise yours? So surely as you do, so surely it will be impossible for the grave to bind you beyond the time that God has fixed for the trump to sound. And thus with the Lord Jesus you may say, "I have power to lay it [my life] down, and I have power to take it again. This commandment [this promise] have I received of my Father." John 10:18. What He did by faith was done that we might follow in His steps. Surrounded by sin and sorrow and death everywhere and always we may constantly have the precious enjoyments of the certainty of faith. It is for us to know that even in the laying down of our imperfect and mortal life for the Master's sake

we are most surely taking it again, but in infinitely greater measure and in absolute, glorious perfection. Our resurrection is assured.

The great controversy between truth and error will soon be over. The day of the Lord will soon dawn, when the resurrections of righteous and wicked will take place. Raised to life and immortality, the saints of God will join in the glad song of redemption, ascribing "blessing, and honor, and glory, and power," unto God and the Lamb (Rev. 5:13), and will acknowledge His justice and mercy, saying, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:3, 4. Redeemed and exalted, they are supremely satisfied in rendering to Jehovah the perfect service of love which, from the days of eternity, He has claimed from all His creatures. They have been resurrected to an eternal life of obedience. "This is the first resurrection." Rev. 20:5.

### A Thousand Years Later.

A thousand years later, the wicked come forth in the second resurrection. But why a resurrection for the wicked? Ah, they, too, must have opportunity to acknowledge God's justice. In order that sin may never again have place in the fair universe of our Father, the falsity of Lucifer's claims must be confessed by all who have directly engaged in the controversy. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:11. As the multitude of the lost rise from their dusty beds, they behold the glory and exaltation and magnificent reward which has come to the redeemed as a result of obedience to God's commands; they behold also, in contrast, the awfulness of the results of their own course. And seeing all, they then and there in the presence of all the assembled inhabitants of the world, pour forth their unwilling confession to the righteousness of Him who sits upon the throne. That they might thus acknowledge the uprightness of the Almighty they have been resurrected; and having thus confessed and so performed a necessary part in forever settling the issue between God and His enemy, they go down in "the second death," that death from which there will be no awakening.

Reader, where will you stand in that great day? Which resurrection do you choose? "Now is the accepted time."

OF all the cants which are canted in this canting world, tho the cant of hypocrites may be the worst, the cant of criticism is the most tormenting.—*Laurence Sterne.*

MONEY and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—*Doctor Johnson.*

HE who gives advice to a self-conceited man stands himself in need of counsel from another.—*Saadi.*





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Manuscripts should be addressed to the Editor.  
For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## The Resurrection and the Life.

**S**UCH the Lord Jesus Christ declares Himself to be. And if we believe the narrative there can be no misunderstanding of His words. They are found in the eleventh chapter of the Gospel by John—the chapter which tells the wonderful story of the resurrection of Lazarus.

The friend of Jesus, the brother of Mary and Martha, had died. Jesus met the weeping sisters when their brother had been dead four days, and decay and dissolution had already begun. They each said to Jesus, "Lord, if Thou hadst been here, my brother had not died." Jesus responded by saying, "Thy brother shall rise again." They knew that He meant that Lazarus should live again bodily. Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus declared, "I am the Resurrection and the Life." Even then He could break the power of death, and make anew the decaying body; yet He "wept."

Why did He weep? By what power does He raise the dead?

He wept in sympathy with those mourning sisters. His heart was touched by their woes and sorrows. More than this: He saw in those mourners there the mourners of all time, those who have followed to the last resting-place of earth those whom they loved; those who have heard the grave-cloids fall upon the narrow house which confined the loved and the lost; those who saw the grave close its hungry, merciless portals over all their earthly hopes and fondest aspirations. Jesus saw all those, and wept in sympathy with the mourning hearts of every age. To all earth's mourners He declares, "I am the Resurrection and the Life."

What power has He to raise the dead? Death came by sin. "Sin, when it is finished, bringeth forth death." Men die because man sinned; and no power has man in himself to lift himself above the sin, or save himself from death. Long and arduously have men sought thru philosophy and science and superstition for the secret of life, the fountain of perpetual youth, but all the seekers are locked in the grave, and the devil, who has the power of death (Heb. 2:14), opens not the doors of the prison-house. Isa. 14:17.

There is but one way to life, the reverse of the way in which man found death. Man found death by sinning; he will find life by righteousness. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Jesus Christ lived the righteous life. He "did no sin." He kept God's commandments, and abode in His love. He died to

release man from the claims of death, and to forever break its power; He lives to give man life forevermore. As He had no sins of His own the grave could not hold Him. Acts 2:24. And, blessed be God, all who forsake sin and believe in Jesus Christ will be clothed with the same righteousness, over which death has no power. In God's purpose they rose with Him when He arose; and therefore when God calls them from the grave at the sounding of the last trump, it is said that He brings them with Christ from the dead. 1 Thess. 4:13-16; 2 Cor. 4:14.

Would we have the assurance of that resurrection now? God gives it in the earnest of the Spirit to every believer in the power which that Spirit gives to enable us to overcome sin, in making the Spirit dominant over the flesh. For "if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies, thru His Spirit that dwelleth in you." Rom. 8:11. That life is the power to overcome, the power to renew heart and affections, the power to live a new life over sin, the power to heal and save the poor, mortal body. This is "Christ in you the hope of glory;" this is the manifestation to all men of the power of "the Resurrection and the Life," in frail but believing humanity.

## Training Forces for the Conflict.

**T**HERE is no one thing that has done more to corrupt governments than the influence of money. There seems to be a fascination about accumulating vast fortunes that especially appeals to the selfish, carnal heart. And so the men who have the disease of making it their life-work and life-long ambition to do the one thing of amassing the greatest possible fortunes have always been ready to spend money to "influence legislation," and also to train judges and executive officers to do their bidding when it comes to putting the laws into effect.

Modern inventions have made it possible for the whole world to exchange ideas daily, and to ship the various commodities of commerce from one side of the globe to the other in a very brief space of time. These conditions have made the present time the one period of all the world's history when men could embrace the whole earth with their arms of greed and selfish desires for accumulation of wealth. And consequently this is the age that has presented to men the greatest temptations to corrupt legislatures, courts, and executive officers in order that nothing stand in the way of their ambitious purposes to accumulate millions upon millions of wealth.

Many of the men of this generation who have had the opportunity have yielded to these temptations of avarice and have gone to insane lengths in building up vast corporations, trusts, and other combines to seize upon all the wealth of the world that they could possibly get hold of. The time was when a millionaire was considered a very wealthy man. But he is no longer a man of extraordinary wealth. We have the billion-

aire now, and in this rush to accumulate money and property there has been left a trail of corrupted legislators and jurists that has become an appalling menace to society.

The men of wealth have taught the lesson of the advantages of combining in order to secure their objects. They have taught a vast army of men how to unionize their interests in such a way that nothing could stand before them without being swallowed up.

The capitalist can not accomplish his desired purposes without the help of labor. And in order for him to make the most, the capitalist is always seeking to economize in labor as well as in everything else. And since his object, and his only object, is to make money, he is not at all careful to guard the interests of the laboring man. He is working for economy of production, and to him the laborer looks like any other material that he uses in his product.

The small dealer is just as ruthlessly trodden down by the great capitalist as is the laboring man. The records of the legislature and the courts are full of documentary evidence to show that one man after another has had to fall before the great octopus of concentrating wealth. A large force of high-salaried lawyers have been trained to so frame legislation that they can turn decisions of courts in any way they like by means of the technicalities that they raise. The cases of the men of big wealth are not tried on merit, but by the merest quibbles they are allowed acquittal. There is a strong reversal of sentiment just now against this sort of thing, and a big fight is going on to try to bring some of the big men of finance to the bar of justice. But they have themselves so strongly intrenched, and they have their forces so well drilled that it is next to impossible to do anything with them.

It is perfectly natural that the laboring men, as they have seen this course of things developing in the country, should also form combinations for the purpose of combatting these encroachments of capital. And the high-handed and unscrupulous methods employed by capital would naturally lead the labor combines to seek to meet these methods with whatever weapons could be made available. And so the strike and the boycott have been made strong allies. And the natural outgrowth of the strike and the boycott is rioting and violence.

Another one of the outgrowths of the struggle between capital and labor has been the effort that the labor-combine makes to force every laboring man to join the ranks of unionized labor. The labor leader makes an eloquent argument to the effect that if all the labor of the country is not united in the combine they will not be able to meet the forces of capital with any hope of victory. And so the "union man" is forbidden to work with any one of his fellow men who does not belong to the union. And here again the natural outgrowth of this principle is to engender hatred and exercise violence toward the man who does not choose to join in the union combine of labor.

It should be perfectly clear to any one that the course that has been pursued by



the capitalist is subversive of law and order, and that it will lead to revolutionary and disastrous results. And it should be equally clear to any one that the principles of the labor-combines are just as truly revolutionary and subversive of that which makes for the tranquillity of society. When the sentiment is made popular that a man has a right to work if he belongs to the union, and that he has no right to work if he does not belong, it ought not to be difficult to see that a reign of tyranny has been reached.

The combines of wealth are growing more and more powerful and grasping. And the combines of labor are extending with even greater strength and rapidity. Any one should be able to see with his ordinary intelligence that these maneuvering forces must soon meet in a rioting and revolutionary combat. But we are not left in this question to our ordinary intelligence alone. God has given us the revelations of his prophetic word. These prophecies have been frequently dwelt upon in the columns of this paper, and it is our purpose to continually keep them before the people.

It is not necessary for any one to be found in the camp of either of these warring factions. The Lord of heaven is calling every one to make the character preparation that will enable him to stand without fault before His throne, and having this preparation we will be able to keep free from being swallowed up by the revolutions that are soon to rack the earth with violence.

The Lord Jesus Christ is coming very soon. The prophecies make this clear. Have you heard about them? If so, you know that the revolutionary forces of earth are to have their career of fury abruptly broken off by the coming of the just One. This bright and cheering hope of the soon coming of Christ is for every one of us to enjoy if we will. And if we have this hope, every forbidding outlook in the world serves only to deepen and intensify our joy at the knowledge of the return of our Lord. T.

## Prayer.

### The Conditions.

"More things are wrought by prayer  
Than this world dreams of. Wherefore let  
thy voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friend?"

For so the whole round earth is bound in every  
way,  
Bound by gold chains about the feet of God."

"There is no such thing in the long history of God's kingdom as unanswered prayer. Every true desire, even from a child's heart, finds some true answer in the heart of God." Our prayers may not always be answered in our way, but they are always answered, nevertheless; if not in our way, in God's own true, better way. "Ask, and it shall be given you." How easy the conditions, and yet how few accept the promise! What does it mean to ask? What is prayer? Montgomery has thus defined it:

"Prayer is the heart's sincere desire  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast."

Another says:

"Say, what is prayer, when it is prayer indeed?  
The mighty utterance of a mighty need.  
That man is praying who doth press with  
might  
Out of his darkness into God's own light."

"To pray is to desire, but it is to desire what God would have us desire. He who desires not from the bottom of his heart offers a deceitful prayer." Our will must be wholly submitted to His will. We must have confidence in Him as we do in our dearest earthly friend, knowing, however, that He has all power in heaven and in earth, that He knows the end from the beginning, and that He always gives us what we ask for, or *something better*.

Turn to that God-breathed masterpiece of all literature, the Sacred Scriptures, and find therein the records of those noble men who, thru faith, the golden chain which binds us to the heart of the Infinite, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens."

"Call upon Me, and I will answer thee, and show thee great and mighty things which thou knewest not of."

"If ye shall ask anything in My name, I will do it."

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart; trust also in Him, and He shall bring it to pass."

These are only a few of the many precious promises with which God's unchangeable word abounds, and which His people of old, as well as His people now, had as an anchor to the soul, both sure and steadfast.

For example, let us take an incident in the life of Moses, the man of God. Israel, notwithstanding the loving-kindness and tender mercies of Jehovah, and the wonderful patience of Moses, had, even while Moses was in the mountain of God receiving instruction for the people, yielded to their carnal natures and gone back into idolatry.

God was displeased. "Get thee down," He said to Moses. "I have seen this people, and behold it is a stiff-necked people. . . . Let Me alone that I may consume them." Then, said the Lord, "I will make of thee a great nation."

O what an offer! Who could resist the temptation? Long and patiently had Moses borne with the murmurings and complainings of the children of Israel, and now even the long-suffering and forbearance of God seems almost to have become exhausted in His dealings with this disobedient people.

The father of a great nation! What an opportunity! What glory and prominence it would bring to Moses! How it would exalt him in the eyes of the world! Will he accept the offer?

His heart is filled with love for his people. How he pleads with God! "Remember, O Lord, Thy promises to Abraham, to Isaac, and to Jacob. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

O what a prayer is this! Can human mind fathom the simplicity, the grandeur,

the self-abnegation, combined in this brief petition? A man of God indeed! Human?—Yes, but with his humanity so deeply buried in Christ that self is completely forgotten in his overwhelming love for God and his fellow men.

The same possibilities of perfection are ours to-day.

KATHRINA BLOSSOM WILCOX.

## Everlasting.

The psalmist sang of God,

"Before the mountains were brought forth,  
Or ever Thou hadst formed the earth and the  
world,  
From everlasting to everlasting, Thou art God."  
—Ps. 90:2.

But man can not claim such an existence; of him Job declared:

"Man, that is born of woman,  
Is of few days, and full of trouble.  
He cometh forth like a flower, and is cut down;  
He fleeth also as a shadow, and continueth not."  
—Job 14:1, 2.

Of the righteousness of God, David said:

"His work is honor and majesty;  
And His righteousness endureth forever."  
—Ps. 111:3.

Compare with this Isaiah's statement of man's righteousness:

"For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf; and our iniquities, like the wind, take us away." Isa. 64:6.

Man of himself is hopeless, and in the day of the Lord he will realize his condition:

"The sinners in Zion are afraid; trembling hath seized the godless ones: who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" Isa. 33:14.

The "everlasting burnings" are the beginning of the destruction that attends the coming of the Saviour, when the brightness of His presence shall destroy the wicked:

"To you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." 2 Thess. 1:7-9.

In that day it is said:

"Each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." 1 Cor. 3:13.

To all sin and those who cling to their sin, "our God is a consuming fire." Heb. 12:29.

While sin and sinners are destroyed by the brightness of the face of the Saviour, to the righteous it is life; they will dwell safely with the "devouring fire," and the "everlasting burnings."

"He that walketh righteously, and speaketh uprightly, . . . he shall dwell on high." Isa. 33:15, 16. "But Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be put to shame nor confounded world without end." Isa. 45:17.

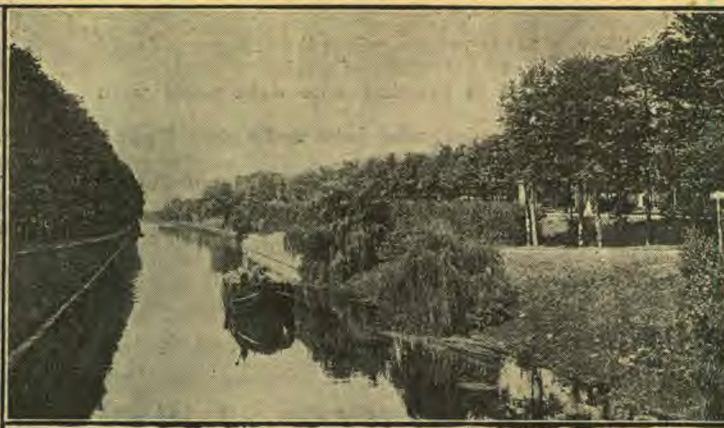
MAX HILL.

Conceit is the most incurable disease that is known to the human soul.—Henry Ward Beecher.





Domestic Labor.



Canal Scene, The Hague.



Town Hall, The Hague.

## The Story of The Hague Conference

By Our Own Correspondent

**L**AST week I related briefly the opening of the conference on June 15, and set forth some preliminary considerations bearing on the subject. I shall attempt in the present article, while touching but lightly the doings of the conference, to give some general impression of the situation as it appears at this very early stage.

The second formal meeting was held in the Ridderzaal at a quarter after three on Wednesday, June 19. It was an impressive sight, as carriage after carriage drove up, to see the large number of delegates representing so many different countries enter the historic building. One wanted to think that it really did betoken peace and good-will among the nations of the earth. Here were men of power and note from practically all the nations of the world, who had come together to deliberate concerning matters of the highest interest. Could they have come in vain?

### Interesting Surroundings.

Almost unconsciously the mind wanders into the past, while the frock-coated, silk-hatted procession files in. The Binnenhof has a dark side to its history. Here, in May, 1619, the ill-fated John van Oldenbarnevelt was beheaded, "for having conspired to dismember the states of the Netherlands, and greatly troubled God's church." Yonder a few yards is the old Gevangenpoort (prison

gate), a tower in which political prisoners were formerly confined. Here Cornelius De Witt was imprisoned, under a false accusation of conspiracy against the life of William III. His brother, hearing of his danger, came to rescue him; but the angry populace, availing themselves of their opportunity, forced their way into the prison, and seizing their victims, literally tore them to pieces.

Within these same gloomy walls, with old oak floors of surprising thickness, and apparently as sound and good to-day as when first laid down some six hundred years ago, there is a marvelous collection of instruments of torture. There is a frame-work in the shape of the letter "X" upon which it was customary to stretch the person condemned to death. The bones of legs and arms were then deliberately broken in two places, after which the executioner waited a full half-hour before administering the blow which put an end to the prisoner's life. One sees also thumb screws, racks, a piece of rock deeply hollowed out in two places by the action of dropping water under which the prisoners were placed. The men who suffered this latter punishment became insane the first day, and were dead in three days. In the second story, facing, and only a very few feet from, the open kitchen, is the heavily-grated chamber in which persons were starved to death, it being so located in order that the savory odors of the food should intensify the sufferings of the victim.

As might be expected, this prison was full to overflowing in the Duke of Alva's time, but it had long periods of service before and after his day. When the mind turns from the contemplation of cruelties so refined, and one may add, fiendish, to the gathering of men in the Ridderzaal, and the efforts they are apparently making to rid even war of some of its cruelties, it is by no means strange that one should indulge the hope that the world had changed for the better. But we need to be careful to distinguish between moral improvement and the change of customs and manners, which is really quite another thing. Tragedies have occurred in recent times which show that even an American mob can go to terrible lengths, and it is never safe to count on unaided human nature changing very materially.

### The Second Meeting.

But to return to the second meeting of the conference. It was held behind closed doors, and was concerned with the receiving of telegrams from the Emperor of Russia and the Queen of Holland, and the arrangement of the four commissions, the first to deal with

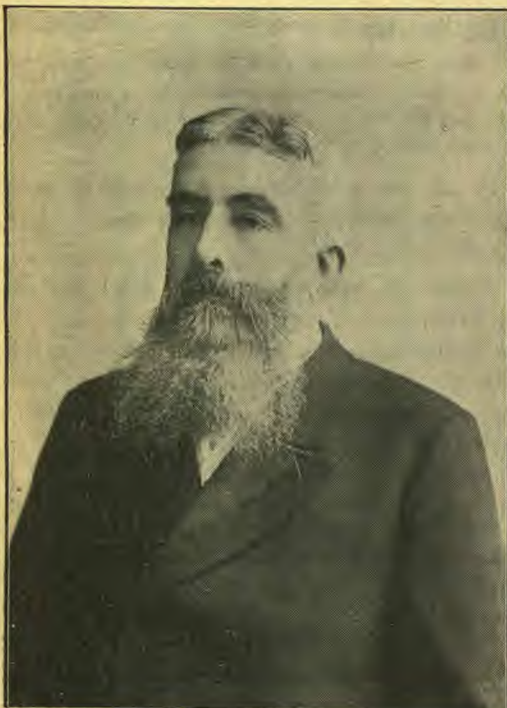
arbitration, the second with war by land, the third with war by sea, and the fourth with maritime rights. Even with these commissions the conference finds itself a pretty large and unwieldy body, and it is probable that most of the commissions will again be split up into smaller bodies.

The days immediately following were occupied with consultations between the chief officers of the different commissions, and on the 22d and 24th, respectively, the commissions held their first sittings, the time being occupied with the determining of procedure.

### General Prospects.

What can be said of the general prospects of the conference? The answer will depend upon how much is expected. After interviewing a number of people, and watching the general course of the meeting during the opening days, I think I am safe in saying that with few exceptions the delegates do not expect to accomplish anything beyond the regulation of certain matters of actual warfare, and the enlarging of the sphere of arbitration, with the further probability of forming a permanent peace tribunal at The Hague. Within this sphere there seems to be a good deal of unanimity. Other things may and will be discussed, but without practical results.

Germany is, on the whole, much more favorable than at the conference of eight years ago. She is not particularly opposed to there being a discussion of the limitation of arma-



M. de Beaufort, First Dutch Delegate.



Sir Henry Howard, English Minister to Holland and Delegate to Peace Congress.



ments, only she does not care to take part in such discussion, regarding it merely as a waste of time. England, tho she made it very clear previous to the conference that she wished the matter taken up, has said nothing of it thus far at the meeting. There is hardly any doubt but the question will be introduced and discussed, but it is also pretty sure that nothing whatever will come of it.

## A Modest Program.

Nelidoff laid a very modest program before the delegates in his inaugural address, and a day or two later he made it quite clear in an interview that the conference was not likely to effect any large and decisive results in the direction of the limitation of armaments, nor to change materially the present situation of most European nations, which are staggering under heavy burdens of military expenditure. It was, however, he said, something that such a large number of nations should come together to deliberate in a friendly way regarding the maintenance of the world's peace, and to arrive at some definite understandings in reference to certain phases of war both on land and on sea.

## Interesting Interviews.

General Davis, whom I interviewed yesterday, was reluctant to express himself fully, because the situation was still uncertain; the conference had not taken definite shape, and so many things were in the developing stage, as it were; but he said he was pleased with the general outlook, that the delegates were applying themselves seriously to the task in hand, and there seemed to be a very general spirit of cooperation. He thought there was reason to hope for some permanent results.

Mr. Grieg, one of the technical delegates of Norway, and his colleague, Mr. Lange, who is the secretary of the Nobel Peace Committee, expressed their belief that something should be arranged in the nature of a Commission of Inquiry which, by official inquiry into such incidents as the sinking of the Maine, might help to avoid unnecessary wars. They also spoke favorably of the prospects for an International Prize Court. This matter, it may be said in passing, has been broached by Germany at the conference, but the original suggestion came from Norway last February. Norway will gladly fall in line with any and all efforts

to promote peace. In common with other small powers, she desires peace, tranquillity, and independence.

## The United States of the World.

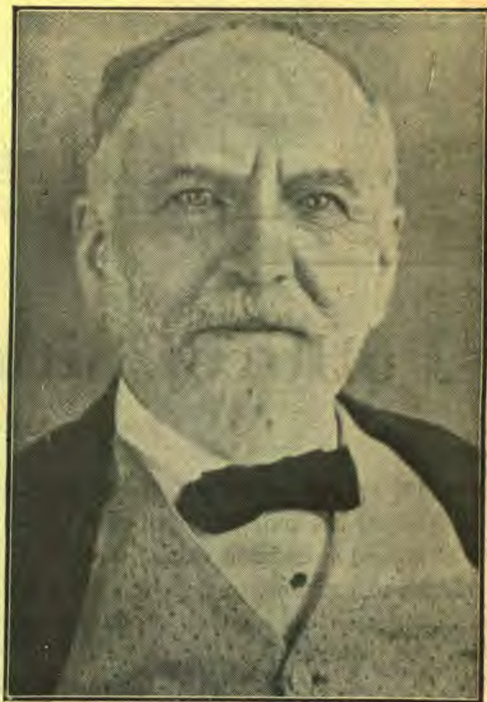
Probably Mr. W. T. Stead's opinions are fairly well-known in America. I met him last evening at the headquarters of the Foundation of Internationalism. Asked what his impressions were of the opening of the conference, he replied, "Good, very good."

"Do you think the United States of Europe is a feasible thing?"

"Rather," he replied, "the United States of the World. This latter is the more likely; for in any union of the different States of Europe, there is likely to be friction over details, while in a world alliance or union, matters of detail would not be expected to be taken up. The world has shrunk greatly the last few years; what with our numerous inventions in the way of rapid travel, it has become a very small place. The trouble is that the mechanical progress of the world has outstripped its moral and intellectual progress; it has made us neighbors before we have been made neighborly, and brought us close together before we have adjusted our old political relations."

"You are quite sure that we shall be made neighborly?"

"Certainly, the world is moving that way.



Wm. T. Stead.

or do they lack practical common sense, and so give themselves to the elaboration of theories which can never be worked out under ordinary human conditions?

M. ELLSWORTH OLSEN.

The Hague, June 24, 1907.



Le Binnenhof.

In very early times each man did as he pleased, and made war upon any and everybody, if he so chose. Then this was found to be inconvenient; so the people gathered together in families and tribes; afterward out of these were formed the nations. For a time, long, in fact, till very recently, any nation has been free to make war, but at the present day the smaller nations are practically excluded. Only a very few great and powerful nations have the power. Thus there is a drawing together. It is all part of a great movement, and this conference is the natural outgrowth of the ages."

I also interviewed the Baroness Bertha von Suttner, the recipient of the Nobel Peace Prize in 1906, and Felix Moscheles, Chairman of the International Arbitration and Peace Association, and editor of "Concord." I shall give the gist of these interviews in my next contribution. The peace movement has grown with great rapidity in the last few years, and has taken on unwonted activity. There can be no doubt that the present Hague Conference is to a certain extent, at least, an outgrowth of the agitation which various branches of the great movement have been carrying on for years past. On this account it is of interest to trace the movement back to its earlier source, and endeavor, if possible, to ascertain what relation these peace societies sustain to the general public. Are they or the politicians nearest the hearts of the people? Are they, again, men in advance of their time,

of whom have developed into useful citizens. It is the personal touch that accounts for the success of the plan, and its very simplicity and practicality recommend it to Christian men.

"Papal Decree to Stop Liberalism!"—This is the title to an Associated Press despatch sent out from Rome under date of July 17. The decree promulgated by the pope specifically condemns sixty-five statements taken from the writers of leading Catholic modernist writers. Many of the foremost Catholics, particularly in this country, have some very advanced and liberal views, but it seems that this is not pleasing to the pope.

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M. Lon Tseng Tsiang, First Chinese Delegate to The Hague.





## Missions



## Political Situation in Korea

### Korean Articles—Number Two

THE treaty by which China acknowledged the independence of Korea was signed at Shimonoseki, Japan, in May, 1895. Even previous to this time the Japanese Government had entered upon a vigorous policy of reform for Korea. In October, 1894, Count Inoue, a leading Japanese statesman, arrived in the country as "Resident," and proceeded to administer the government in the king's name. "There were Japanese controllers in all the departments, the army was drilled by Japanese drill instructors, a police force was organized and clothed in badly-fitting Japanese uniforms, a Council of Koreans was appointed to draft a scheme of reform, and form the nucleus of a possible Korean Parliament, and Count Inoue, as Japanese adviser, had the right of continual access to the King, and with an interpreter and stenographer sat at the meetings of the Cabinet.

The difficulties encountered in this campaign of reform were many and serious; for it was difficult to secure the cooperation of the Koreans themselves, so that Count Inoue was led to exclaim that there were "no tools to work with." Among the demands made by the Japanese and finally agreed to, the following may be mentioned: That the king's father and the queen should no more interfere in public affairs; that no relatives of the royal family should hold public office; that the number of court eunuchs and "palace ladies" should be greatly reduced; and that caste distinctions should be no longer recognized.

The Japanese doubtless meant well in their efforts toward reform, but in some matters they certainly showed a lack of tact in conciliating the Koreans. "The abolition of long pipes, alterations in court and other dress, many interferences with social customs, and petty and harrowing restrictions and regulations, embittered the people against the new regime."

### Japanese Plans of Reform Broken Up.

Yet all might have been well in time but for one stupendous blunder, which discredited Japan before the whole world, and led her to withdraw from Korea, thus giving place to her keen rival, Russia. It is not too much to say that the events of 1895 had a direct bearing in bringing on the recent war between Russia and Japan.

The queen of Korea was acknowledged to be a woman of rare talent, and a shrewd diplomat; and she used her influence with the king to secure the advancement of the various members of her family to high government positions. Consequently she had many

enemies, among whom was the Tai-Won-Kun, the king's father, who had formerly been regent for his son, and fain would regain the power he once enjoyed.

### Plans to Assassinate the Queen.

In the fall of 1895, Count Inoue left Korea, and was succeeded by Viscount Miura as Japanese minister to Korea. The new minister soon entered into negotiations with the Tai-Won-Kun, to return him to power. And this was to be brought about by a diabolical plot to assassinate the queen in her own palace. The details of the plot were arranged by the secretary of the Japanese legation. The assassins, sixty of whom were Japanese, included Japanese policemen in civilian dress, and Japanese advisers to the Korean Government, and in its pay. The attack on the palace was made in the early morning of October 8. The Japanese soldiers stood guard outside the palace walls while the attacking party repulsed the palace guard, and pressed their way into the quarters occupied by the royal family. The reader may be spared the rehearsal of all the harrowing scenes which ensued. Let it suffice to say that the queen was at last discovered and slain; her body was then carried to a pine grove in an adjacent park, kerosene oil was poured over it, fagots were piled about it, and the whole set on fire.

The Tai-Wan-Kun accompanied the assassins when the attack was made; and having gained access to the palace, he at once usurped the government. A new cabinet was

formed from among his friends and supporters. The king was practically a prisoner in his own palace; for the usurpers compelled him to sign decrees which he loathed; or in case he positively refused to approve, decrees were issued in his name in spite of his protest.

### Trial of the Assassins.

It was soon known that the Japanese Government was entirely innocent of any complicity in the plot to murder the Korean queen. General Miura was at once recalled, placed under arrest, and with about forty-five of his accomplices, brought to trial. The evidence presented clearly established the facts as above narrated, up to the moment when the attack was made on the palace; but from that point the evidence was not sufficient to convict, the judgment of the court being that there was "no sufficient evidence to prove that any of the accused actually committed the crime originally meditated by them."

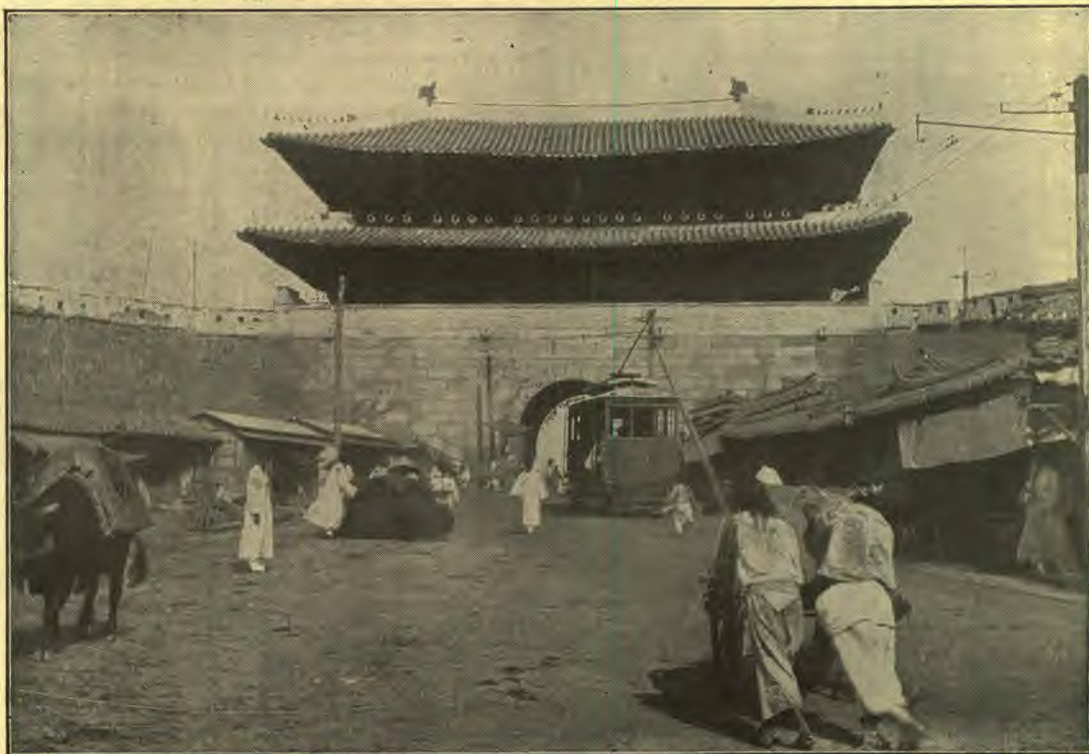
Meanwhile poor Korea was distracted and brought to the verge of revolt by the acts of the usurping government. The king was still a prisoner, surrounded by the murderers of the queen, and daily in fear of his own life. One attempt of his friends to rescue him was quenched in blood. Finally, on the eleventh of February, 1896, the news spread that the king had escaped from the palace, and had taken refuge in the Russian legation. He at once resumed the reins of government, formed a new cabinet, and for over a year held court in the legation of Japan's bitter rival.

### A Severe Blow to Japanese Prestige.

No severer blow to Japan's prestige in Korea could have been struck. And, bowing to the inevitable, the Japanese quietly proceeded to retire from the country for the time. The king was left to carry on the government in his own way; and as a result, most of the reforms introduced by Japan were allowed to lapse. And what Japan lost in prestige and influence, Russia gained.

### Korea a Stake in the War.

While the immediate cause of the recent



Outside the South Gate—Seoul.



war was Russian occupation of Manchuria, it is well known that a predominating influence in Korea was one of the stakes in the game of war. And having won the game, Japan consistently resumed the policy so abruptly interfered with ten years before. By the treaty with Korea signed the 17th of November, 1905, a Japanese resident general again practically administers the government in Korea. And in order to make Japan's suzerainty effective, the treaty provides that the Korean Foreign Office shall be abolished, and that Japan shall take full charge of Korea's relations with other powers.

The acceptance of this treaty was a severe blow to Korean national feeling and spirit of independence. The following instances will show how keenly some of the Koreans took the matter to heart. At the final meeting between Japan's special envoy and the Korean Court for the ratification of the treaty, the prime minister openly opposed the measure, and was therefore dismissed from his office. Thoughts of the humiliation of his country so wrought upon his mind that he became insane, and after a few days committed suicide. Another high official was arrested on suspicion by the Japanese authorities; and from the time of his arrest he refused all food, and died after a week's confinement. Among the common people the feeling against Japan was quite strong. While Marquis Ito was riding in a train on the Seoul-Fusan Railway, a Korean threw a stone, which shattered the window opposite the Marquis, and drove the splinters of glass into his face.

### Japanese Rule in Korea.

The firm, heavy hand of Japan may be seen in the following instances. The assailant of Marquis Ito was punished with one hundred strokes, and two months' imprisonment; the sentence being imposed by the Japanese military authorities. A certain newspaper published in Seoul which opposed the proposed arrangement with Japan was suspended. The Koreans complained that the Japanese freely appropriate land and other property "for the government."

On the other hand, Japan is taking hold again to reform the gross abuses of the Korean Government. The reform of the country's finances is one of the most important and difficult tasks on hand. And in order to relieve the stringency in money circles due to the war and to the necessary reform measures, Japan made a loan of a million and a half dollars to Korea, without security and without interest, payable in seven years. Reforms in other lines are under way. A just and equitable system of taxation will be enforced. Already the work of providing a public system of education has been begun.

Every nation that has been reduced to subjection by a stronger power has doubtless suffered injustice in the process. Yet in the case of Korea, it is not difficult to see that Japanese control and enterprise in that country will tend to advance and hasten the work of the Gospel. Life and property will be safer. The holding in check of the turbulent elements of the country will tend



Korean Official and Escort.

to the peace of society. Means of travel will be greatly improved. Since the war, the railway from Fusan in the far south to Wiju on the Yalu River has been opened; and a line from west to east across the country is being planned.

### Religious Freedom under Japanese Rule.

The laws of Japan allow the utmost freedom in matters of religion; and this may be taken as a guarantee that Japan will not interfere with a similar state of freedom in Korea. But if Russia, with her State church and oppressive laws had gained the ascendancy in Korea, the case might have been different. However, the Lord's work in the earth has often had to advance in the face of

restrictive human laws; but it goes forward in spite of these, thus revealing the divine power behind it. But if, in the providence of God, the Gospel for the last days is to be given free course in Korea, we will rejoice that it is so, and pledge ourselves to take advantage of every opportunity thus afforded.

Tokyo, Japan.

F. W. FIELD.

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## Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

### Thirteenth Evening's Study.

It is quite needless to say that Mr. Allan was present the next Friday evening at Brother Eldred's, as well as Mr. and Mrs. Field and family. The truth was, Mr. Allan's heart was touched, and already he was under powerful conviction. Mr. Field was of an entirely different nature. He had so long cherished doubt and unbelief that to him it was hard to exercise saving faith. The subject of the evening was a study of the miracles of Christ.

"Beth, will you tell us something about the very first miracle which Jesus performed?"

"Yes, papa, I think I can, for Tillie read the whole story to me from the Bible. Mama said it was just a little while after Satan had tempted Jesus in the wilderness. Some one was going to be married in the little village of Cana. Jesus and His disciples were there, and so was Mary, Christ's mother. After a while Mary heard that the wine was all gone, and she told Jesus, and He asked the servants to fill some great water-pots with water, and they did." Beth stopped to take breath for a moment.

"Don't forget to tell us where this story is found, little sister," interrupted Tom, "if you'll inform us, we'll look it up and see if you're telling it right."

"I forget, Tom, but Tillie knows, don't you, Tillie?"

"You'll find it in the first part of the second chapter of John," said Tillie, as she helped Florence to find the place.

"Blanche, suppose you continue this recital," suggested Brother Eldred.

"Well, after the vessels were filled with water, Jesus commanded that it be drawn out and taken to the man that had charge of the ceremonies, and, behold, instead of water, there was wine in the vessels."

Mr. Field looked up from his Bible and a quizzical expression came into his face: "Don't you think, Mr. Eldred, that this story is rather hard on you temperance workers?"

"Not at all, Mr. Field; if we all had opportunity to drink of such wine as our Lord made, I assure you, we would be none the worse. Why am I sure of this?—Just turn to Prov. 20:1, and remember that Jesus Christ Himself inspired the writing of that sentiment. Mr. Field, please read."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

"Now, please turn to Prov. 23:31, 32."

"Look not thou upon the wine when it

is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

"So," continued Brother Eldred, "we are sure that the wine which Jesus made must have been pure, sweet, and healthful."

"Father," remarked Tillie, "do you know that Blanche Field has a little poem to recite on this subject?"

"I am very glad, indeed. Perhaps this is the best time to listen to it."

At once Blanche arose, and standing beside her father, repeated:

"There was a marriage feast in Galilee,  
The festal board was spread with viands rare;  
The joyous guests had met in commune sweet,  
And He—the Man of Nazareth—was there.

"Yes, He was there, that marriage, Eden-born,  
Might share the sanction of His presence sweet,  
That round this holy ritual He might throw  
A sacred halo, glorious and complete.

"The wine has failed; the murmuring word is passed,  
And soon from lip to lip is borne to Him;  
Then sweeter far than music sounds His voice,  
'Fill ye these water vessels to the brim!'

"Tis done; wine, rare, purple, rich, and sweet,  
Th' astonished servants, smiling, bear away;  
The while methinks the wondering guests repeat,  
'Ah, we have seen strange things—strange things to-day.'

"New, unfermented wine, the Master made,  
Not the mad wine that fills the drunkard's cup,  
But such as He, the Bridegroom, gives His guests  
Who at the marriage of the Lamb shall sup,  
And drink it new within the kingdom fair—  
His Father's glorious kingdom over there.

"E'en thus it is along life's rugged path;  
Ofttimes it seems the wine of life is spent,  
And we have nought to offer those we love  
But empty vessels, tears, and discontent.

"O let us fill these empty vessels full  
With flowing sap, fresh from the living Vine,  
And we shall find, before the feast is done,  
That He has turned life's water into wine."

"Very well done," said Brother Eldred; "now I think Jack will repeat a short poem on the Cleansing of the Temple, which, altho it has never been numbered among the miracles of Christ, still, in its wonderful results might almost be called one."

Jack had made careful preparation, and rendered the poem very well:

"Again the Paschal feast has come,  
And strangers throng the busy street;  
While in the temple's sacred courts  
The buyer and the seller meet.  
Shrill, babbling voices, wild and rude,  
The shouting of the multitude,  
The lowing cattle from the fold,  
The coo of doves, the clink of gold,  
The money-changer's greedy cry,  
Loud, eager voices, fierce and high,  
Discordant sounds from far and near  
Are borne upon the startled ear.  
'Take these things hence!' above the din  
There sounds a voice of stern command;  
The while the awe-struck throng behold  
A Godlike Presence, firm and grand,  
With scourge of cords within His hand.

"Then, like a mighty torrent rushed  
The surging mass from pen and fold;  
The drivers with their cattle fled,  
The screaming throng, the bellowing herds  
The bleating sheep, the frightened birds—  
All, all, in one vast rushing tide,  
From that stern Presence flee to hide.  
In wild dismay they flee in fear,  
As tho the Avenger's sword were near.

"E'en thus 'twill be in that day when  
He comes to judge the sons of men;  
In robes of vengeance then He stands,  
The scales of justice in His hands.  
The crown of thorns upon His brow  
Gives place to regal glory now.  
The clamoring throng that mocking cried,  
Now bid the mountains 'fall and hide.'  
Yet still our Advocate He stands  
With pierced side and bleeding hands,  
And gently sweetly calls to thee,  
'Ye heavy-laden, come to Me.'"

### The Girl Who Pays Her Way.

"You probably have no conception of your importance as a unit. Few of us have," writes Margaret E. Sangster in *Woman's Home Companion* for July. "Yet society is so constructed that we depend on one another, and, without quite understanding it, we constantly assist in molding the opinions and shaping the conduct of people whom we may never meet, and who apparently never approach our neighborhood. For instance:

"I knew intimately a young girl who was born in a tenement house on the East Side of New York, who scrambled up as best she could thru a meager and poverty-stricken childhood, working as a cash girl in a department store when she was fourteen, and later earning her livelihood in a tobacco factory. Her work when she first became one of my girls was very hard and unwholesome. Her face was pale, her fingers were stained, her hours were long, and her weekly wage, most of it given to her mother, was a sum that many girls in well-to-do families spend on candies and chiffons without a thought of economy. But she had a dainty air, was fastidiously neat, arranged her hair very prettily and was gentle and attractive in speech and manner. She had the sweet and refined air of a lady.

"How to account for it would have been a puzzle had I known girls of only one condition and training. I asked no questions, yet I found out without much trouble what I wanted to know. My little friend was spending a Sunday with me, and she said, incidentally, 'When I was a 'Fresh Air,' the year I was ten, I saw a young girl who must have been fifteen. She was the loveliest thing you could imagine. She used to drive down the road past the farm where we were staying, and I knew she was going to the train to meet her father. Often she stopped with her mother and visited a little with us, and I made up my mind that I would be like that girl. I tried to talk as she did. I made her my pattern. Afterward, when I was a 'cash,' I sometimes saw her in the store, and O! what a joy it was when at last she came to the Settlement and sang for us in the evenings. That girl has been my ideal."

"Did you ever tell her about it?" I asked.

"I have never spoken a single word to her," was the reply. "I don't want to. I like better to think of her as a star or a beautiful flower. She belongs to me and I belong to her, and if we were acquainted maybe it wouldn't be so perfect."

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### COOPERATION CORNER.

Perhaps you read in a recent number of the SIGNS OF THE TIMES the earnest appeal from Elder R. D. Hottel, President of the Virginia Conference, for tracts and papers to distribute at the Jamestown Exposition. The following is from his letter:

"We are planning to use a good many SIGNS this summer in our tent work and in our work at the Jamestown Exposition. We are trying to get workers for all these places. I wish to say that the General and Union Conferences have supplied us with a man for the Jamestown Exposition, but you know that we are a small conference and not able to carry much work outside of our regular conference work. Therefore, if we do very much, we must have assistance from other sources. We believe that we could interest a number to take up this SIGNS work at the Exposition if we could furnish them with from one hundred to two hundred copies each week. But as we said, we are not able to pay for them. But if you can help us in this matter we will be very glad.

"At the Jamestown Exposition the circulation of our literature will be of general interest, and I feel as tho there are many of our people in all the conferences who would help us in this work. The General and Union Conferences are doing perhaps all they can in paying the wages and expenses of this man. There may be those who have on hand tracts or clean periodicals which they would be glad to furnish us free for free distribution at the Exposition. All such matter should be sent to G. A. Stevens, 24 Willow St., Hampton, Va. It should be sent prepaid. We are now planning to get a strong force of workers in there to work with the SIGNS, *Watchman*, *Life and Health*, and *Liberty*."

In response to this we have received donations enabling us to forward Elder Hottel and his associate workers several thousand copies of the SIGNS OF THE TIMES. From a letter just received from the workers there we learn that many more copies can be used to good advantage. Those desiring to assist in this good work will please send their donations to the SIGNS OF THE TIMES, Mountain View, California, and papers will be promptly sent.

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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 edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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**Pacific Union College.**—We have just received the calendar of the Pacific Union College, Healdsburg, Cal., formerly known as Healdsburg College. The past year has demonstrated the standing of this institution, and those interested would do well to send for the illustrated calendar. Address, Pacific Union College, Healdsburg, Cal.

The senior editor, who, as announced a short time ago, is attending some important meetings in the East, and at the same time gathering a lot of important matter for the paper, writes from Mt. Vernon, Ohio, that they were having very interesting meetings at the convention there. The young people's work and the Sabbath-school work were having very earnest and careful attention. He has been so pressed for time that he has not been able to send a report, but we hope to have something from him next week.

Of more than ordinary interest are the reports from our special correspondent at the Hague Peace Conference. The delegates to that important assemblage are no doubt imbued with the highest ideals for the betterment of humanity. The efforts that good and true men and women are putting forth to counteract the mighty impulses for war in these times should be applauded and encouraged. All such efforts are, without doubt, supported and used by the Spirit of the divine Father to prevent the awful devastation of a world-wide war. For it must be conceded that if war should break out between two of the great nations of Europe, or between the United States and any other leading world power, that all the world would be more than likely to become involved and modern methods and modern weapons would cause literal rivers of human blood to flow. The prophecy shows that such a

universal and bloody war will be the final act in the world's career of sin; but there is a Gospel work of telling everywhere that the Lord's coming is right at hand, and we should pray that these bloody scenes may be held in check while the work of the Master is being finished.

**The Christian Endeavor Convention.**—The readers of the SIGNS will remember the interesting reports that our special contributor and correspondent sent us of the Peace Congress that was held in New York, preliminary to the international one that is now being held at The Hague. Mr. Wightman has been in attendance at the Christian Endeavor Convention in Seattle, and next week we will have a full report from him of this significant gathering.

## A Little While.

It is so natural that we fall asleep  
Like tired children when the day is done,  
That I would question why the living weep  
When Death has kissed the laughing lips of one.  
We do not sigh when golden skies have donned  
The purple shadows and the gray of night,  
Because we know the morning lies beyond,  
And we must wait a little while for light.  
So when, grown weary with the care and strife,  
Our loved ones find in sleep the peace they crave,  
We should not weep, but learn to count this life  
A prelude to the one beyond the grave;  
And thus be happy for them, not distressed,  
But lift our hearts with love to God, and smile,  
And we, anon, like tried ones will rest,  
If we will hope and wait—a little while.  
—Ella Bentley.

## The Next Week's Paper.

THE paper next week will be the first of two issues on the question of the "Sabbath." The Sabbath is one of the very oldest of God's institutions. It has been transmitted to us by an unbroken chain from the Garden of Eden, and is the great memorial and reminder of the Lord's power and work in creation. This is one of the most helpful and important subjects in all the Bible.

The articles upon this subject next week will consider the necessity of the Sabbath, that it was made for man, which day of the week is the Sabbath, its meaning as memorial and sign, and the relation and attitude that Christ sustained to the Sabbath.

This symposium series of the paper that we are running thru the summer months of this year is receiving very earnest support from our patrons, and we have constant evidence that a vast amount of good is being done. Let us be encouraged to keep pushing the work right along. Some of the most important topics are still to be treated in the series.

## Russia's Decadent Condition.

ROBERT CROYIN LONG, writing to the Hearst papers from Russia, declares that following her "economic decay," Russia is declining in civilization and is reverting to "savagery." This is the result in places "of hunger, neglect, disease, and ignorance."

"Savagery is the only word to describe the present state of hundreds of settlements which a generation ago enjoyed prosperity and civilized instincts."

He quotes Dr. Bilinsky, who has been traveling on the Volga and in Western Siberia:

"Of religion there remain only rudimentary ideas which have no relation to Christianity. Their huts, ill built, undecorated, without chimneys or furniture, are just enough to keep out the winter cold; their bread, which contains as much bark and weeds as rye, is sufficient to keep them alive, but not sufficient to keep them in health, and often a whole family possesses only one sheepskin, so that in winter only one member is able to go out of doors.

"Of domestic life and of morals no conception has survived. Marriage is almost obsolete, because the people can not pay the priest's fees. Children are not considered as human beings until they reach the age of six or seven; the infant mortality is so high that no child is supposed to have a claim

on life until it has survived to at least that age; no pretense of grief is made over the death of younger children, who are buried without coffins or ceremonies. Often the villagers, in order to avoid the trouble of burial, carry their dead a few miles out of the village and leave the bodies naked in the woods."

Now is the time, even tho there must be met the persecution of a decadent, perverted priesthood, to carry the Gospel to Russia. These fearful conditions are omens of the coming King.

## Society and Sunday Laws.

THE California Christian Advocate has this to say:

"California has the ignominious infamy of being the only State in the union that has no laws recognizing and protecting the Sabbath [Sunday] in any way."

And notwithstanding the fact that California has no Sunday law, she still has a population that shows the same regard for Sunday observance that is given to it anywhere in the country. Men and women go to church here very much in the same way that they do in the states where there are Sunday laws; and another class of men and women seek various kinds of amusements on Sunday about the same as they do in the other parts of the country where we have visited, and it has been our privilege to spend more or less time in quite a representative portion of the various states of the union.

Sunday laws have proven a dead letter wherever they have been enacted, except in the cases where they have been enforced thru religious spite or bigotry. Sunday laws are one of the institutions of a Church and State regime that the fathers of this country failed to get rid of when they were laying the great corner-stones of religious freedom that have made of this nation one of the freest and happiest peoples on the face of the earth. And the tenacity with which this bit of religious legislation holds to the minds of some men would seem to augur that it will yet be the medium thru which the world will be swung backward to the general old-time plan of making laws to try to compel men to act religiously, whether they are religious or not.

## The Sunday Question.

FROM all over the field comes news of the constant agitation in one form or another for more rigid Sunday laws or their stricter observance.

Canada's Sunday law is a good example of the inequalities of such legislation. What is "crime" in Ontario is not crime in Quebec. Quebec can have its sports, and even theaters on Sunday, but in Ontario they are prohibited. On one side of the provincial line a man may be a criminal, on the other side a good citizen. Verily, "the legs of the lame are not equal." No exemption is given to those who observe another day.

The recent Presbyterian Assembly at Columbus, Ohio, discussed the subject for a whole half day, and recommended giving their custom to those who closed their shops on Sunday—a form of boycott.

Massachusetts has also modified her Sunday law. One can fish in salt-water, not in fresh. What is a crime on land is legitimate at sea.

St. Louis has closed its dram-shops tight on Sundays; but Wellston just outside does a thriving business, while others cross to Illinois. Many lay in a supply the day before. Why not close up seven days?

In Portland and other cities in Oregon, the Sunday question is still in agitation, mostly as a saloon measure. Sunday-closing is not a temperance measure. It is almost wholly in favor of religion, not temperance. It is the thin end of the wedge to further religious legislation. The same power which could close saloons one day could close seven days, but that is not what is wanted nor asked. It is for Sunday that recognition is demanded.

All these religious combinations to effect a political purpose are, in the words of Congress in 1829, "always dangerous." Even so entered Church and State in the fourth century of the Christian era. Even so it is entering now, and blind indeed is he to religio-political conditions who can not see it.