

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."

Volume 35

Mountain View, California, September 30, 1908.

Number 9

The Answered Prayer.

NO prayer to God need go unanswered. It all depends on the asker and the asking. The sure promise of God is, "If we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." 1 John 5:14, 15.

Precious promise indeed, and a most reasonable condition. Why should we not ask according to His will? Is not His will always best? He is infinite in His love for us; therefore He will ever seek only our good. He is infinite in wisdom and knowledge; therefore He understands what is best for us, and He knows how to accomplish it. He is infinite in power; therefore He can do what His wisdom and love dictate should be done. Is not His will therefore best? And should we not make the first petition of our prayer that His will may be wrought in us and by us and through us?

We may desire other things which to us seem good and wise; we may wish to tread some other path not so difficult, bear some other cross not so heavy, take some other yoke, be saved from some great trial, but none of these may seem best to the all-wise, loving Father. If we ask for them and do not receive them, is our prayer answered?—Most assuredly, "if we ask according to His will."

The Experience of Our Example.

Read the experience of Jesus our Lord and Example. The awful baptism of suffering rose before Him. The human Jesus saw the cross, its darkness, the awful consciousness of separation from the Father, as He died in the sinner's stead. And three times over He bows before God in the agony of Gethsemane and pleads that He might not drink the awful cup. Did God hear that petition?—He did. He always hears. Did He remove the cup?—He did not. How then was the prayer of Jesus answered? Ah! there was another petition in that prayer. Listen:

"Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt." Mark 14:36.

His chief petition was that God's will might be wrought. "Nevertheless," whatever may come, let Thy will be done. The great petition of the prayer was answered. God's will was wrought out in Christ; the bitter cup was quaffed, and human salva-

tion and the greater glory of Christ were assured.

Even so let Christians pray. Above whatever we desire, let the petition that God's will may be done be paramount, and no prayer can remain unanswered of God; and it will always be well.



Prayer in Secret.



Our Divine Example.

Reasons Why.

HERE are two reasons why people seek Christian Science. One is for relief from disease and pain; the other for surcease from care and worry. And there is no question but that both of these are obtained, temporarily at least.

The *modus operandi* is simple. Most diseases are caused by the mind, and many others are aggravated by care and worry. The one thing needful to effect a cure is rest. If the mind is at rest, every bodily function is helped, all nervous and physical energy can be used to build up the waste and worn tissues, and the physical healing of organic troubles is greatly helped. The soul is made to rest, and the law of rest in the very nature of the case is bound to assist in restoring the equilibrium of the body, even tho the object relieved be most weak and unworthy. In most cases, especially if the patient be sensitive, anxious, nervous, the taking of a drug becomes greatly beneficial if the patient has faith in it, but powerless if the faith be wanting. It is not the drug, but the rest which gives the body opportunity to build again through normal functions the diseased part.

Of course such help is but temporary in serious cases. The only real strength or power gained is the better use of that within through the law of rest. Often when the weakness of the object upon which the mind rested is revealed, the mind immediately reverts to its former condition of worry, and physical ill-health returns.

Christian Science has persuaded its devotees to base their hope on the sayings of Mrs. Eddy. In her they find rest, and healing, and peace, for a time supreme. They are taught to believe there is no ill, no sin, no evil, no disease, no death, save in perverted human thought; and believing this, all that comes is good, and naught is ill. Herein lies its secret of success. Yet it is the counterfeit, not the genuine; it is a self-salvation, a human salvation, which will fail in the ultimate.

Better, infinitely better, is the Gospel of Jesus Christ. It does not deceive you. You are a sinner; you are diseased; there is evil; death is a terrible reality. All these conditions it recognizes; but Jesus Christ helps you in the very death-grip of all. He is the Saviour from sin. He is the Healer from disease. He is the Shield from all evil. He has conquered death by dying. He stoops to the lowest depths of human misery and wo, and cheerily, heartily says, "I will

help you, I will make all the afflictions work for good if you will but trust Me."

With infinite pleading Christ calls, "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 of heart; and ye shall find rest unto your souls; for My yoke is easy, and My burden is light." Trusting in Him,

the soul can find rest in calm trust and submission to His holy knowledge, love, and almighty power, and can say with the apostle: "We know that to them that love God, God worketh all things with them for good." Eternal triumph over all things evil is assured in Christ Jesus, and in Him only.



Training for Service

By Mrs. E. G. White

TRUE education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit ourselves for this service should be the object of our education.

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the Gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world.

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and He desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service.

Of all His children to the close of time, no less than of the first disciples, Christ said, "As Thou hast sent Me into the world, even so have I also sent them into the world," to be representatives of God, to reveal His Spirit, to manifest His character, to do His work.

Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path east up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil.

God's word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance—are not to be discouraged. By the grace of God they are to be directed to the attainment of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth.

With us as parents and as Christians it rests to give our children right direction. They are to be carefully, wisely, tenderly guided into paths of Christlike ministry. We are under sacred covenant with God to

rear our children for His service. To surround them with such influences as shall lead them to choose a life of service and to give them the training needed is our first duty.

"God so loved . . . that He gave,"—"gave His only begotten Son," that we "should not perish, but have everlasting life." "Christ . . . hath loved us, and hath given Himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach.

Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of His blood, the claim of His love. They live because He keeps them by His power. Their time, their strength, their capabilities are His, to be developed, to be trained, to be used for Him.

God looks into the tiny seed that He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development.

He desires that we shall be constantly growing in holiness, in happiness, in usefulness. All have capabilities which they must be taught to regard as sacred endowments, to appreciate as the Lord's gifts, and rightly to employ. He desires the youth to cultivate every power of their being, and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good, and to do good, laying up a heavenly treasure for the future life.

It should be their ambition to excel in all things that are unselfish, high, and noble. Let them look to Christ as the pattern after which they are to be fashioned. The holy ambition which He revealed in His life they are to cherish—an ambition to make the world better for their having lived in it. This is the work to which they are called.



SHE who has chosen Martha's part,
The planning ahead, the steady heart,
So full of household work and care,
Intent on serving everywhere,
May also Mary's secret know,
Nor yet her household cares forego;—
May sit and learn at Jesus' feet,
Nor leave her service incomplete.

—Richard H. Thomas.

The Best Way.

By C. L. Taylor.

WOULD you bring men to the Lord Jesus Christ?—Win them. "He that winneth souls is wise."

Men are very much like certain kinds of dumb animals. They like to be coaxed, but not driven.

A few days ago a friend related his experience in trying to corral some of his animals. No amount of effort enabled him to drive them into the enclosure. Tho all the time apparently trying to find the entrance, they simply could not see it until the trough had been filled.

Coercion oftentimes blinds men to duty, making them unwilling to do even those things which normally would be a pleasure to them.

The plan of the Gospel is that of drawing. Said Jesus, "And I, if I be lifted up from the earth, will draw all things to Myself."—*Douay Bible*. By this same plan will His followers succeed. The love of Christ which makes one willing, yea, anxious to die that others may live is so beautiful, so unselfish, so overpowering withal that even unwilling spirits are compelled to yield.

All around us are those upon whose ears our words of invitation and counsel fall as nagging twits. Not thus can they be reached. They are to be persuaded, and will be persuaded, only by the silence of love; not by preaching for them, but by pictures—character pictures painted in your life and mine by the divine Artist—by beholding which they become changed.

The love of God beautifies every life in which it dwells. And beauty always attracts. A beautiful character is heaven's greatest argument against sin. Where words fail and logic is defeated, there beauty of character wins its greatest victories.

The *best* way to bring men to Christ is the *only* way. Only by being "lifted up" can we truly win men, and God will lift up only those who, like His Son, reflect the image of the divine.

In all the earnestness and simplicity of our souls we need to submit to God, and while submitting pray, "Let the beauty of the Lord our God be upon us."



THE future is hopeful according to the word of God and the events predicted in that word which are every day fulfilling around us. "The coming of the Lord draweth nigh." "The Judge standeth at the door." How should we look at this little period before us? How at the perils thickening around us? Not in alarm, but with rejoicing. We should look upon it as a time of precious privilege, when zeal should be renewed, and loyalty to the Master deepened. Let us work as never before; hold up Christ, the world's Redeemer. Christ the Light of the world, the Saviour of sinners, the Hope of His people; the Comforter in sorrow, the Way, the Truth, and the Life. This is the work of Christians.

The Earth Desolate

By Allen Moon

GOD made the earth for the habitation of man. He beautified it for man's joy and happiness, and provided it with both the means of temporal sustenance and eternal existence. He filled the earth and sea and air with living creatures for man's delight and development in the exercise of dominion. The curse came upon all because of man's sin in yielding to the voice of the tempter.

The Lord revealed to His servants the prophets that the curse would finally result in the complete desolation of the earth; for it is written: "For thus hath the Lord said, The whole land shall be a desolation." Jer. 4: 27 (R. V.). And by "land" in the text, we understand the whole earth, and not any particular land. When this state of desolation is reached, it will be said, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." Isa. 24: 19.

The Earth Emptied.

Without divine revelation man can have but dim conception of the enormity of his sin or the ultimate calamity; but the language of Inspiration assures us that "the earth shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24: 3. How great this emptiness will be is described by another writer on the same subject. Looking forward prophetically, he said, "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 25, 26. The means of subsistence provided by the Creator is cut off; the earth is no longer inhabitable by man or beast; for still another of God's messengers in speaking of this same event, and speaking for the Creator, said, "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1: 3.

Other testimonies to the utter destruction of every being on the face of the earth, in whose nostrils is the breath of life, are to be found in the word of the Lord. This is the culmination of that which came upon man and his inheritance by reason of his transgression of the law of his Maker; not for the original transgression alone, but because he continues in the way of disobedience, and the Lord is compelled to fight against him, lest he destroy the faithful ones.

Eternal Destruction of Sin.

The prophetic word informs us, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast,

and them that had worshiped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh." Rev. 19: 19-21. (Not the fire of eternal torment, but the fire of destruction.)

This is a vivid description of the destruction of the rebellious in the last days, and it agrees with another record of the same event. After relating the condition in the last generation, the prophet says: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 6. It is evident that the destruction foretold in these scriptures can not be disposed of by any figurative interpretation; but on the contrary, we find that New Testament writers, under the Spirit of Inspiration, treat these prophetic utterances as relating to impending events, and these may be regarded the true interpreters of the prophetic word. One of the writers said, "The heavens [atmospheric] and the earth, which are now, by the same word are

kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7.

At Christ's Coming.

The apostle had been speaking of the destruction of the earth by a flood of waters, which came according to the word of the Lord. And by the same word, he says, the earth is reserved unto fire. Another apostle, writing of the same event, in point of time, says it will be "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

How perfectly these testimonies of Christian writers agree with the words of the prophets, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. And again, "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 15, 16. And since the curse came upon the earth in consequence of man's sin, the fire that destroys the cause of the curse will likewise obliterate the curse, and God will again have a clean universe. Man might have been rescued from the wreck he had caused by the exercise of faith in the adorable One, but he has refused deliverance, the few excepted.

How fearful, then, are the consequences of man's having corrupted his way upon the earth; and still more dire the prospects, were it not that the divine Father extends mercy; and in connection with each of the predictions of judgment, the promise is made to those that accept, "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day when I shall do this, saith the Lord of hosts." Mal. 4: 2, 3. And it is said of the Redeemer, "He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Thess. 1: 10.



We hang the murderer, jail the thief and the drunkard, but license the manufacturer of murderers, the maker of thieves and drunkards, and furnish the raw material from our homes out of which the murderer, thief, and drunkard are made.—*American Issue.*



IN a recent lecture, Professor Bottomley, of London, said that a piece of cloth cut from a trailing skirt worn by a woman walking about the West End streets was found to harbor 16,500,000 bacteria, including many tubercle-bacilli.—*Medical Record.*

The Christian Life.

A LITTLE effort day by day
The path of life to know;
To learn detachment from the world
With all its glittering show;

A little holy diligence
At morning, noon, and night,
To train the tongue to praise the Lord
And pray to Him aright;

The nearest duty gladly done
For Him who asks no more;
Some little self-denying deed
Before the day is o'er;

A little toil that we may learn
Where heavenly treasure lies;
A little study of His word
To make us truly wise;

Obedience in little things
His blessing to obtain,
That service, prayer, and sacrament
Be not for us in vain;

A little fasting for His sake
To keep the body down;
A little silence lest the strife
Of tongues His voice should drown;

A little daily act of faith,
Of love, or penitence,
To bind us to His saving cross
Lest pride should draw us thence;

A little sharing of His pain
The soul to sanctify;
To learn that life is only won
By those who daily die;

A little here, a little there,
How small the measure is!
Yet so His molding grace conforms
This little life to His.

—Harriet McEwen Kimball.

Signs of the Second Coming of Christ

Signs in the Social World

By Prof. G. W. Rine

IN one of His last discourses while on earth, our Lord affirmed: "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; . . . after the same manner shall it be in the day that the Son of Man is revealed." Luke 17: 28-30.

The following inspired words afford additional light respecting the sins peculiar to the people of Sodom just before its destruction: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and prosperous ease was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16: 49, 50.

Again, note 2 Peter 2: 6-8: God turned "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, . . . and delivered righteous Lot, sore distressed by the *lascivious* life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)."

The inspired apostle distinctly characterizes the people of Sodom as *lascivious*. That is, they were a people abandoned to licentiousness, to lechery. The commandment, "Thou shalt not commit adultery," was wantonly trampled under foot. Adultery, then, was the all-pervading crime of the society of Lot's day. So acute and so deep-rooted had this and kindred sins become that the only thing which even infinite Love could do for that people was to sweep them out of existence.

Recall now the Master's declaration: "As it came to pass in the days of Lot; . . . after the same manner shall it be in the day that the Son of Man is revealed."

Prevalence of Licentiousness To-day.

The most trustworthy statistics attest the deplorable fact that our cities have become vast caldrons of sexual vice. Greater New York herself acknowledges that she harbors within her confines between 50,000 and 60,000 abandoned women. Men and women who devote their lives to social reform testify that Chicago, since the Columbian Exposition in 1893, is burdened with an army of fallen women nearly twice as large as that of New York. In Philadelphia there are probably 25,000 of these unfortunate women. In proportion to population, San Francisco supports more prostitutes than any other city between the two oceans. Paris alone is supporting 100,000, according to the testimony of her public officers. Berlin estimates her army at 50,000; while London's army is slightly smaller.

Of these harlots nearly one half are under twenty years of age. "Child-vice is anything but a myth." No large city is free

from "pimps," agents for the houses of prostitution, who are relentless in their hellish quest for the young girls who fill the rapidly decimating ranks of the army of sorrow. The Massachusetts commission has shown that the large majority of these doomed girls come directly from their homes.

Incredible as it may seem, I have been reliably informed that not fewer than five hundred innocent girls, each month, from San Francisco alone, are lured into this damnable traffic. The same hideous truth is duplicated in Portland, Ore., and in Seattle. Half as many innocents are drawn into the same horrible abyss from Los Angeles. Imagine the awful magnitude of this loathsome traffic throughout the civilized world!

Of this mighty host of moral lepers, 50,000 die annually—a mortality-rate five times as great as obtains among a like number of persons who live virtuous lives. Again, it must not be forgotten that for every dissolute woman there are from four to six dissolute men.

Marital Infidelity.

Marital infidelity, too, is alarmingly rife in these latter days. Apart from the church, the *home* is the most sacred and conserving institution of human society. During the past twenty years not fewer than 400,000 American homes have been disrupted in the divorce court. At least one fourth of these domestic tragedies have been openly laid at the threshold of adultery. Four hundred thousand divorces in twenty years means that the morals of domestic life "are on a gallop down hill." A noted social worker recently averred that one marriage of every seven is dissolved in the divorce court.

A member of the Educational Alliance, who is devoting himself to the work of ameliorating the unhappy conditions peculiar to the factory and laboring population in the great industrial centers, recently gave out for publication the following statement among many others: "We are called upon every evening by deserted wives; and a noticeable element common to most of these cases is that the women are about to become mothers." He goes on to show that this results in many bigamy cases, "the woman living with the first man who offers immediate support, with or without the form of marriage."

As a result of this world-wide plague of social and domestic vice, society is stricken with multiform venereal diseases. It is estimated that New York City to-day harbors 225,000 persons infected with the most loathsome of unmentionable diseases, and 800,000 persons who are the victims of a slightly less virulent form of such maladies. Dr. Sturgis estimates that 50,000 new victims are yearly added to the first army mentioned above, "each of which at once becomes a new focus for the spread of the disease."

Think of the awful danger to which innocent wives and mothers are exposed! An eminent physician declares that seventy-five per cent of all cases of venereal diseases among American women originate with the infidelity of the husband. Statistics show that more than fifty per cent of the young men of this country are infected with some form of venereal disease before their thirtieth year.

In France, where such statistics are recorded, we find that about 25,000 children die yearly of the worst form of hereditary venereal disease. "A far greater number never live to die."

Dr. R. N. Wilson, of the University of Pennsylvania, who has made an extended and methodical study of the social evil, asks the following question, to which he appends his own answer: "Is the social evil incurable at the present time? I think we must answer, 'Yes, under existing circumstances, and as long as it enjoys the sleek, contented, participating activity of the people!'" He asks further: "Is there any prospect of its disappearance in our children's time?" His answer is: "Probably not, owing largely to the indifference or positively bad influence of many fathers and mothers, and of much of the literature of the day."

That the infraction of the seventh commandment is growing from year to year is further attested by the following census figures: In 1880, of every 1,000 births in our country, fifty were illegitimate; in 1900, eighty out of every 1,000 were illegitimate. In Germany the illegitimate birth-rate grew from sixty to ninety-one per thousand, between 1880 and 1896. In both Scandinavia and France the rate of increase of illegitimate births is far higher. Then, too, this tremendous rate of increase during the last quarter-century took place in spite of the fact that the practise of "criminal operations" became fearfully common during the same period.

City Slums.

Another foul blot upon the social escutcheon of to-day is the city slum. The slum is the vortex of the city whirlpool, "where is gathered the wreckage of society." It is here where one finds overcrowding, illiteracy, the maximum of saloons and brothels, of vice and crime, of squalor, misery, disease and death. In one of the slums of Chicago there are 35,000 people; in another, 30,000. "The inhabitants neither labor regularly nor marry. Half the men are beggars, criminals, or floating laborers; a fourth of them are engaged in the sale of dissipation; and a third of the women are prostitutes. . . . Society here has lapsed back into a condition more primitive than the jungle."

The slums of Chicago are typical of those in other cities. Not long before his death, Huxley wrote regarding an East End slum in London: "In my experience of all kinds of savagery all over the world, I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I had left behind me in the East End of London. Nothing would please me more than to contribute

to the bettering of that state of things, which, unless wise and benevolent men take it in hand, will tend to become worse and worse, and to create something worse than savagery—a great Serbonian bog, which in the long run will swallow up the surface-crust of civilization. . . . Unless this is effectively dealt with, the hordes of vice and pauperism will destroy modern civilization as effectively as uncivilized tribes of another kind destroyed the great social organization which preceded ours.”

It should be remembered that the city slum is a recent phenomenon; it was unknown a hundred years ago.

Nothing but the power of God, in the Gospel, can purge society of its festering uncleanness. But even infinite Power, Wisdom, and Love can not save society except through its individual units. “In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Tim. 3:1-13. Can we escape the conclusion that the “days of Lot” are repeating themselves in this very time in which you and I, dear reader, are living? Are we not, then, living in the days when the Son of Man is about to be revealed,—revealed to save His believing children, and “to destroy the works of the devil”?

Suggestive Notes.

Our Old Testament readings for the first three days include the book of Lamentations, supposed to have been written by Jeremiah. In the Hebrew Bible it stands among what is called “The Hagiographa,” or “Holy Writings,” between Ruth and Ecclesiastes. It consists of five separate poems, the first four acrostic in construction, each line beginning with a letter of the Hebrew alphabet. They are songs of mourning over the destruction of the temple, the cessation of the worship of Jehovah, the condition of the people of Jerusalem. After reading 2 Chronicles and Jeremiah, one can feel somewhat of the depth expressed in the Lamentations, of the sorrow which possessed the devout Jews. After once reaching the glory that was manifest in the days of Solomon, and then realizing the wretchedness of their lot under the Babylonian captivity, truly Jerusalem could say, “Look and see if there is any sorrow like my sorrow.” Rather the question ought to have been, Look and see if there is any sin like my sin; for Jerusalem’s sorrow and trouble was the result of Jerusalem’s sin.



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.]

2615.—Condition of Man in Death.

It says in the Bible in one place that when a man dies he remains dead, and then in another place it speaks of Lazarus as being in heaven, and the rich man as being in hell and asking for a drop of water. How do you reconcile these two passages? G. L. M.

There are many passages of Scripture which conclusively show that “the dead know not anything;” that when a man dies his “breath goeth forth, he returneth to his earth, in that very day his thoughts perish.” It is not said that Lazarus is in heaven. The story of the rich man and Lazarus in Luke 16 is a parable, not of something which actually took place, but in which inanimate objects are made to talk and speak in order to convey a useful lesson. This department will not admit of the explanation of that parable; it is too long. If our inquirer will send for a little tract upon that question, “The Rich Man and Lazarus,” by Mrs. E. G. White, he will receive light upon it; or if he has access to “Christ’s Object Lessons” there is one chapter devoted to it, entitled “A Great Gulf Fixed.”



2616.—Ancient Civilization.

What can be the history of the ancient cities that are being unearthed in the southern part of the United States and in Mexico and Central America? Is it possible that they are ruins of cities which existed before the Flood? Could it be possible that Noah lived on this side of the earth before the Flood, that the ark floated across the Atlantic during the time of the Flood, landing on the Eastern hemisphere? C. K.

It has been about four thousand years since the Flood. That is time for the building and ruin of large empires and cities. Take for instance those lands the history of which has come down to us, Babylon and Assyria, Tyre, Persia, Media, Egypt. All of them built great cities, erected magnificent buildings, but generation after generation, and civilization after civilization have succeeded. The ruins are still there, some of them grand and magnificent. There has been time for such civilization to exist in America and pass away. It has been generally supposed that America was settled from Asia, by way of Bering Strait.



2617.—Sea and Waves Roaring.

Luke 21: 25 speaks of the sea and waves roaring. What is meant by these words? Have not the sea and the waves always roared? C. K.

Not in the sense of the prophecy. It indicates that they will be fearfully disturbed, so much so that the hearts of men will fail for fear. It

would indicate that there would be increasing storms and increasing troubles. All nature would be responsive to the increased load of sin.



2618.—Preaching on the Streets.

(1) Should not Seventh-day Adventists preach the great threefold message on the street corners? (2) If there be no pastor, could a layman properly lead such a movement? S.

(1) Yes, if the Lord has called them so to do. He may call some to do this work, and bless them in the doing of it. He certainly will not call all to do it. Some may wish to do it who are not called, simply because somebody else is holding street meetings. Such feelings are not a safe guide. It requires special qualifications to be a successful street evangelist; and one ought not to undertake such a work unless he knows that God desires him to do it and will be with him. (2) If God calls a layman to do that work, let the layman respond to that call in the strength of God, and labor in all love and humility, not to argue, but to win souls to Christ and salvation.



2619.—Rev. 2: 9.

Please explain the 9th verse of chapter 2 of the Revelation. E. C.

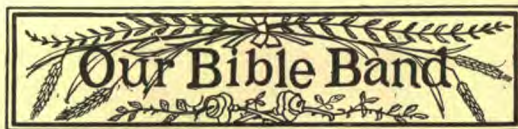
We do not know what our inquirer asks for in the verse. The Lord says to the church of Smyrna: “I know thy works, and tribulation, and poverty.” These were their temporal conditions. “But thou art rich,” that is, rich in faith. He also declares, “I know the blasphemy of them which say they are Jews,” true Jews, true believers in Christ the Jew, the Lion of the Tribe of Judah, but “are not,” have no living connection with Him, “but are the synagog of Satan.” That is, instead of belonging to the synagog, or church, or congregation, of the Lord, they belong to the congregation of the evil one. Such has ever been the case all through the time of human probation.



Our New Testament readings cover Acts 9 to 16. Among these events we call the attention of our band to two great truths which stand out among the others.

1. God’s use of human agencies. The angel which came to Cornelius could have told Cornelius the way of life, yet this is not God’s plan. He sends Cornelius to a member of His own church, Peter. God’s army above always cooperates with God’s children below. It has been said that not one soul is born into His kingdom but what there is travail on the part of some other soul. In the great day of God, sower and reaper will rejoice together, and we shall see how through various agencies the Lord has brought His children home so that neither any one man nor any one angel shall say, This soul is here because of my labor.

2. Chapter 15 gives the record of the first council that was held among the disciples. This was not of the character of the councils which followed in later ages. It was a meeting together to seek God and to come to a better understanding over questions wherein they differed. It was not held at Rome, but at Jerusalem, and the one who presided at that council was not Peter, but James.



Schedule for Week Ending Oct. 10, 1908.

Sunday	Oct. 4	Lam. 1, 2	Acts 9
Monday	“ 5	“ 3, 4	“ 10
Tuesday	“ 6	“ 5	“ 11, 12
Wednesday	“ 7	Eze. 1, 2	“ 13
Thursday	“ 8	“ 3, 4	“ 14
Friday	“ 9	“ 5, 6	“ 15
Sabbath	“ 10	“ 7-10	“ 16



Printing in Chinese

By H. W. Miller, M.D.

IN a Chinese printing-office between six and seven thousand characters are required in each font. The type is distributed in as many separate compartments in the type-cases. In some type-rooms the type-cases are arranged in a semi-circle so as to save the type-setter as much walking as possible. But in small printing-offices where but one font of the same kind can be afforded, they are placed in a straight row so that two or more type-pickers can work at the same time. As in the English type, we have some letters as "e" and "i" that are used much more frequently than other letters, "q" and "z" for instance, so in the Chinese we have some characters that are of much greater frequency than others. In a complete font of type, we have four hundred of the most common characters. It will be remembered that each character is a word. Out of a font of seven thousand characters, at least five thousand would not have more than eight of one kind, as of the less common characters we have but eight each. The five hundred most frequently used characters are placed in adjoining sections in one type-case, and their position must be memorized by the type-pickers. Then the remaining six thousand or more characters are arranged according to the radicals, and the type-picker finds them by following the radical index the same as he would in the dictionary.

"Type-Pickers."

They call the men that gather the type type-pickers instead of type-setters, since it is not practical to set up the matter ready for print as the characters are found, for it is necessary to put in the punctuation after the characters are all gathered together. The styles of type are known as No. 2, which is the larger; No. 4, the medium, and No. 6, the small. There is still a smaller size than the No. 6, and still a larger than the No. 2, and also a No. 3 between the No. 2 and No. 4, and a No. 5 between the No. 4 and No. 6. So it will be seen that to carry a full stock of Chinese type, seven different fonts of seven thousand characters each are required, making a total of forty-nine thousand different characters. This accounts for the large size of the compositor's room in a Chinese printing-office.

Formerly, as in the Hebrew language, there was no punctuation used, but now punctuation is indicated by a small circle at the end of a sentence and a comma to separate the clauses. After the type-picker has gathered all the type for the manuscript, it is placed in the hands of the compositor, who makes it up in the right lengths for the form and sets in the punctuation. Since

Chinese is always printed vertically, he sets the type in rows from right to left. The end of a paragraph is indicated by a large circle, or the end of that line may be left blank as in English and the next paragraph begun at the top. Where it is desired to indicate respect, it is customary to leave a space just before the name, if the name appears in the context; or if the name is at the beginning, it should be from two to three characters higher on the page than any other part of the context; therefore, it is necessary sometimes, to give emphasis to a name, to make all the lines on the rest of the page two characters short, in order to give prominence to this name or title.

Even with a complete font of type, where the most common characters number four or five hundred, it will be seen that but a few pages of text could be set up at a time without exhausting some of the characters of the font. So one of the first requisites of



Native Chinese Printing-Office, Shanghai, China, showing about one third of the building.

a Chinese printing-office is a foundry where not only stereoplates can be made, but more preferably electroplates, of all the printed matter. But printing-offices of any capacity usually have type-casting machines and a full set of matrices for casting their own type. The latter is something that an American press seldom, if ever, installs, and only the larger of the printing-houses require the electro- or the stereoplate.

Few Illustrations.

One drawback in the printing of Chinese books in the past has been the unfortunate neglect of illustrating, due largely to the fact that facilities were not at hand with which this could readily be done. Almost all the illustrating had to be done by the process of lithographing, by transferring the picture to the surface of a smooth stone and then printing from this. This method of illustrating has been used for several decades in China, but only of late have there been photoengraving-plants in the East. In the near future we hope to be able to secure illustrations from photoengraving-plants here. Some illustrations used in the past have been those cut from wood, so necessarily they would be very coarse.

The method of binding books in China varies considerably from that used in other countries, since the Chinese seldom use the cardboard or cloth binding, but the bindings are made by folding a piece of stiff paper; and on the side of the book, which would correspond to the back of an English book, would be found the title. The leaves of the book are printed on only one side of the paper; the blank side of the paper is folded inward so that the line on which the paper is folded forms the margin of the page. In the center of the page as it is printed is a little index showing the place to fold the sheet. These pages are folded exactly at this point by women and children in the Chinese bindery just as fast as they can reach out their hands to pick up the separate sheets. They get so expert at this that a machine could hardly be expected to do the same kind of work faster. Then the pages are collected; and instead of getting the margins of the pages even by cutting them they are beaten down on a plain surface until the pages are all even, when they are stuck together by an awl being pushed through the back of the book and afterward secured by a paper plug. The paper is then trimmed at the top, bottom, and back, and stitched together. It is not done with a modern paper-cutter, but by a native who simply takes a circular knife, presses the books together with his foot, uses a wooden gauge at the top to indicate the size, oils his knife by touching the edge to a candle, and by a few sweeps trims the edges of a pile of books about a foot high. They are cut as neat and clean as it would be possible to do with the ordinary paper-cutter.

After all, the greatest difficulties in the process of making books in China are met by the proof-reader, owing to the great similarity of so many characters in the Chinese language; some of them differing in the length of one line or the addition of a dot. Nothing less than ability to write all the different characters used and a trained eye to readily recognize the difference between characters so similar, will enable one to do this line of work successfully.

Chinese Adaptability.

The natives take well to the art of printing. In a very short time, by carefulness with them, they can carry a large part of the responsibility of the work. It will be found that a Chinese compositor can set up a page of Chinese and correct it ready for press even in a shorter time than an English compositor can do the same amount of work with the English, except with a linotype. Such a thing as a linotype in the Chinese would be an impossibility so far as we can see now. As yet there has never been a typewriter made that was at all practical, and the two or three attempts ever made toward making one were for curiosity.

In this world have been perfected remarkable agencies, for disseminating knowledge;

Concentrated and Concentrating Wealth

THE leading article in our next issue (the October Special) will be on the subject of *Finance*. Carefully prepared statistics will be given showing the rapid concentration of wealth into the hands of a few men who are able to control all the great industries and commodities of the country. This is creating a feeling of dissatisfaction and unrest among the masses, and the article will show that this state of things will naturally lead to the conditions spoken of by the apostle James:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. James 5: 1-3.

This question of finance is one of the most perplexing and difficult problems before the world to-day, and it is one in which nearly every person is interested. Just one year ago a financial crisis came upon this country like a thunderbolt out of a clear sky. It was wholly unexpected. There was no good reason for it, nevertheless it came; and some are now predicting a still greater crash in the near future. The student of prophecy knows exactly what these things mean, and it is his duty to tell it to others.

The cover design will be very attractive, showing the five great money centers of the world; namely: Wall Street, New York; Bank of England, London; La Place de la Bourse, Paris; Treasury Building,

Washington, D. C., and the Royal Exchange, London, England.

The first article in the journal, as usual, will be "Notes on Current Topics," taking up and com-

menting on the most important events in the social, political, and religious worlds, showing the bearing they have on the fulfilment of prophecy.

This will be followed by editorial articles on practical Biblical themes to encourage honest investigation and Christian living.

The other regular departments of the journal will be unusually strong. Contributors who are specialists in their lines have been secured to write on themes of living interest and moment to all thinking people.

The October Special, dealing with the question of finance as it does, and coming right before the presidential election, will doubtless meet with a ready sale. It will contain 64 pages, the same as previous specials, and will be ready to mail September 15. Let the orders come in early.

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Facsimile of Cover Page for the October Monthly Special.

in fact, the developments which take place simultaneously in all parts of the world are to be looked at with wonder, since the intent overshadowing them all is that of preparing a people to meet their God. To what use can money better be placed than to that of more enlightenment for those in the darkness of heathenism, a knowledge of the Creator who is merciful and holds out to mankind a Gospel that has in it the power unto salvation to all who believe, both to the Jew and the Gentile.



A Lesson for the Church To-day.

FOLLOWING is the lesson which the historian of the Reformation, D'Aubigne, draws from the death of Zwingli and the defeat of the Swiss Reformers at Cappel. In it is a lesson for Protestants now:

"Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the word of God. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. Our God reigns; He punishes the churches and the people who turn from His ways.

"We have thus taken a few stones, and piled them as a monument on the battlefield of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book:

"SOME TRUST IN CHARIOTS, AND SOME IN

Mother's Work.

BAKING, stewing, and brewing,
Roasting, frying, and boiling,
Sweeping, dusting, and cleaning,
Washing, starching, and ironing,
Ripping, turning, and mending,
Cutting, basting, and stitching,
Making the old like new:

Shoe-strings to lace,
Faces to wash,
Buttons to sew,
And the like of such;
Stockings to darn
While the children play,
Stories to tell,
Tears wipe away,
Making them happy
The livelong day;
It is ever thus from morn till night:
Who says that a mother's work is light?

At evening, four
Little forms in white;
Prayers all said,
And the last good night,
Tucking them safe
In each downy bed,
Silently asking
O'er each little head
That the dear Father
In heaven will keep
Safe all my darlings,
Awake or asleep.
Then I think the old adage true ever will
prove:
"It is easy to labor for those that we love."

Ah, me! dear me! I often say,
As I hang the tumbled clothes away;
And the tear-drops start,
While my burdened heart
Aches for the mother across the way.

Where, O, where, are
Her nestlings flown?
All, all are gone,
Save one alone!
Folded their garments
With tenderest care,
Unpressed the pillow
And vacant the chair.
No ribbons to tie,
No faces to wash,
No hair all awry;
No merry voices
To hush into rest;
But He knoweth best!
But, ah! the heart-anguish; the tears that fall!
This mother's work is the hardest of all!
—Selected.

HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD. THEY ARE BROUGHT DOWN AND FALLEN; BUT WE ARE RISEN AND STAND UPRIGHT.'

"And on the other, this declaration of the Head of the church:

"MY KINGDOM IS NOT OF THIS WORLD.'

"If from the ashes of the martyrs at Cappel a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries, to the Christians of our days: That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown; such is the lesson to be read in the blood-stained page that has crept into our simple and evangelical narrative."



"THAT affliction is misnamed grief that can express itself to any one. Real grief is dumb or speaks in the silent eloquence of tears, groans or breaking heart-strings. A plaintive sorrow is a sham, an eloquent grief is a counterfeit. The genuine is secretive, shy, wordless, and feels the worse at being recognized and consoled."

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Editor Milton C. Wilcox.
Associate Editor Asa O. Tait.
Assistant Editor Max Hill.
Circulation Manager C. H. Jones.

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, Cal.

The first issue in the month contains a review of the great world-movements, with some striking, special features. Sixty-four pages with colored cover. On each recurring Wednesday of the month an 8-page issue deals with the great objects for which the paper stands.

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Unrest and Discontent.—Society is in a state of unrest and discontent all over the world. There is pronounced discontent and class struggle in Russia, India, Japan, China, France, Germany, England, the United States, and in almost all other parts of the world. This discontent is occasioned in most instances by a settled conviction that there are a few individuals who are favored above all

their fellows; that the rich have all of the advantages and the blessings, and that the poor are being ground down more and more.

We may say that there is no occasion for this sentiment; we may say that the poor could better their conditions if they would only put forth the proper energy; but saying these things does not change the fact that the turmoil of feeling is there and is growing stronger and stronger all the time.

This is an age of gigantic organizations; not merely are there financial organizations, represented by the great corporations and trusts, but there are social organizations, represented by the powerful labor unions which are forming in all parts of the world. The telegraph, steamship, and railroad afford a splendid opportunity for uniting these discontented forces and bringing them into concerted action in all parts of the world. Master hands are reaching out for this purpose. The common observer everywhere admits that the clash must come sooner or later, and when it does come, it bids fair to be world-wide. The study of what will be the outcome of all of this becomes an exceedingly important and an intensely interesting one.

Sunday and the Saloon Element in Kansas City.—Something like a year ago, Judge Wallace, of Kansas City, Mo., set out on a campaign to enforce the Sunday statutes of his city. He caused more than three thousand indictments to be returned against Sunday-law violators by the grand jury that he kept in power. He made a strong campaign to be continued in political power, and the great issue that he presented before the people was that of Sunday-law enforcement.

On one Sunday, by prearrangement, it was stated that something over fifteen hundred pulpits presented the claims of Judge Wallace for the votes of the people, but he was defeated at the primaries, and after the November election, will be retired to private life. It is stated that as soon as the judge was defeated, the theaters, pool-rooms, saloons, and other like houses, were thrown wide open in defiance of the law, believing that they had gained a decisive victory.

The principal difficulty with Judge Wallace's work is the fundamentally wrong principle of all Sunday legislation. It makes it a misdemeanor to do a thing on Sunday that is permitted on the other days of the week. If the saloon is allowed to run wide open on six days, and is closed only on Sunday, it is there just the same to do its wicked work, and will debauch the community just as much, if not more, by being allowed to operate under this sanction of law.

The facts in regard to what the saloon is doing in the way of filling our almshouses, our insane asylums, our penitentiaries, swelling our list of murderers, and all the rest of the crimes and evils of the day, are a sufficient reason why it should be outlawed on every day in the week. This is the only consistent ground that Christian people should ever think of taking.

Nothing is gained for temperance by closing the saloon on Sunday. All that is gained by Sunday laws is to settle by the civil state a religious question. It causes the state to say that Sunday is the Sabbath, when there is a constantly increasing number of honest and sincere individuals who believe the teaching of God's word that the seventh day, or Saturday, and not the first day, or Sunday, is the Sabbath of the Bible.

The Word Like as a Fire.—God's instruction is: "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; like a hammer that breaketh the rock in pieces?" Jer. 23: 28, 29. God's word must be upheld and urged upon the people of this generation as never before. God's word has the power in it to melt, as does a fire, every particle of evil out of the character, and purge it away from us; also like a hammer, it will break in pieces the stony heart of unbelief and wrongdoing, if it is only given an opportunity to act

upon the mind. The world in general, and Christian people in particular, do not realize the actual life-giving strength and power that make up the sum and substance of all of God's words. If we realized the importance of this word as we should, it would be more closely studied, more deeply enjoyed, and more faithfully lived.

Result of Hearing the Word.—The Master says: "He that hath My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. This is a positive promise. This is a word of life and power. This is a word from Him who "spake as never man spake."

His Presence.—While in the midst of one of his most difficult experiences, the Lord promised Moses: "My presence shall go with thee, and I will give thee rest," and Moses responded: "If Thy presence go not with me, carry us not up hence." Ex. 33: 14, 15. Moses' intimate association with the Lord was the secret of his power. He had power in his own life; he had power among the people with whom he associated. He has had power with every generation that has lived from his time to the present. The words that the Lord gave to the world through Moses are living and acting to-day. God proclaims Himself as being no respecter of persons, and that being the case, it is just as much the privilege of the individual to-day to have the presence of the Lord with him so that he may have a life of power, as it was for Moses in the day in which he lived.

Showing Himself Strong.—The Lord desires to manifest His infinite strength in behalf of human weakness. Hear His inspiring words upon this point: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. The Lord is seeking ever to win hearts to be perfect toward Him, and then His eyes are ever over them. Not that He may act the detective in discovering them in wrong-doing, but that He may show Himself strong in their behalf to preserve them from every evil deed. What an inspiration, what a blessed thought, what a citadel of power is this wonderful declaration of the Scriptures of truth! Another scripture is to the same effect: "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved." Acts 2: 25. God stands by us to establish us in righteousness, to keep us by the influence of His uplifting presence, to protect us by His mighty power.

Worshiping the Creator.—We are exhorted to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." God designs that we shall meditate upon His power; that we shall frequently reflect upon the significance of all the great worlds that are about us in space; that we shall think upon this mighty world upon which we ourselves live; and as we study the great things that God has created, and think of the infinite power required to keep them moving harmoniously, we are encouraged to believe that He is able to perform all of His promises in our behalf. We are made to know that He can cleanse us from all sin, and that He is able to give us everlasting life. "Harken unto Me, O Jacob, and Israel My called; I am He; I am the first, I also am the last. Yea, My hand hath laid the foundation of the earth, and My right hand hath spread out the heavens; when I call unto them, they stand up together." Isa. 48: 12. As you read your Bible, observe how frequently God calls attention to the fact that He is the mighty Creator of the earth and the planetary heavens. He desires that His children shall meditate upon His infinite ability and power. We must learn to intelligently worship the great Creator.