

Signs of the Times

"Armed Peace."

Peace, peace, the nations fondly cry,
The Philadelphian day draws nigh
When nations lay their hatred by,
And peaceful banners stream!
When swords to plowshares shall be made,
When warriors turn to peaceful trade,
The weak shall flourish unafraid,
And love shall reign supreme!

But one there was in days of old,
A man of God, a prophet bold,
Who of the latter days foretold,—
Prepare, for war prepare!
Go make the metal white with heat,
To spears and swords your plowshares beat,
Go forth in armor all complete,
To meet the foeman there!

Behold, in our own day we see,
In our own land so great and free,
That lasting peace can never be
With dogs of war abroad!
From sea to sea, from shore to shore,
In accents louder than before,
We hear the cannon's sullen roar,
And gathered hosts applaud!

Great armies gather in their might,
And fleets with thundrous guns bedight,
Surcharged, impatient for the fight—
The dove of peace they scorn!
The world in admiration stands,
And eyes from near and distant lands
Gaze on the fleet which bravely stands
Around the stormy Horn!

A welcome waits the sailors brave,
Who face the dangers of the wave,
Who heart and hand their land will save
That Freedom's flag may fly!
The world e'er honors with a cheer
And with a patriotic tear,
Defenders who, without a fear,
For freedom live or die!

O would that soon the day might be
That nations from the curse were free,
That from the wrong the world might flee,
And learn of war no more!
Then angel hosts would gather home
The weary waiting ones who roam,
And faithful saints see heaven's dome
Upon the shining shore!

Max Hill.

With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2489.—The Child Shall Die an Hundred Years Old.

In Isa. 65:17-25 is given a description of the new earth, and our homes there, but verse 20 says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." How do you harmonize it with the description given in Rev. 21:1-4 where it says there shall be no more death?

M. V. L.

It is often difficult to understand the very brief predictions of the Old Testament, which include, sometimes in the same sentence, things very widely separated. Take, for instance, Isa. 61:2, "To proclaim the year of Jehovah's favor, and the day of vengeance of our God." The first part of that is quoted by our Lord Himself, in Luke 4:21, in which He declares, "To-day hath this scripture been fulfilled in your ears;" but you will notice that He closes His quotation with "the year of Jehovah's favor." "The day of vengeance of our God" is left to the last-day message to proclaim. Rev. 14:6-14.

So Isa. 65:17-25 covers a great period, and does it very briefly. Verse 17 speaks of the new heaven and new earth which shall be so wonderful, conditions that shall be so joyful that the former things shall not be remembered nor come upon the heart. God's people are therefore called upon to rejoice over it, and in the 19th verse the Lord declares that He Himself will rejoice in Jerusalem and joy in His people, "and there shall be heard in her no more the voice of weeping and the voice of crying." Verse 20 refers to past conditions, and declares that those conditions will not be in the new creation of God; "there shall be no more thence"—that is, from that time forward, in that new-earth state—"an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." And this seems to be the thought; that that "little season," during which time the wicked live upon the earth after the second resurrection (See Revelation 20, the last clause of verse 3 and verse 7) will be about one hundred years. In that resurrection will be the children who died unrepentant after the age of responsibility. They will be allowed to live during that period, and will demonstrate during that time that God was just in placing them among the wicked. The sinner himself will—some sinners, at least—continue during that period, at the end of which time all the wicked shall die; and then death shall be no more forever, for in that new heaven and new earth there shall be no more death. The dying refers to the period of time just preceding the setting up of the new heaven and new earth.

2490.—Food of Satan.

Does Satan eat food now? If so, what keeps him alive during the one thousand years?

Spiritual beings may have food to eat of which we know nothing. In fact, humans generally do not recognize the breadth and scope of the things in which they themselves find sustenance. We talk simply of food which we masticate, and which passes thru the mouth and stomach as the food which we eat, but just as truly are sunshine, and air, and water, food. Spiritual beings may find their sustenance in the air or in substances of which we ourselves are not cognizant at all. There are some things in the Scriptures that would seem to indicate that they drew vitality from material beings here. As for instance, when the demons were cast out of the man from the tombs, they besought Christ that they might enter into the herd of swine. In the twelfth chapter

of Matthew, forty-third verse, we read, "But the unclean spirit, when he is gone out of the man, passeth thru waterless places, seeking rest, and findeth it not." Then he comes back to the place whence he was cast out and enters it again and takes up his abode there. Spiritualist mediums tell us that whenever they are possessed by the spirits, their vitality is greatly affected. Evil angels may draw nourishment from the air and from other creatures in this sin-possessed earth.

2491.—Three Days and Three Nights.

Will you kindly explain why the Bible says that Christ was three days and three nights in the tomb when He was crucified Friday afternoon and arose Sunday morning? Two young friends of mine have just begun to find out that the Bible contradicts itself.

H. H.

In the first place, it is nowhere stated in the entire Bible that Christ was to be in the tomb three days and three nights. Settle that forever. The expression evidently referred to is Matt. 12:40, "As Jonah was three days and three nights in the belly of the whale [margin, "sea-monster"]; so shall the Son of Man be three days and three nights in the heart of the earth."

Now what is meant by the heart of the earth? What right have we to say that it means the grave? The expression is used nowhere else; there is no other passage in the Scriptures which tells us just what it does mean. Why may it not mean something entirely different from what you suppose? Another thought; day and night is a Hebrew term expressing day. It may not mean a whole day and a whole night, but part of the day and part of the night, meaning the day just as we speak in a general way, "I have expended three days upon that task," "I have lost three days this week," and it may be one whole day and parts of two days. If you will look up in different parts of the word of God where day and night is mentioned in this way, you will find that the period of time does not necessarily include just exactly so many full-hour days.

At the time when Jesus predicted His passion, included in that the time of three days, He mentioned not simply being killed and after three days rising again, but also the betrayal and rejection; as for instance, Matt. 16:21, that Jesus "must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." Of course we may say the three days means after He was killed, it may also mean after He was betrayed. See Luke 24:20, in which is the account of the two disciples on their way to Emmaus; who spoke of Jesus and His work, and said, "And how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. . . . Yea and besides all this, it is now the third day since these things came to pass." They said that at the close of the first day of the week; that was the third day since the time that He was delivered up to be crucified. In this connection, read also John 12:27, 31, "Father, save Me from this hour. But for this cause came I unto this hour." "Now is the judgment of this world; now shall the prince of this world be cast out." Connect with that Luke 22:53, the words of Jesus to those who arrested Him, "This is your hour, and the power of darkness." From the time that Jesus was delivered into the hands of the agents of the prince of this world began the three days. That was Thursday night, the beginning of the sixth day of the week, including the night and the day of the sixth, the night and the day of the seventh, and the dark part of the first day of the week as the day began to dawn. Looking upon it in this common-sense way, there is no contradiction.

2492.—Selling Religious Publications on the Sabbath.

Would it not be right to take subscriptions for the SIGNS OF THE TIMES or any other good paper or good book such as teach the Bible and our duty to God on the Sabbath day? Did not Jesus say on the Sabbath, "My Father worketh hitherto, and I work"?

M.

He did, and it is proper for us to do proper work for God on that day. The Lord did not design the Sabbath to be a day of idleness. Jesus declares, "It is lawful to do well on the Sabbath day;" but if we are selling papers or religious publications on that day in order in any wise to benefit ourselves, it certainly is not right; we are doing our own work. Then again, the example itself would be bad. It would be pretty hard to distinguish many times between selling for our own benefit and the commission that we might get, and for the sake of the souls to whom we sold. If we had the burden of souls in mind, why not give the papers away on that day? It would be very difficult, indeed, for one looking upon it from the outside to see that we were not doing it for ourselves, however laudable it might be; in other words, making a gain out of godliness. To such things would apply that text, "Abstain from all appearance of evil." Do not in any wise violate conscience.

2493.—The Lord Repented. Gen. 6:6.

If the Lord foresaw that Adam and Eve would sin and that the people of this world would become so wicked, why did He say that He repented that He had made man?

Y. Y.

The Lord accommodated Himself in His great infinitude to our limited understanding. He speaks to us in our human language, limited by our human feelings and vision. Looking at it from the human standpoint, it would seem that when the earth became so wicked at the time of the Deluge, it would have been better if man had never been created, and from that viewpoint, if there had been nothing further, the Lord repented that He had made man. He sorrowed as He looked upon the use that man made of his opportunities; it grieved Him at heart that man had so perverted the good which might have been his. The text expresses the infinite sorrow of the Deity in the language of man. And yet, despite all that Satan has done, God will bring glorious triumph, and His plan concerning the earth and its dwellers shall not be frustrated.

2494.—"Time and Times, and the Dividing of Time."

Have not the saints and times and laws been given into the hands of the little horn for a longer period than "time and times, and the dividing of time"? It seems they are still in his hands.

C. K.

The prophecy relates to the time when the little horn would have power to enforce his laws and decrees. Its customs might continue a long time after that power was lost, but when the time of the decree passed and the authority was taken away from the little-horn power, he could no longer enforce his decrees against God's people, and from 1798, when the time, and times, and the half time ended, the light from God's word began to go forth into the world as never before.

2495.—Strong Drink.—C. K.—The strong drink of Deut. 14:26 would probably not be called intoxicating drink nowadays. They had no distilled liquors in ancient times; yet God's people were at liberty to drink the fermented drinks if they so desired. They always have been. God in His wisdom has given His people the choice of doing wrong if they wish to follow that choice. But if the children of God came together to rejoice in Jehovah, as in Deuteronomy 14, with the heart to do God's will, they certainly would not become drunken.

2496.—Gen. 11:7.—C. K.—"Let us go down." The "us" probably refers to the Lord and His angels, speaking after the manner of men, in contradistinction to the speech of the builders of the Tower of Babel.

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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"Follow Me, and I Will Make You Fishers of Men"

By Mrs. E. G. White

AND it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship."

The discourse ended, Jesus turned to Peter, and bade him launch out into the sea, and let down his net for a draft; but Peter was disheartened. All night he had taken nothing. During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon. He had thought of the prospect before Jesus and His followers, and of the ill-success of the mission to Judea, and the malice of the priests and rabbis. Even his

own occupation had failed him; and as he watched by the empty nets, the future had seemed dark with discouragement. "Master," he said, "we have toiled all night, and have taken nothing; nevertheless at Thy word I will let down the net."

Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother together let down the net. As they attempted

to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking.

But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His

not; from henceforth thou shalt catch men." When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draft. It

was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth as our Redeemer. Here He lived as a Man among men, meeting the temptations that we must meet, and

overcoming thru strength from above. By His sinless life He demonstrated that thru the power of God it is possible for man to withstand Satan's temptations.

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the Sea of



Miraculous Draft of Fishes.

control. The presence of Divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet exclaiming, "Depart from me; for I am a sinful man, O Lord."

Altho Peter said to Christ, "Depart from me," he still clung to the Saviour's knees, feeling that he could not be parted from Him. "And Jesus said unto Simon, Fear

Galilee, after their night of unrewarded labor.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the Divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draft swept away their unbelief, and they were ready to respond to the Saviour's invitation to follow Him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do His bidding—all these are object-lessons for us in the work of soul-saving. However long and faithfully we

may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, He works with and thru us for the salvation of souls.

God has promised to cooperate with those who choose to labor in harmony with His purpose. We are to do our utmost to act our part faithfully, in order that He may demonstrate to the world what He can do thru us. "Ye are laborers together with God," He declares. It is God that gives success to human endeavor. Without His presence with us, our efforts would amount to nothing. We are simply channels thru which His blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

Paul said that "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20. It is certain, then, that everything connected with sun-worship emanated from the mind of Satan. And it is equally certain that Christ would not lay aside His own hallowed rest-day and put in its place an institution set up by Satan and used in his worship for thousands of years.

In the quotation from Morer, Sunday is called the Egyptians' "memorial." Shall we read what the Bible says of the heathen's memorial?

"Thou hast rebuked the heathen, Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end: and Thou hast destroyed cities; their memorial is perished with them." Ps. 9:5, 6.

This is a prophecy of the final destruction of the wicked. Their memorial, which is the mark of their character and name, is to perish with them.

The Jews as Sun-Worshippers.

Morer states that even the Jews were at times drawn into sun-worship. Then, of course, they kept Sunday, and, at such times, had no use for the Lord's Sabbath. See how Ezekiel states the facts:

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Chapter 8:16. "They despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols." Chapter 20:16.

The testimony shows that this counterfeit sabbath has been trying to usurp the place of the Lord's Sabbath almost since the entrance of sin into our world. It is the mark, or sign, which Satan has set up in opposition to Christ's mark, or sign. The beast, as the agent of Satan, has adopted Satan's sign.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

Over and over again it has been proved in the SIGNS OF THE TIMES that this Threefold Message was due to the world at the termination of the two thousand and three hundred days, or years, of Dan. 8, and that this period expired in A.D. 1844. It is also a well-known fact that at that time God raised up messengers in different parts of the world to carry the message, and that they have been proclaiming it continuously since that time until it has encircled and well-nigh covered the earth. For over half a century, they have been pulling off the cloaks of ignorance on the subject of the Sabbath, and thousands have responded to the call of God to come out of Babylon.

Were the Christians of Past Centuries Sealed without the Sabbath?

By A. Delos Westcott

(Concluded from Last Week.)

THE third part of the message (Rev. 14:9-12) is a warning against the worship of the beast and his image, and against receiving his mark. With remarkable unanimity Protestant commentators have applied this beast symbol to the papal power. The mark of the beast is that which the beast claims as his mark. It is a part of his religion,—the chief part,—and God permits every one to choose his own religion. The writer has many quotations on this point from both Catholic and Protestant authorities. However, only one will be given at this time. Speaking of the change of the Sabbath, Cardinal Gibbons says:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her; and the act is a mark of her ecclesiastical power and authority in religious matters."

Again, the mark of the beast is that institution which the beast has set up to displace God's sign, or mark. Reader, do you know what it is that has been trying to crowd out and supersede the seventh-day Sabbath ever since the days of Constantine? Do you know that the Sunday institution was trying to crowd out the Lord's Sabbath in the old dispensation as well as in the new? Says Morer, in his "Dialogues on the Lord's Day:"

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans; and we allow that the old Egyptians worshiped the sun, and as a standing MEMORIAL of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them THE JEWS THEMSELVES, doing him homage; yet these abuses did not hinder the fathers of the Christian Church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sun-

day being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the Gospel."

This quotation shows that the Sunday institution originated in sun-worship. A writer in the *Old Testament Student* declared sun-worship to be "the oldest, most wide-spread form of idolatry known to man." The *North British Review* called Sunday "the wild solar holiday of all pagan times," and Constantine, in his famous Sunday edict, styled it "the venerable day of the sun."

Up to Jerusalem.

(Mark 10:33.)

LIKE a lamb to the slaughter led,
Sinless, He, in the sinner's stead,
Goes up to die.
And shall not we His steps pursue,
That last eventful journey thru
To Calvary?

Up to Jerusalem He goes,
With all impending pains and woes
Fully foreknown.
Ready to pay the awful price,
Ready to make the sacrifice,
Our sin t' atone.

Each act He did, each word He said,
Each drop of blood, each tear He shed,
Along the way,
The heinousness of sin reveals.
And to heaven for man appeals,
Judgment to stay.

O, wondrous love! O, matchless grace!
He goes to take the sinner's place;
Your place and mine.
Our condemnation to endure,
And righteous pardon to secure,
Thru blood divine.

Then let us go with Him to die,
Our carnal selves to crucify,
That so likewise,
From out the grave of buried sin,
The new-created man within
May daily rise.

—J. Q. Waters.

But some say that they can not see this subject as the messengers see it. That was the trouble in Noah's day; they could not see the message as Noah did. The real difficulty was that the people who rejected the message did not fear God and tremble at His word. They were not so much interested in giving glory to God as they were in securing earthly glory for themselves. They were not courting the presence of the Holy Spirit. Those who did not see the message were swept away by the waters of the flood.

Failing to See the Message.

John the Baptist and Christ met people who were unable to see the message as they did. Jesus said:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13: 15.

He told them that the queen of the South, and the people of Nineveh would rise up in the judgment and condemn that generation; for when they heard a message from God, they accepted it. Just as surely will those who have accepted the Threefold Message in this generation rise up in the day of judgment and condemn those who have rejected it. The lives of those who accept God's messages of warning, who receive His Spirit and walk in His commandments, are a constant reproof, warning, and condemnation to those who resist His Spirit and trample upon His law.

The Sin of Ignorance.

The Lord bears long with sins of ignorance. He is long-suffering and plenteous in mercy toward those who desire to do right, but have lacked opportunity to become acquainted with His word, or have been misled by false teachers. But when He sends the light and removes their cloak of ignorance, they are left without excuse. That which before was a sin of ignorance now becomes a sin of presumption. "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among His people. Because he hath despised the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. 15: 30, 31. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26.

There is but one sacrifice for sins, and that is the righteous life of Christ. As His righteousness was His obedience of the commandments of God, it follows that to reject the commandments which He observed is to reject the righteousness of Christ. To repudiate the seventh-day Sabbath is to repudiate Christ's Sabbath-keeping, or Sabbath righteousness. And to repudiate His righteousness is to repudiate His sacrifice for sins. Hence to those who do that knowingly, wilfully, and stubbornly "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and

fiery indignation which shall devour the adversaries." See Heb. 10: 26-31.

Those who were sealed in past centuries with Christ's Sabbath righteousness, could never have been sealed had they rejected the Sabbath truth. It was impossible for them to reject what they had never heard. Of course there were a few all the way along who understood the truth, and they were held responsible. Let no one think to-day that he will be sealed by Christ while he repudiates the seal. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17: 30.

SUCCESSFUL is the day whose first victory is won in prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. "Awake, psaltery and harp; I myself will awake early."—Joseph Parker.

TO DISCIPLINE is the parent's duty; but it must not all be done upon the child.—C. M. Snow.

The Days in Which We Live.

By Frances E. Bolton.

THESE are days of wild excitement,—
Mobs arise beyond control,
Lynch law reigns without indictment,
Tho it scars the human soul.
In the fever of a moment,
In the furor of a fray,
In the silence of long torment,
Men cast hope and life away.

These are days of fierce achievement,—
Competition's race begun,
Click of hammer, no reliefment,
Hot, the toiling wheels whirl on,
Rush of cars in webbed commotion,
Men are running to and fro,
Strain of nerve and keen emotion
Is the whole world's undertow.

These are days of hard contrastings,—
Rich in lavish luxury,
Poor in bitter, sad recastings,
Under goad of penury.
Beggars, menials, workmen, languish,
Pressed by heartless grasp and cold,
What to those who gain their anguish?
Men grow calloused as their gold.

These are days of world-enthronement,—
Lust of eyes and pride of life,
Days when self hath great endowment
To attain the end of strife.
Days of epicurean festal,
Days of fatness for the lewd,
Days when men grow coarse and bestial
From the slaughter of the good.

These are days of warring nations—
Armies, navies blast and boom;
Picked, the flower of rank and station,
Facing deathward for their doom;
Hearts defiled and homes dismantled,
Earth's a charnel-house of dust.
Is there aught for man implanted
To survive the reign of lust?

Yes, my soul, behold, above you
Flies an angel with a scroll
Written on, "The Father loves you,
He will save the seeking soul;"
Flying, crying as he passes,
"Turn to Christ and Calvary,"
O awake the frenzied masses,
Ere time strikes eternity.

In these days of swift probation,
O join all, ye hearts that ken,
Publish out the great salvation,
That still waits repentant men;
For these days are of decision;
Souls to lasting choice are driven;
Swiftly comes the just concision,
Hate to doom, and love to heaven.

Serving from Principle—A Parable.



FATHER, who is to be absent from home for a certain length of time, says to his son, a lad of twelve years: "Now I am to be away from home for a few weeks, and I want you to be sure that the house is well supplied with wood during my absence. There are seven piles of wood you see out in the yard. Remember to take the wood from that seventh pile, for that is the one I designate to be used while I am away."

The command is certainly plain enough, and there is no excuse for any misunderstanding of it. After the father leaves, the son begins to look the matter over, and to reason upon it, and to study his own convenience. He says to himself, "Now that seventh pile is quite a distance from the kitchen wood-box where I am to place the wood. Just think, it is way down at the end of these six long piles. The first pile is only a little way from the kitchen, and how much more convenient for me to take wood from that pile. I don't think father cares anyway from which pile I take it. Wood is wood, whichever pile I take it from. Then father emphasized the fact that he wanted the wood supplied. That is the principle of the thing in his command.

It Makes No Difference to Father.

"When I mentioned the matter to Bridget, the kitchen servant, she agreed with me that it would not make any difference to father. He only wanted the wood supplied, and when I talked the matter over with my schoolmates, they all thought it would be all foolishness for me to spend my time in carrying from way down in that seventh pile. I would have more time to give to my studies, and it would please father so much to see what advancement I had made in science by this fine calculation on the wood business. And when he sees how well I have improved the time thus saved, he will excuse me from any apparent neglect of doing just exactly as he said."

So reasoning the son neglects the seventh pile of wood, and does all his carrying from the first pile, congratulating himself with the thought, "When father returns, he will say, 'Well done, my son, how faithful you have been in doing as I commanded you. And then, I see by your version of my command, you have gained so much time, and made such splendid progress in your study of science; I am well pleased with it all.'"

At last the father returns, calls up his son, and says, "What does all this mean? Did I not tell you plainly that you were to take wood from that seventh pile? And here you have been demolishing this first pile, which is not mine; but is the property of a man who was to come for it on my return, not simply for stove-wood either, as there were some choice sticks wanted for artistic work; but you have all these consumed in the kitchen fire. I have no commendation for your course, nor for your false reasoning which is making all this trouble. Remember, when I tell you to do a thing,

I expect you to obey the exact words, without any of your fixing, or of your reasoning contrary to it. Remember always that *one* is not *seven*."

And is not this the exact way people are reasoning with what God has commanded? He said, "The *seventh* day is the Sabbath of the Lord thy God." Remember, and "keep it holy." "O," say latter-day reasoners, "A day is a day anyhow, and what does the Lord care so long as we devote a day to Him. It is only the *principle* of the thing that He requires." Yet these same persons are anxious to have the *first* day of the week enforced by law upon all men, even claiming that this *must be done* so that all shall obey the commandment of the Lord. If the Lord should now speak directly to them, He might inquire, "Who hath required this at your hand?"

It is just as true now as when Moses spake to Israel of old, "And it shall be our righteousness, if we observe to do all

these commandments before the Lord our God, *as He hath commanded us.*" Deut. 6:25. The only safe position in which we can walk, after our sins have been canceled by virtue of Christ's blood, is in heeding the counsel of the apostle James: "So *speak* ye, and so *do*, as they that shall be judged by the law of liberty." James 2:12. And that law of liberty is the law of Ten Commandments. He refers to two, the sixth and the seventh, to show of what law he is speaking. The fourth precept of that same law says, "*The seventh day is the Sabbath of the Lord thy God.*"

Not far hence we shall all be called into the presence of our heavenly Father. Can we expect Him to accept our human contrivances which are thought to be more convenient, as obedience to His commands? Will He say of such, "*Well done*"? It is "impossible for God to lie." Heb. 6:18. So let us beware of our course.

J. N. LOUGHBOROUGH.

When we contemplate the heavens, when we consider the mighty suns, which together with vast retinues of brilliant attendants go sweeping on thru space, impelled by a silent but irresistible force, we are impressed with the power of that God who "bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth."

We stand at the base of a towering mountain. In grandeur it lifts its head, piercing the clouds. Its base is wrapped in solemn gloom. Its top is bathed in glorious light. In the presence of its loftiness, its majestic greatness, we are awed into silence, while we think of Him who settled the mountains, and brought forth the hills. Yes, the universe about us, in its sublimity, majesty, beauty, glory, and power, declares to us with silent tongue, "There is a God."

Paul, in reasoning with the Athenians, said, "For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." When we turn to consider *us* creature of God, we find him "fearfully and wonderfully made," stamped with personality, possessed of will-power, and endowed with intelligence. What wonders he hath achieved! What possibilities are before him! Can such a creature have been the product of other than a personal, intelligent Creator?

Then, since we see in ourselves and the handiwork about us, personality, intelligence, wisdom, power, and glory, and since the Creator could not impart to the creature that which He did not Himself possess, we must conclude that there is a personal, intelligent, all-wise, omnipotent, and glorious Creator.

The Winning of Zaccæus.

ZACCÆUS—"pure," "innocent." What a name! Yet a name which the Jews deemed very inappropriate to the chief among the publicans."

We find him in a hated class. Zacchæus had sacrificed his spiritual privileges, his religious character, and all that the Jew held most sacred, to his love of gain. A lost Israelite—a lost sinner. Mark the contrast between his name and character. Instead of being "*pure and innocent*," he was corrupt and sordid. In him we see how sin degrades, brings men into contempt, and gains a terrible power over them, so that they will sacrifice anything to gratify sinful passions.

But we find him seeking Jesus, and Jesus was seeking for Zacchæus. It may be that Zacchæus was prompted by that universal feeling which leads men to seek a sight of those who, no matter how, have attracted a large amount of public attention. It has been said that "curiosity carried Zacchæus up, but love to Christ brought him down." There is a reason to believe it was more than mere curiosity which prompted him to climb up into a sycamore tree to see Jesus. Doubtless he desired in his heart to know Jesus personally, or Jesus would hardly have de-

A Personal, Intelligent God

By Roderick S. Owen

WHEN a boy, I entered, for the first time in my life, a large factory. I found myself in the presence of a labyrinth of wheels, pulleys, and belts, moving, turning, or flying in every direction. I was bewildered. All seemed confusion. Presently, as the first impression wore away, I began to examine the portions nearest to me, and I found there perfect system and order. Each wheel had its assigned duty. Each belt had its allotted task. Each cog met its corresponding mesh. Each portion had a work to perform for which it was especially adapted. A continued examination revealed a common design running thru it all, an adaptation of part to part, and each part to the whole. As I studied that machinery, my mind was impressed with the thought of an inventor and maker, and in it was revealed to me not only the fact of a maker, but also his ability to design and his power to execute.

Seeing the Invisible.

Therefore Paul says (Rom. 1:20), "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." It is here asserted that the heathen, by examining the created things which are about us, could in them discover the fact that there exists a personal, intelligent, and powerful Creator.

Let us take our stand upon the seashore. Spread out before us lies the broad expanse of old ocean, whose waters rise and fall in ceaseless motion, and far, far away they seem to kiss the sky. Over it all the sun is pouring his effulgent beams. A mist constantly arising from the water is swept inland by the sea breeze. Let us follow it as it is carried on the wings of the wind over hill and vale, over mountain and plain, until it finds a resting-place upon the earth

in the form of rain, or snow, or dew. Soon it is swallowed up by the loose and open soil, and would seem to be lost forever; but not so. Here it comes in contact with the tiny rootlets of the plants, and soon the face of the rose or the lily swaying to and fro at our feet is brightened by its presence. Attracted again by the air, it comes forth laden with fragrance to delight the passer-by. Perchance it escapes the rootlets and percolates thru the earth until it gushes forth in the cool, crystal spring, to which the lowing herd and weary men alike will come to quench their thirst. Having served its varied purposes, it is soon found in the rippling rill, the babbling brook, or mighty river on its way to be received again by that mother of all waters, "The grand old ocean." Who can study these things and not find in them design, order, system, and adaptation? Surely in all nature is declared the existence of a great Designer, with intelligence to plan, and power to execute.

"The heavens declare the glory of God; and the firmament showeth His handiwork."

The Star of Bethlehem.

How bright it shines o'er all the earth;
Since first it marked the Saviour's birth!
How many travelers from afar
Have sought the guidance of that Star!
The bright effulgence of its light
Pierced e'en the darkness of earth's night.
Its radiance, dimmed awhile, shone clear,
Pointing the Reformation near.
And now once more the heathen night
Is full illumined by its light,
Proclaiming, "Christ will soon appear,—
Herald the King whose reign is near!"

Instead of manger now a throne;
For humble birth, a Prince well known;
Instead of thorns, a crown of might;
For seamless garb, a robe of light.

O Bethlehem's Star, thy rays have pierced
The limits of the universe!
Our hearts a loyal tribute bring
To Bethlehem's babe encrowned King.

WORTHIE HARRIS HOLDEN.

clared His intention of going to his house. Zacchæus "sought to see Jesus," and he gets a visit from Him. So Jesus always gives more than is expected.

It could not have been possible for Christ to fail to see Zacchæus, for He could never overlook any man with such a desire. Zacchæus had said in his heart, "I must see Jesus," and Jesus responded to that: "I must abide at thy house." Note those two "musts." When the faith of man says, "I must," then the love of God says, "I must." And Christ, facing the prejudices of the people, for Zacchæus was "chief" among the dishonest rich, goes "to be guest with a man that is a sinner."

Zacchæus, realizing that Christ had chosen him, is touched in his inmost heart by Christ's great love and pity for him. Nothing swerved Christ in the work of saving this lost "son of Abraham," and this soul is given to Him as an earnest of the fruits which were to follow His agony and death to which He was hastening.

His purpose to visit Zacchæus had a definite object, and by it He reproved the pride of those who despised him, and showed that He had come "to seek and to save that which was lost." Zacchæus is won to his Guest, who was in fact, tho not in name, "pure and innocent." He is led to penitence, and we find him proving its genuineness by his deeds and devoting himself to the service of God. The love of Jesus had melted his heart, and in his humility and penitence he promises to exceed the requirements of this law in making restitution.

If only the men of wealth to-day would hear the words of Christ with like result. The best thing that had ever entered Zacchæus' house was that salvation which entered it "this day." It meant his restoration to the favor and service of God. And "this same Jesus" will "this day" abide in any man's house who desires Him. He is as ready to save the poor outcast as the man of wealth, and we ought to be as ready to win the one as the other.

ERNEST LLOYD.

Praying for More Faith.

I HEAR men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and a blessing out of it."

"Ah, if I only knew what blessing there is in it, if I saw how it would help me, then I could bear it!"

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it and grow by doing it."

"Ah, yes, if I could only see that it would make me grow!"

In both of these cases do you not see that what you are begging for is not more faith, altho you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp its hand more closely, does not even ask Him for the lighting of the darkness, so that the man may find the way himself.—*Phillips Brooks.*

Sin and Death.



IT follows logically that if death is the result of sin, then where there is no sin, there can be no death. While the end of sin is death, the end of righteousness is declared to be life eternal. Rom. 6:20-23. Christ "did no sin, neither was guile found in His mouth." He was the Spotless One from God. He Himself declares of Satan, "The prince of this world cometh, and hath nothing in Me." But Christ came under the power of death. How was this possible, if there can be no death where there is no sin?

In entering under the dominion of death, Christ fell not as the lawful prey to the grim destroyer, but, standing in the sinner's place, He met the penalty of a broken law, suffering in man's stead, that, by the power thus attained, He might recover man from the thralldom of sin and death, and raise him up to sit with Himself in righteousness and glory. Eph. 2:4-7. "He was wounded for our transgressions, He was bruised for our iniquities." "The Lord hath laid on Him the iniquity of us all." Christ voluntarily entered the dominion of the enemy. His soul was made an "offering for sin." He "poured out His soul unto death." He Himself declared, "I have power to lay it [My life] down, and I have power to take it again." But as Christ, on account of His righteousness, voluntarily submitted to the power of death, it could have no authority to retain Him under its dominion. He could not "be holden of it." Acts 2:24.

As death could not hold Christ under its dominion, when He was manifested in this world in the person of Jesus, neither can death hold Christ under its dominion when He is manifested in this world in the lives and characters of His followers.

F. M. WILCOX.

Some Blessed Day!

O WEARY, aching, throbbing brain,
There is no toil nor love in vain.
"Fear not," thy humble effort shall be blest,
For thee there still remains sweet rest.

O blessed Christ!—let strength divine
Revitalize this frame of mine;
Amid the storms that sweep the soul,
Safely lead me to the goal.

Lead on thru all the mists of life,
Let me be patient in the strife.
O Father, Saviour, Brother, Friend,
Lead onward, upward to the end.

And then, O then! to see Thy face,
And know Thy perfect, saving grace;
And evermore with Thee to stay,
Some blessed day—some blessed day!

ERNEST LLOYD.

Hopelessness of a Good Example.

WHAT men need most is not more knowledge of the right, but more power to do the right that they already know. This power is offered to them by Jesus Christ, and by Him only. In bestowing the power, He becomes their Saviour. And therein is the life-and-death difference between the truth that Christ is a Saviour, and the hopeless idea that he is only a unique example. As the latter, he looks upon the man in the gutter, sodden and paralyzed with sin, and says, "I am the example you ought to follow; get up on your feet, be a man, and walk as I do." But the more perfect the character of Christ as an example, the more hopeless is the outlook for the man in whom sin has destroyed the power to imitate Him. As Saviour, Christ reaches down to that man, puts His arm around him, lifts him up, washes him clean with His own hands, takes him home with Him, and then, if the man is willing, lives with him every hour of his life. Not only that; Christ lives in him, replacing the sin-poisoned, death-poisoned life with His own sinless life that conquers sin; gives him a new will for the atrophied one, new power, new hopes, new desires. The man begins to live eternal life: he is saved. But a saviour who was only a perfect example to men could never have saved him.—*The Sunday School Times.*

Are You Sowing to the Flesh?

1. *What eternal law of moral conduct is continually demonstrated in nature?*

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7. "To every seed his own body." 1 Cor. 15:38.

2. *What will he reap who sows to the flesh?*

"He that soweth to his flesh shall of the flesh reap corruption." Gal. 6:8.

3. *To what is the flesh contrary?*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5:17. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

4. *What are the works of the flesh?*

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

5. *What will be the result of such sowing?*

"They which do such things shall not inherit the kingdom of God." Gal. 5:21. "He that soweth to his flesh shall of the flesh reap corruption." Gal. 6:8. "To be carnally minded [fleshly minded] is death." Rom. 8:6.

6. *In thus reaping, what does a man truly do?*

"They eat of the fruit of their own way" and are "filled with their own devices." Prov. 1:31. "The backslider in heart shall be filled with his own ways." Prov. 14:14. "He that soweth iniquity shall reap vanity [nothingness, death]." Prov. 22:8. "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6:19.

7. *That we may be saved from such a fate, what faithful warning does God give us?*

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.



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For further information see page 15.

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The Eternal Word; Its Witnesses.

FOREVER, O Jehovah," declares the inspired psalmist, "Thy word is settled in heaven." Our blessed Lord has declared: "It is easier for heaven and earth to pass away, than for one tittle of the law to fail;" and again: "Heaven and earth shall pass away; but My words shall not pass away."

That word is expressed in its written form in the Old and the New Testament Scriptures, which were inscribed by holy men as they were moved by the Holy Spirit. (See 2 Tim. 3:16; 1 Peter 1:19-21.)

The one preeminent Witness to that word in character is the Son of God, the Eternal Word, who for the salvation of man became the Incarnate Word. Of Him it is said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made thru Him; and without Him was not anything made that hath been made." "And the Word became flesh, and dwelt among us, . . . full of grace and truth."

Christ and Christ only is "the faithful and true Witness," and is so predicted by the prophet: "Behold, I have given Him for a Witness to the peoples." His life and character filled up every moral truth of the word of God.

Yet God has other witnesses apart from the personal Christ. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." The great and sky-towering mountains speak of His righteousness, and the hills of His power. His loving-kindness is manifest in the father- and mother-love of brute and bird; and His glory in the rose and the lily.

To man also is given the inexpressible privilege of witnessing *with* our Lord Jesus Christ. We do not mean *for* God and His truth, because in God's wonderfully infinite wisdom everything shall witness *for* Him, even tho men seek to witness *against* Him. For it is eternally true that "the wrath of man shall praise Thee," and that "we can do nothing against the truth, but *for* the truth." He therefore who thinks that his puny efforts against God's word will overthrow it, knows nothing of that word. He may think his little hammer will break the anvil, but that mighty block has worn out too many little hammers in the past, and shows no sign of wear or diminution. Let them beat on; the word will endure; and in God's hands, in His own time, will become a fire which shall burn to the very foundation of human structure, or a hammer

which will break in pieces all man's manufactured rocks, steel reinforced tho they may be.

Neither let some self-appointed and self-sent prophet think that unless *his* message be heeded all will fail, or unless *his* followers fulfil some prophecy God's word will become void, and the universe will come to naught. Let it be settled forever in poor humanity's heart that God is dependent upon no man or set of men for the success of His work or the fullest development of His plans. "Hath He said, and will He not do it? or hath He spoken, and will He not make it good?" He declares: "The word that I shall speak shall be performed;" "as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

God uses men as witnesses. He calls men to witness *for* Him by witnessing *with* Him; but if they refuse, and choose to witness against Him, or of heart or mistakenly pervert His truth, still shall they witness *for* the truth of His word. For "all flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but THE WORD OF OUR GOD SHALL STAND FOREVER."

Every soul in Christendom, who professes the name of Christ may apostatize to-day; they may burn every house of worship,

every Christian institution, to-morrow; yet will His word not fail. Men may refuse to become the children of Abraham, yet as of old, "God is able" of the insensate "stones to raise up children unto Abraham." Men may refuse to do His bidding and speak His word; if necessary the very "stones will cry out."

God gives double witness for His truth; and that truth is so revealed that it witnesses both ways. For rebellious hearts God has declared just the fruit which their opposition to the word will bear in their own lives, and its effect upon men and nations. Rebellion and wickedness are witnessing to the truth of His word. He has foretold apostasy, and what would surely follow; and apostasy is bearing witness to His truth. He has also told of His humble church, persecuted, torn, divided, in Babylon, halting, stumbling, hindered, yet heeding His call, coming into the light, putting on His beautiful robes of righteousness, witnessing *for* and *with* Him; yet upon these, as *persons* or *individuals*, is He not dependent. They, one and all, may be set aside as staging in the erection of His building, yet will the building go on to completion; and they, if they refuse, will be cast aside. But he who opens his heart to God's truth, whose eye is single to every ray of light which shines from the word, who lets that truth dominate his being, is safe. "He that doeth the will of God abideth forever."

Studies in Romans

The Condemnation Removed.

Rom. 8:1-3.

THE seventh chapter of Romans tells of the great bondage of sin; of "the law of sin" that holds us in the toils of wrong-doing even when we have a desire to break away and do better. But in the concluding verses of that chapter we are told that there is deliverance from this bondage of sin, and the eighth chapter which we are to consider next tells of the fulness and the joy of that deliverance. The opening verses of the chapter are:

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak thru the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:1-3.

"There is therefore now no condemnation to them that are in Christ Jesus." What a blessed and comforting statement that is! While leading the life of sin there is condemnation resting upon the individual all the time. This condemnation keeps a person ever from being truly happy. There is always the consciousness that we are not right, and sooner or later we will have to meet the just sentence that awaits us. We may try to drown this inner voice of God that is ever speaking to us by His Spirit thru His word and thru His works, but we can not get away from it. We may try to drown our consciences with pleasure or business,

but the divine Father is ever following us to lead us away from this life of sin into the real joys of the life of righteousness. And once we yield to Him and make the full and complete surrender, then He frees us from condemnation thru His Son Jesus Christ.

The individual who has not experienced this blessed condition of being free from the condemnation of guilt, has never tasted of real joy or true happiness. The blessedness of being absolutely free in Christ is a condition of unalloyed joyfulness that words can never describe. "O taste and see that Jehovah is good: blessed is the man that taketh refuge in Him." Ps. 34:8. We must actually "taste" of this blessed experience for ourselves; we can never describe it to another. We can only extend to others the invitation to come and "taste," and find out for themselves the real joys of the Lord.

This precious experience of being free from condemnation thru the power that we have in Jesus the Saviour is also expressed in a most comforting manner in these words:

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and My burden is light." Matt. 11:28-30.

Those who are laden with sins, and griefs, and disappointments; those who are bowed down beneath the load of despair that comes from the condemnation of violating

the principles of the righteous law of God; all of the sin-sick and unhappy souls in the world, from whatever cause they thus may be, are urgently invited to come to the blessed Saviour and find this complete and blessed "rest unto their souls." The very innermost soul is to find complete rest. And this perfect rest is what is brought into the life when freed from condemnation thru the Christ of the ever-living God.

Paul immediately proceeds to give a statement of the process by which this freedom from condemnation is reached. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Verse 2. In the seventh chapter, it will be remembered, the apostle is telling of the warfare that is going on in the individual between the law of God which is "holy, and righteous, and good," and "the law of sin which is in my members." But the soul makes the complete and the full surrender, and "the law of the Spirit of life in Christ Jesus" lifts him into complete victory. Here are divine principles of true philosophy that should absorb the attention of every individual. Here are the true principles of freedom that every soul should enjoy.

"For what the law could not do, in that it was weak thru the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The law is not weak in and of itself. But it is the weakness of our flesh that keeps it from gaining the victory in this great struggle that is going on. And so God comes to the rescue and sends "His own Son," and He sends Him "in the likeness of sinful flesh and for sin," and all of this is done in order that He may condemn sin in the flesh. He has worked out this plan by which every one may declare his independence in Christ Jesus, and thus be set absolutely free from "the law of sin" that is ever "warring" in our members.

But this relief from condemnation and this freedom in Christ Jesus does not take away the conflict. And right here is where many become discouraged and give up the warfare. They accept the promise and claim the victory; but one victory is not enough to develop and establish the character. The Lord provides the strength, and allows us to gain victory after victory, and thus are we established in all the joys of the overcomer. And instead of being relieved from the struggle against sin, we will find it invariably the case that after we have accepted this freedom in Christ, the enemy will come against us harder than ever. He will study out new plans by which he can tempt and overthrow us. He is not willing that we should get away from his clutches. But while he charges against us in this way again and again, we always have the consciousness of power thru faith that enables us to overcome.

It is not necessary that any one should fall into condemnation again after having been made free in Christ Jesus. But it is almost invariably the case that the individual will be overcome in the struggle; sometimes it is thru failure to study and appropriate the promises of God; sometimes it is

thru failure to be always on guard against the devices of sin. But whatever the excuse may be, the Lord has provided against that emergency also, and His word sets forth the plan most comforting in the following:

"My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby we know that we know Him, if we keep His commandments." 1 John 2: 1-3.

It is the Lord's plan to have us so avail ourselves of His strong tower of strength that we shall never suffer defeat. But He knows better than we can realize the weakness of our flesh, and so He has provided a way of escape when we fall under temptation. But this most gracious plan that the Lord has devised for us to regain our freedom after we have fallen must not be made an excuse for a continued life of sin. The only true *happiness* is in gaining and holding absolute victory. The only real *strength* is in gaining and holding this same victory. We must not rest for one moment; we must stand on guard to secure and to hold the wonderful prize of this freedom in Christ. What if the struggle is keen and prolonged! The Lord is such a storehouse of power and comfort that the conflict becomes most intensely interesting, for each new victory floods the soul with a fresh and deeper joy. "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith to the churches." Rev. 3: 21, 22.

Do not rest until the delightful experience of freedom in Christ the Saviour is all your own.

Is It, and Is It Not Strange?

Is it strange that men should believe God in respect to the Sabbath day? Is it strange that men should turn from past teachings and practises to keep the seventh day, when they know from His word that God has enjoined the day? Is it strange that the word of God should be considered of higher authority than the teachings of men? Is it strange that Christians should regard God's law as of more authority than the laws of state, or the dogmas of church? Is it strange that they should follow the example of their Lord in the observance of the seventh day?—Certainly these things should not be strange to the child of God.

But is it not strange that men who have been purchased with the blood of Christ should reject His allegiance? Is it not strange that men whose life has been filled with blessings from God, who have been preserved by God's love, redeemed by the sufferings of His Son, should refuse to obey His law of love, and keep His Sabbath that was made FOR man, for man's good? Is it not strange that Christians should refuse to walk in the footsteps of Christ? Is it not strange that they should refuse to observe the Sabbath observed by Christ and the good of past ages, when it is expressly commanded of God? Is it not even more strange that "Christians" should persecute Christians for working and resting on the same day that Jesus did?—It is strange indeed, but all this we see in these our days. Says Jesus, "Ye are My friends, if ye do whatsoever I command you." Says John, "This is the love of God, that we keep His commandments; and His commandments are not grievous."

Immortal and Immortality.—Reader, did you know that the word "immortal" is found but once in the entire Bible? It is true, nevertheless. It is there applied to God, "Now unto the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17. "Immortality" is found five times, as follows: Rom. 2:7; 1 Cor. 15:53, 54; 1 Tim. 6:16; 2 Tim. 1:10. In every instance it is presented as an attribute of God, or a condition to be attained thru faith; it is never referred to as an attribute which man now possesses. It is what man is enjoined to seek after; it is to be put on at the coming of Christ; it is brought to light by Christ thru the Gospel, and only God is said to possess it. These words or kindred terms are never applied to mortal, fallen man except once, and that by Satan, in Gen. 3:4. Man is a sinner, subject to death, both soul and body. His only hope is Christ Jesus. Will you not accept Christ and life?

Our Bible Band.

Schedule for Week Ending May 16, 1908.

Sun.	May 10	1 Kings	3, 4	Psalm	127
Mon.	" 11	"	5, 6	"	128
Tues.	" 12	"	7, 8	"	
Wed.	" 13	"	9, 10	"	129
Thurs.	" 14	"	11, 12	"	130, 131
Fri.	" 15	"	13, 14	"	132
Sab.	" 16	"	15-18	"	133

Suggestive Notes.

Chapter 3 gives the story of Solomon's ill-advised marriage with Pharaoh's daughter, the gift of wisdom in answer to his prayer, and the manifestation of wisdom in his decision between the women. Chapter 4 is a brief, but comprehensive statement of his officers, the condition of the kingdom at the beginning of his reign, and his power, wealth, and wisdom.

Chapter 5 records his bargain with Hiram, king of Tyre, for the building of the temple, and the division of labor among the men of Israel chosen to assist in the work. The building of the temple is the story of chapter 6. That temple was to be a dwelling-place for God, and a type of the heavenly temple and of the church of God. No sound of ax or hammer was heard in its erection.

Chapter 7 contains a description of his own house, builded *after* he had finished the house of Jehovah. Many make self first. The latter part of the chapter enters into details concerning the furnishings and vessels of the temple. The dedication of the temple with Solomon's comprehensive prayer is recorded in chapter 8; this is the longest prayer recorded in the Bible. The Psalm for this day is omitted. Chapters 9 to 11 inclusive are occupied with the story of Solomon, God's promises to the king, Solomon's wisdom and his transgressions.

The story of the division of the kingdom under the weak and foolish Rehoboam; the revolt of the ten tribes to Jeroboam; the idolatry of the latter; the prediction of the unknown prophet against the king and the altar; the prediction of Ahijah concerning Jeroboam's seed; the spoiling of the temple by Shishak of Egypt; the brief reign over Judah of wicked Abijam; the better reign of Asa, and the prosperity of Judah under his sway, is told in chapters 12 to 16. Following Jeroboam came Nadab (2 years), with whom the house of Jeroboam came to an end. Baasha, who slew him, reigned twenty-four years, and was followed by his son Elah, whose drunken reign ended in two years, the house of Baasha dying with him. Zimri, the captain who slew him, reigned only seven days, when he was slain by Omri, from whom sprang the wicked Ahab. With his reign and the work of the wonderful prophet Elijah, the rest of our week's lesson has to do, a narrative both interesting and instructive especially for these days.

Psalm 127 is a song of Solomon, written about the time of the building of the temple. Psalm 132 was doubtless written by Solomon also after the temple was built, and may have been sung at the dedication. How good are all these songs of Israel.



THE OUTLOOK

"Watchman,
what of
the night?"

The Tension among the Nations.

HERE is a strong tension among the nations, and constantly we are being apprized of new rumors of war.

As an instance, on April 19 the news was flashed around the world that Italy had ordered a squadron of eleven war-ships to proceed to Turkish waters to make a "demonstration" against the Sultan. And, as remarked by the San Francisco "Chronicle" recently, these "demonstrations" are "the international way of saying, 'I can lick you hands down and have a good notion to do it.'"

The trouble between the two governments is caused by the refusal of the Sultan to permit the king of Italy to establish Italian post-offices thruout Turkey, the same as other powers are allowed to do. The Italians have come to feel that Turkey is acting in a high-handed manner because she thinks Italy will not do anything, and so all this great "demonstration" is set on foot.

But the next day after the despatches had told of what Italy had decided upon, and also how that the "powers" of Europe had approved her course, the reports said that Turkey had yielded, and that the "demonstration" has been abandoned.

Incidents of this kind show that there is an ever-readiness for war, but for some reason the nations do not begin the struggle. The war-cloud may be hovering around Italy and Turkey to-day, while yesterday it was the question of how soon Japan and China would be called to arms. To-morrow it may be two or more other nations in some other quarter of the globe. The constant commotion is going on, and there is the ever-present feeling among all the nations of earth that sooner or later a great war will break out to involve the whole world. But as the calamity has been stayed in a wonderful manner, many persons have come to the conclusion that we are to have no more wars. They tell us that the battles of the future must be among the diplomats, and not between soldiers and marines.

This comforting and soothing dream of a world-wide peace may be very pleasant to contemplate, but will it be a realization, or will it be only a dream after all?

The prophecies of the Bible, as we have set forth in these pages again and again, show that the very closing days of time will be marked by the "war of the great day of God, the Almighty." But the prophetic scriptures also tell of a message of warning that will be given to the world, showing to all that the great day is at hand and giving to each one an opportunity to repent and enter the haven of security and safety that the Lord has provided against the evil hour. And while this message of warning, entreaty, and salvation is being given to the world the winds of strife and war are held in check so that men may have the opportunity in comparative peace to study and accept the salvation of God before His day of visitation and destruction breaks forth. The words of this latter prophecy are:

"After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God in their foreheads." Rev. 17:1-3.

"Winds" in this symbolic prophecy, as in

other prophecies of a like nature, indicate commotions and strifes among the people. The wording of this prophecy itself will show that to any mind who thinks of it closely. This holding of the strifes and warfares of earth comes at a time when God has commissioned His messengers to set His seal upon all His servants in all the earth. There is something special indicated in this sealing. It is not the ordinary work of converting peo-



King Victor Immanuel III of Italy.

ple to the acceptance of the Gospel, a work that has been going on all thru the ages. It includes the acceptance of the everlasting Gospel, it is true, but it is in a time of great threatened strife and commotion, hence there are special difficulties and trials to overcome; and this seal of God that is set upon the individual is the Lord's mark of acceptance of the successful attainments of the individual in the face of the fiercest conflict.

But while prolonged and disastrous wars are held in check until this sealing work is



The Sultan of Turkey.

done, they will not always be so held. For the angels are commissioned to hold the winds only for a certain time, and then they will be directed to fulfil the other part of their commission; namely, "to hurt the earth and the sea." War by sea and land is being restrained now. How numerous are the in-

stances wherein the whole world seems to be on the verge of being drawn into a struggle to the death! How often do we hear it said that war can not be averted! But soon the storm blows over and all is calm again.

We should clearly see thru this prophecy and thru the shaping of events that God is powerfully holding back the great storm of strife and war that is hovering about the world. But we should not be lulled into a false security. We should see the real facts and the real issues, and get ready for what is before the world. The storm will break by and by, and when it does, the threshold of eternity will be reached, and the opening heavens will reveal the Son of Man in His glorious second advent. No one can afford to be mixed up with the strifes and broils and angry wars of earth in that day. T.

Tall Buildings in New York City.

NEW YORK is about to realize her dream of a fifty-story office building. The Singer Building, with a height of 612 feet from the sidewalk to the apex, has been holding the record. But the Metropolitan Life Insurance Company began the erection some time ago of a building to be forty-six stories, mounting to a height of 658 feet above the sidewalk. This building is now well under way, and the architect is not satisfied with the appearance of the top of the structure, and so four more stories are to be added, bringing it to the bewildering height of 700 feet from the sidewalk, and 726 feet from the foundations, there being two stories below the surface.

This building, when completed, will be devoted to office purposes, and thousands of people will be contained during office hours in its many rooms.

New York has also in contemplation an immense sight-seeing tower that will rise still higher, if built, than this insurance company's building. Surely men are projecting great things in these days, little thinking of what the word of God has said concerning His purposes in regard to the wicked cities of earth. For it is a known fact that the great cities are veritable cesspools of vice and corruption. This fact is admitted and deplored by every one who knows the facts so far as they are revealed, for it can not be assumed that any one, aside from God Himself, knows all of the awful facts of the wickedness with which these great centers of population are both openly and secretly reeking.

History and the Bible have given us the accounts of numerous cities in the past that have become infamous for their vaunted wickedness. And it has been the invariable example that they have been overthrown by the mighty judgments of God. These are simple facts that any one may know who will take the pains to inquire into the subject. God's unvarying plan will be carried out with the wicked cities of this time, as the following words from His own Book abundantly show:

"Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For My people are foolish, they know Me not; they are sottish children, and they have no understanding; they are wise to do evil; but to do good they have no knowledge.

"I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and

all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger.

"For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Wo is me now! for my soul fainteth before the murderers." Jer. 4:20-26, 31.

This scripture pictures the time when the whole earth will be a desolation—the time when there will be "no man," and when the fruitful fields will become one vast wilderness. Such language could apply to no other time than when the judgments of God have depopulated the earth in the great day of its final doom.

And in that time observe that it is said that "My people are foolish, they know Me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge." And then again it speaks of the anguish that is caused among those who cry out, "My soul fainteth before the murderers."

This is a day and age of the world when a very large portion of mankind claims to be the children of God. But of them he says, "My people are foolish, they know Me not." They are skilled in doing evil, but they know not how to do the right. They claim to know the Lord of righteousness, but they have not really learned of Him the ways of right-doing.

And now do not fail to note particularly that the text clearly says that because of this wickedness "all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." We may know from this divine decree that there will not be a city on the face of the earth that will not be "broken down." And when the wickedness that may be seen just on the surface of any of these cities is taken into consideration, who can say that the decree is not a just one?

It will be an awful time when these cities, with their towering structures that men claim can not be thrown down, are turned into tumbling ruins. The majority of mankind will not sense the meaning of all this till it is forever too late. They mock at the warnings that God is giving us thru His word. But those who will heed the warning will not be flocking to these great, wicked centers, neither will they be found dwelling in these death-traps that men are erecting in every city in the world. This is a time for serious reflection concerning these important subjects. T.

A Japanese War-Ship Cruise.

A JAPANESE squadron, including some of their most powerful battle-ships, five armored cruisers, and several torpedo boats, fifteen vessels in all, has been ordered to proceed to Chinese waters, visiting Foo Chow, Amoy, and Canton. The purpose of the cruise is ostensibly for a friendly visit. But it is believed that in reality it is intended to impress the Chinese and check the boycott against Japanese goods.

These war-ship cruises and "demonstrations" are getting to be quite the common thing. We have the big battle-ship cruise of the American fleet; then there was the "demonstration" that Italy was on the point of making; a "demonstration" against Venezuela is being talked of and strongly urged by some; and now Japan starts out with a big fleet to make a "friendly cruise," with the possibility that it may develop into a "demonstration."

All of these things mean that the materials for war are very abundant, and that the various nations are uneasy. There will be no more perfect

peace in this world till he comes who is the Prince of Peace. Every soul should be studying the prophecies that show that the great event is near, for the dangers that are looming up so threateningly in this old world are calculated to paralyze us with dread unless we have the great anchor of hope that comes thru a knowledge of the soon coming of our Lord and Saviour. Now as never before we should know what all the events of this time mean.

T.

Northern Texas has been suffering because of heavy rain-storms that prevailed there for several days prior to April 19. On that date the worst of the storm seemed to be over. The loss is estimated at more than \$1,000,000. The Texas and Pacific Transcontinental Railway was cut in two by the floods, and trains were not able to pass to or from California for nearly a week. At Waco the Brazos River reached a depth of thirty-five feet, and the eastern portion of the town was inundated by the breaking of a levee. Farms in the lowlands are greatly damaged, and hundreds of head of live-



"Flat-Iron" Building, New York. Only About Half as High as the Life Insurance Building in Course of Construction.

stock are drowned. The Cotton Belt Railroad lost many of its bridges, and it will be some days before it can attempt to run trains. At Fort Worth the water in the park and vicinity rose to a depth of ten feet. Between Fort Worth and North Fort Worth, where the packing houses are located, the water reached a depth of six or seven feet. Fully 8,000 persons, principally of the poorer classes, were driven from their homes in the submerged districts. Later reports indicate that the storm swept on to northwestern Texas, where there were a number of cloudbursts, and five towns were swept away. It is said to be the worst storm that was ever known in that region.

A criminally inclined person, while under the influence of liquor a few days ago, shot and killed a leading citizen of a small town in Nevada. The person killed had served his community as justice of the peace and had been called upon at different times in the discharge of his duties to sentence the man who finally murdered him. The murderer had been about the streets trying to pick a quarrel with different persons he met, and finally walking into the place of business of the ex-justice of the peace, called out, "Prepare to die; I am going to kill you," and immediately fired. His bullet passed just below the heart of his victim, killing him instantly. Liquor-drinking inflames the criminal propensity, and then the old grudge comes up against judges that have passed sentences for former crimes, and murder is the result. This is one of the things that has come to be recognized as a menace to both judges and juries in these days. The possibility as well as the probability of meeting the fate of the Nevada justice of the peace is keeping many a righteous sentence from being pronounced.

In a collision at Baybrook Junction, eight miles from Melbourne, Australia, on April 20, forty-two persons were killed and sixty others badly injured. Serious wrecks on English trains, or on trains in any of the English colonies, are very infrequent. It has been one of the boasts of England that she so conducts her railway traffic that the possibility of accidents is reduced to the minimum. But in spite of her great precautions, here is one of the worst wrecks on a railroad that has ever occurred. The driving activity of this age has put a strain upon men that is beyond the legitimate powers of endurance, and the breaking under this strain is bound to result in carelessness or forgetfulness or something of the kind, and these big accidents are the fruitage. God did not create men to work under a constant nervous tension of the highest pitch.

A diplomatic difficulty has arisen between France and Turkey over the coal-mines at Ereglee, Asia Minor, 128 miles from Constantinople. Turkey is seeking to regain control of the mines, but the concessions are held by French capitalists who decline to consider the resale of the property until the Porte furnishes evidence of its ability to pay. In the financial condition of Turkey it is impossible for her to consummate the deal, and in the meantime France has closed her market to any Turkish loan, and has notified the Porte that she will exact an indemnity of \$2,500 a day until settlement is made, in addition to a compensation of \$2,800,000 for losses to the company incurred by disturbances.

An attempt was made to assassinate Manuel Estrada Cabrera, president of the Guatemala republic, on the evening of April 20 in Guatemala City. The assassin fired several shots, all of which went wide of the mark except one which struck the president's finger. The latest despatches say that discontented students with anarchistic tendencies were at the bottom of the plot. It has been only about a year since underground mines were fired beneath Cabrera's carriage, killing his coachman and two of his horses, and narrowly missing him.

A despatch from East St. Louis under date of April 15 gives the information that three hundred workmen fought at the works of the American Aluminum Works to-day when Armenian, Greek, and Turkish laborers became angry because the company, in taking back its employees, gave preference to Americans and negroes. The time-keeper's shanty at the main gate of the works was demolished and many heads were battered with sticks and stones.

It is good to learn that all liquors are barred on all Pullman cars in the United States, Canada, and Mexico. The reason is not because of a temperance sentiment on the part of the Pullman company, but because the territory is becoming so spotted with Prohibition laws, that the company's employees were in constant danger of breaking them in dispensing liquors. The only safe thing the company could do was to discontinue altogether.

As an indication of the awakening and progress of China may be mentioned that on April 19 a twenty-five mile railroad from Shanghai to Sunkeank was thrown open to traffic. It was constructed entirely by Chinese engineers and capital. This is an interesting fact to keep note of.

An electrical engineer at the Union Pacific shops at Omaha, Frederick H. Milliner, has succeeded in applying the principle of wireless telegraphy to an electric motor. For some time he has had a wireless electric truck in successful operation in the shops.

Insurgents attempted on April 19 to wreck a Seoul train on which Marquis Ito was riding. It is said that the Japanese activity and domination in Korea is causing hundreds of the people to cross the frontier and become Chinese subjects.



REST is not quitting
Life's busy career;
Rest is the fitting
Of self to one's sphere.
'Tis loving and serving
The highest and best;
'Tis onward, unswerving—
And this is true rest.
—J. S. Dwight.

Porto Rico.

Its Climate and Productions.

THE island of Porto Rico, ceded to the United States by Spain under the treaty of Dec. 11, 1898, is one of the great volcanic ranges that constitute the Greater and Lesser Antilles, it being the easternmost of the four largest of these islands. It is separated from Santo Domingo on the west by the Mona Passage and from the Virgin Islands on the east by the Virgin Passage. It lies about 450 miles east and slightly south of the southernmost point of Cuba, seventy-five miles east of Santo Domingo, and forty miles west of the Danish island of St. Thomas. It is well within the tropics and contains, according to the Bulletin 302 of the United States Geological Survey, 3,435 square miles and includes some tiny islands adjacent.

Being of volcanic origin, the central part of the island consists mostly of high hills or small mountains, the largest of which are the Loquillo Mountains which contain El Yunque (the anvil), the highest summit. This summit reaches a height of 3,790 feet.

Encircling these hills is a belt of playas, or plains, at some points six or seven miles wide, and at other points almost entirely lacking. It is on these plains that we find the fine sugar lands which at the present constitute the principal wealth of the island. However, we must not forget to note, for it is frequently the cause of comment, that some of the mountain slopes which are nearly vertical are cultivated, productive crops of tobacco and cane being raised on declivities on which an American farmer would hardly risk his limbs. Cultivation in such cases is carried on wholly by hand. The average rainfall in the north is fifty and in the south 100 inches. From the mountains flow down into the plains streams of crystal gurgling waters to carry life and moisture to the plant life below. These streams number a thousand which are worthy to be named, thirty-eight of them being rivers of considerable size.

The climate of Porto Rico is remarkable for its freedom from extremes. One writer has said of it that it is "a perennial May-day" and when it is considered that the temperature generally ranges between 70 and 82 degrees, it is easy to see why he called it thus. There is never a hint of frost, and, quoting again from our voluble author, we find that "The winters are as soft as the moonlight of summer. No ice of nature is ever seen in the island except on rare occasions, when a vagrant blast from the North, sweeping along the upper atmosphere, drops down on the vaporous air of the mountains and shivers it into hailstones. There is hardly an hour that one absolutely needs clothing to keep him warm. The Indians went naked thru the winter months; and even now many of the little children never have a stitch of clothing on them the entire year."

authorities give twice that number). At that time there were no pineapples, coffee, sugar, coco-palms, orange trees, or plantain, but the soil being capable of almost infinite production, in time all of these products were introduced. To-day the coco-palm is one of the ornaments of the island, and the plantain one of its necessities. Some one has said that a hundred years ago, if a stranger had been dropped down from the skies with no other capital than health he might have married the next day and maintained a family without serious difficulty. Of course he would not have the luxuries of life, except leisure, of which he would sadly have plenty.

For two or three hundred years coffee has been the chief export, and was grown with very little work and brought a magnificent price in European markets. Everywhere in the island were vast estates, the owners of

which collected vast fortunes. This continued until the cyclone in 1899 which was so terrific that in some cases it completely demolished the large estates and greatly damaged all of them. This, coming shortly after the change of government, resulted in a number of years of financial distress, but while complaints of "hard times" are still heard, the statistics show a condition of general improvement in every line of industry. While the coffee does not bring so



A Native Home, Porto Rico.

When the island was discovered, it was very poor, according to history, the Indians only raising enough of such articles as yams, maize, yucca, etc., to appease their hunger. But this was not the fault of the soil, but the lack of cultivation; for that it was not poor in natural wealth is proved by the fact that a little scratching here and there caused it to produce sufficient with the addition of the fish that they caught, to support 150,000 of the Indian inhabitants (some

good a price, owing to the change of government and duty imposed in the European markets, where it once went free, still there will be a better grade of cultivation, and coffee will ever be one of the great industries of the island.

The cane land is being constantly improved, and the results to those owning it are most flattering. There are in operation thirty sugar-mills.

Ten thousand acres of land are now planted to orange trees which in the future promise to be a successful department in the industries here; pineapples have proved to be a successful crop, and five canning factories are already being operated.

One of the increasing industries is the weaving of palm hats, the export of which amounts to something like \$125,000 a year.

For the twelve months ending June 30, 1906, the total trade of the island was \$45,085,195, or, approximately \$10,000,000 greater than any similar period in its history; while the total trade of the year end-



Panorama of San Juan, Porto Rico.

ing June 30, 1907, is estimated at \$55,000,000 and the production of principal commodities for the same period is:

Sugar	\$17,000,000
Coffee	5,000,000
Cigars	5,000,000
Molasses	700,000
Fruits and nuts	500,000
Other leading articles	2,000,000

B. E. CONNERLY.

Our Work and Workers.

FIVE members were recently added to the Scandinavian church at Minneapolis, Minn.

A CLASS of eight nurses graduated from the St. Helena (Cal.) Sanitarium, April 13.

LOVELAND, Colo., has a German Sabbath-school of about twenty members, recently organized by Brother Aufderhar.

As the result of meetings held at Stanley, Va., fourteen have decided to obey God and keep His commandments.

"SIX are keeping the commandments. A sabbath-school of ten members has been organized. Four have asked for baptism. There are others who are interested and are making an effort to lead Christian lives."—Arthur Belding, Pittsville, Wis.

BROTHER H. H. VOTAW writes from India: "We spent a little over two weeks in Meiktila, and five adults have taken a decided stand on the Lord's side. There are many children in the homes of the believers, and we were able to organize a Sabbath-school of about seventeen members. Of those who began the observance of the Sabbath, two are attorneys, and it was recorded in the court journal that because they had become Seventh-day Adventists they would no longer appear in any cases upon the Sabbath."

Wanted for Missionary Work.

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Life and Health.

IN the May number of *Life and Health*, D. H. Kress, M.D., presents one of the most reasonable and convincing arguments on the *cause* and *cure* of intemperance, maintaining that the thirst for stimulants must be cured thru diet. Mrs. E. G. White shows that diseases and suffering are due largely to popular errors in diet, and suggests practical methods by which this suffering can be materially reduced. Other important articles by Dr. Leadworth, Mrs. Fitch, and others. Departments are well sustained.

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Parties, Gatherings, and Associations

By Mrs. L. D. Avery-Stuttle

THERE was never a time in the history of earth, when the world presented so many pleasing allurements—everything calculated to distract and engage the attention, especially of the young—as at the present time. Parties, dances, theaters, ball games, races, beer-gardens, clubs, entertainments, societies,—anything to turn the mind and heart from the serious realities of life,—are the order, or rather the disorder, of the day. The multitudes are sick with constant excitement. No wonder nervous diseases are on the increase.

There are so many calls, by the people, for this kind of thing that caters to the public love of amusement are constantly on the outlook for anything fresh and new. No matter how atrocious, or how it smacks of the barbarous, only let it be unheard of, startling, unique. Said a friend of mine, whose business it was to cater to the fancies of the very rich, "Money is no object; just so the entertainment is out of the ordinary, they are willing to pay handsomely for it."

The rich, however, are not alone in their feverish thirst for amusements. The poor are little better. Of course, the high-priced theaters and more expensive places of resort do not appeal so strongly to them. So, recognizing this fact, the cheap show, the ten-cent theater, and the vaudeville have arisen to extort the pennies from the poor—since they have no dollars to give.

"Lovers of pleasures more than lovers of God!" is the solemn verdict written in the record books above, by the angel scribe as he looks up and down the length and breadth of this fair land, dotted with churches, whose thousand spires point solemnly heavenward.

"But," says my optimistic friend, "surely you must exaggerate the condition of things. Surely the church of Christ is awake to her danger." Would to God she were awake! but can that church be called awake, which is obliged to resort to the questionable methods of the world to support her ministers and to extend her missions? when she takes more time and thought to promote the grab-bag social than to fill her pews for an old-fashioned prayer-meeting? when her members can attend the theater two or three evenings in the week, but are too tired and full of business to attend church on the day of rest? when the horse-race or the ball game has more charms for them than the weekly sermon, in fact when the church vies with the world in the number and brilliancy of her entertainments, how can I be said to exaggerate when I affirm that Ephraim is as surely joined to

his idols to-day, as in the days of old, when the solemn command went forth from the lips of the Almighty: "Let him alone"?

"But what are we going to do with the youth?" you question. "They must and will have amusements of some kind, and, indeed, it is only reasonable that they should. You can't expect to put old heads onto young shoulders; so if you have any *panacea* which will affect a certain cure for these turbulent spirits, bring it forward at once, if you think it is needed."

That the *panacea* is needed, my friend,

The Blessed Bible.

WHEN quiet in my house I sit,
Thy Book be my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine,
Till every heartfelt word be mine.

O may the gracious words divine
Subject of all my converse be;
So will the Lord His follower join,
And walk and talk Himself with me;
So shall my heart His presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast,
While on the bosom of my Lord
I sink in blissful dreams away
And visions of eternal day.

Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let Thy precious word of grace
Flow from my heart, and fill my tongue;
Fill all my life with purest love,
And join me to the church above.

—Charles Wesley.

is beyond question; and that it can be named and is right at hand is equally sure. But that those sin-sick souls who need its healing balm will "come to the fountain and drink and live," is quite another question.

The other day a young man was taken sick. As the symptoms seemed serious his family proposed to call the physician. But the sick man objected; he could see no need. "I don't need a doctor, why do you make yourselves so much trouble?" Others had died of the same malady, but surely *he* would not die; he was too young, too strong, too full of vitality and life. They waited an hour. Then they sent for the physician. Too late! The young man was gone.

It is just so with disease of the soul. The sufferer *doesn't see his* danger, and even if urged by those who love him, he

is very likely to refuse the services of the great Physician. Sin is like paralysis; it is benumbing; and, like darkness, it is blinding. But I will tell you the *panacea*: it is the living power of the Holy Spirit; it is the precious blood of the Crucified. But unless the Holy Spirit is claimed by faith, unless the blood is applied, the results are the same—only more terrible—as if we knew not of the remedy. "But are we to attend nothing but prayer-meetings and church?"—The heart which is truly right before God, will find no difficulty in answering. Whenever and wherever we can take Jesus with us, it is safe to go. "The angel of the Lord encampeth round about them that fear Him." Shall we ask the angel to pull down his tents, and encamp no more about us, so that we may be left free to follow the inclinations of our own evil hearts?—Ah, no; then let us shun those resorts and associations into which we can not expect the guardian angels to follow us. O how shall we dare to brave the powers of darkness in our own unaided strength! Stronger men and women than we, have fallen before him who caused even the downfall of myriads of mighty angels. Shall we invite him to exercise his seductive power upon us poor, puny, weak creatures? Shall we dare him by stepping wilfully upon his ground?—God forbid.

Then in this matter let us remember that safety lies only in the firm resolve:—

I will go nowhere without the sacred and protecting presence of the guardian angel. I will attend no gathering into which I can not invite my Lord.

Luther Burbank's Opinion.

"Do you think that whisky and tobacco impair the faculty to work?" Mr. Burbank was asked recently, and he replied:

"If I answered your question simply by saying that I never use tobacco and alcohol in any form, and very rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of these things is incompatible with work requiring accurate attention and definite concentration. To assist me in my work of budding, work that is as accurate and as exacting as watchmaking, I have a force of twenty men. I discharge from this force at the first show of incompetency. Sometime ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers and drinkers. These men, while able to do the rough work of farming, call budding and delicate work 'put-

tering,' and have to give it up owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day I can not entrust with some of my delicate work. Cigaretts are even more damaging than cigars and their use by young boys is little short of criminal."

A Praying Mother.

AN evangelist, Dr. Wm. A. Spencer, writes of an incident which we give in his own words:

"On my first circuit there was an old woman who prayed in a ragged, broken voice that jarred on my nerves and affected me most unpleasantly. I had reason to believe she was a good woman, but her voice was broken all to bits, and I could not understand why she should be called on for public prayer. One day I asked one of my brethren why, and he said, 'If you knew the history of that voice and how it came to be in that condition, each chord would be like sweetest melody to you. Once it was sweet and melodious, and every note rang true and pure; but her boy went into the army and fell into prison, and was there taken sick. He was unconverted, and that woman prayed all winter for his salvation. Night and day she was on her knees crying out aloud for his salvation. The spring came and her boy died, but he died a happy Christian, praising God amid the prison horrors with his dying breath. But his mother's voice was gone—prayed to pieces that winter, that her boy might be saved!' From that moment there was no music in the church so sweet as that woman's broken voice, and my voice is crying, 'Lord, give us a race of praying mothers who can get their boys saved!'"

—Anonymous.

Insist on Your Best.

It is only when we do our best, when we put joy, energy, enthusiasm, and zeal into our work, that we really grow; and this is the only way we can keep our highest self-respect.

We can not think much of ourselves when we are not honest in our work—when we are not doing our level best. There is nothing which will compensate you for a loss of faith in yourself, for the knowledge of your capacity for doing bungling, dishonest work.

You have something infinitely higher in you to satisfy than to make a mere living, to get thru your day's work as easily as possible. That is, your sense of the right, the demand in you to do your level best to call out the best thing in you, to be a man, to do the square thing; this should speak so loudly in you that the mere bread-and-butter question, the money-making question, should be absolutely insignificant in comparison.

Start out with the tacit understanding with yourself that you will be a man at all hazards; that your work shall express the highest and the best things in you; and that you can not afford to debase or demoralize yourself, by appealing to the lowest, the most despicable, mean side of yourself by deteriorating, by botching your work.

How often we see people working along without a purpose, half committed to their aim, only intending to pursue their vocation until they strike snags! They intend to keep at it as long as it is tolerable, or until they find something they like better. This is a cowardly way to face a life-work which determines our destiny.

A man ought to approach his life task, however humble, with the high ideals that characterize a greater master as he approaches the canvas upon which he is going to put his masterpiece—with a resolution to make no false moves that will mar the model that lives in his ideal.—Orison Swett Marden.

Man and Woman.

IN the beginning God made the heavens and the earth. He lit up the heavens with the sun by day and the stars by night. He created the birds of the air, the beasts of the forest, and the fish of the sea. He made the beautiful hills and the smiling valleys, the shady groves and the babbling brooks, the gorgeous rainbow and the warbling birds, in short, a beautiful and plenteous world, a garden of Eden.

Then He created man, and made him ruler over all. He surveyed the picture and was not satisfied. There was something missing, something without which all else was nothing. He saw the sun was king of the day, the moon queen of the night, the stars like a great family of bright-eyed children. In all nature was sex and companionship; but man was alone. Then God made woman, and gave her to man as a companion, friend, wife, the last, but best, of His creations, as the connecting link between heaven and earth, between man and his God.

From that day to this, she has been his guardian angel. From the cradle to the grave—

"She sits by his heart, when it sinks in sorrow,
Singing out the dark night, singing in the
bright morrow."

She says unto him, as Ruth said to Naomi: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."
—Jewish Ledger.

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Just as we go to press, news comes of fearful storms and tornadoes which have swept portions of the states of Texas, Louisiana, Mississippi, Alabama, Georgia, and Arkansas. Untold damage has been done. Whole towns were swept out of existence, and five hundred or more persons killed. So run the reports. We sincerely hope that later reports will reduce these awful tidings.

Too Much of It.—From an artistic view, one of the prettiest things which has been gotten out as a souvenir of the great armada's visit to this coast is a 7 x 10 card, near the top of which is a picture of Admiral Evans, encircled by a laurel wreath. Below is an outline map of North and South America, with a double red line extending from Hampton Roads around the Horn to the Pacific Coast ports. On the right is a hand holding aloft a glass of red wine, with the toast inscription, "Gentlemen, the Admiral." This is bright and hospitable for the world, but the admiral and his fellows have had altogether too much of it. Red wine, toasts, sumptuous fare, feasting, banqueting, smoking, and all the unhealthful, unwholesome accompaniments are worse than actual campaigning in aging men, writing wrinkles on faces, generating and fostering rheumatism and gout, and making men miserable

all the latter years of their life. How weary they must get of it all! How unnatural is such a life!

Reader, you mean to serve God some day; why not to-day? You mean to make peace with God, whom you have sinned against many times. Why not now? Yield to Him before your heart hardens forever. His mercy will still endure, but your hard heart will have none of it. You have stilled the voice till you know it no more.

"We mean to do it, some day, some day
 We mean to slacken the fevered rush
 That is wearing our very souls away,
 And grant to our goaded hearts a hush
 That is holy enough to let them hear
 The footsteps of angels drawing near."

"But the day that we dreamed of comes at length,
 When, tired of every mocking quest,
 And broken in spirit and shorn of strength,
 We drop at last to our door of rest,
 And wait and watch while the day wanes on,
 But the angels we meant to call are gone."

Is your peace made with God? If not, seek Him to-day. Lay down your arms of rebellion, and receive the peace of Jesus Christ before it is too late.

Why Not Be Happy?

REV. D. S. PHELAN, editor of the St. Louis *Western Watchman*, thus preaches to his people in his paper of April 9, 1908, under the topical head, "Christianity Is a Religion of Joy:"

"Why are not Catholics all happy? No, you are not happy. You do what you do for God and your souls thru compulsion. You go to church on Sunday because you must. You go to confession because you must. You go down on your knees in the morning and again at night to say your prayers because you must. You abstain from meat on Friday because you must. But I don't see that you are very happy in all that. You come to the confessional with sour faces and you go away with faces sometimes a little sourer. And you come to the Holy Table sometimes as slaves driven thither. I don't see happiness depicted in your faces. You are very much like people going to pay their taxes. Go down to the collector's office on days when taxes are due; you see people pressing up to pay their taxes. There are no particularly happy people there. They come because they must. They are like people standing around in a dentist's office, who come to have teeth extracted. You come here on Sunday and look like people who are going to have their teeth pulled out. You don't find any particular happiness in your religion."

Now, reader, we did not say that. It was said by a Catholic of Catholics to Catholics. Yet Father Phelan's picture is true of every ritualistic, traditional religion. It has the form, and its ornate services impress many; its early teachings superstitiously hold many more, but it lacks in personal, joyful, life-union with Christ. No wonder that it looks to its festival days for happiness and joy; yet such joys are purely sensuous, not spiritual, and without the sense impressions they never hold the soul. We wish to say to them that there is a happier experience found in simple, personal relationship thru faith in our Lord Jesus Christ. Surely if Christianity is "a religion of joy," and Catholics are not joyful, the religion of Catholics is not Christianity. Bible religion is.

Commercialism to Dominate.

It is a sad thing to see a professedly Christian man or firm dominated by commercialism. It is a canker which eats out all elements of manhood and character. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Thus speaks the apostle; and the axiomatic statement is as true of nations as of men. Religion enthroned in the statute laws of a nation and dominating its policies invariably leads to evil. Commercialism has the same effect in a different way. It is one of the mighty elements which will be likely to open the flood-gates of war upon the world. It has stayed war when the interest of the money power of the world demanded it; it will not hesitate to compel war when the same interests call for it. Witness the words of Governor Gillett, spoken at Coronado, and reported in the *Examiner* of April 16:

"In fact, it is a great commercial question, and not merely a question of armament. We have our share of Atlantic trade now, but a new nation has arisen in the Far East, a great dominating power, and just as surely as we had to fight in the Atlantic for trade equality, just so we will have to fight in the Pacific for the same thing.

"The fleet that stays in the Pacific must be as large, if not larger, than that which guards the Atlantic. For here, as I have said to you, is to be fought out the great battle of commercial supremacy in waters heretofore neglected.

"We must not be the third naval power. We must be the first, and not because of any false pride in the matter, but because our possessions and our vast sea-coast demand it. The sun must never go down on any ocean where the American flag is not flying from the top of cruiser or battle-ship squadron."

And this will stir up the same spirit among others seeking greater possessions or commerce. The result will be, what God has foretold, Armageddon.

"Those Bible Readings."—Several years ago Mrs. L. D. Avery-Stuttle contributed to this journal a series of articles, in the form of a story, giving an account of family Bible-readings, held by a father, which became so interesting that several of the neighbors came in and joined the Bible studies. Requests came in repeatedly that these should be placed in book form, and this has at last been done by the Pacific Press, in a neat volume of twenty-five chapters, and over 200 pages. These Bible studies include the inspiration of the Bible, the second coming of our Lord, the prophetic field, the law of the Most High, the Sabbath commandment, the voice of conscience, the grandmother's story, spiritualism, the wages of sin, justification by faith, etc., etc. It is an interesting and instructive little book, which ought to duplicate itself in the experience of many families. The price is postpaid 75 cents. Address, Pacific Press, Mountain View, Cal., or any of its branch or state depositories.

The "American Prohibition Year Book" for 1908 comes to our table from the Lincoln Temperance Press, 92 La Salle Street, Chicago, Ill. It certainly should be consulted in these days of Prohibition booming. It is double the usual size and contains thirteen departments: "Almanac," "Total Abstinence," "Consumption and Cost of Drink," "Economics," "Criminology," "Legislation," "Results of Legislation," "The Liquor Trade," "A National Problem," "Political Action and Methods," "Party Records," "Religious Bodies," "Courts and Decisions," "Election Returns," "Organization and Lists." We especially commend to statesmen and politicians the departments on "Cost of Drink," and "Economics." If people could see this question aright, all, including the liquor men, would be prohibitionists. The editor of the Year Book is Alonzo E. Nelson, and the associate editor, Alfred R. Heath. The price is 50 cents cloth, and 25 cents paper covered. Address as above.

Herald It On.—Some years ago this journal published a specially decorated page of the Decalogue, with many testimonies from the Old and New Testaments relating thereto. Twice since then it has presented the law in the same striking form. The *Watchman* (Southern Publishing Association, Nashville, Tenn.) has embodied the idea in a page, with a picture of Sinai at the top, and a quotation from Rev. Geo. Elliot at the bottom. It has of necessity a less number of scriptures in the margin. It is printed in three colors, on plate paper, and makes an excellent wall chart. Price, single copies, five cents. Address as above.

It would not seem that the automobile with its rubber tires would be a menace to good roads. But the claim is now made that the whizzing of these machines over the roads stirs up the rock dust that helps to make the roads smooth, and the winds carry it away. During recent years it is claimed that there has been a deterioration of 40 per cent in the roads where there is much travel by the automobile, and an international congress is proposed to study the matter.