



Signs of the Times



What Is My Lord to You?

BY M. C. W.

To me He is Day, for His blessed light
Struck all of my darkness through;
He swept from my soul Despair's black night;
He turned my heart from the wrong to right—
Say, what is my Lord to you?

He is cleansing Power to my guilty soul,
He bore the penalty due,
And He touched my heart and He made it whole,
And He set my face to the heavenward goal—
O, what is my Lord to you?

To me He is Peace, for His righteous life,
The life of this blameless Jew,
Took away my sin with its awful strife,
Took my feet from the path of dangers rife—
Soul, what is my Lord to you?

To me He is Strength, for His mighty power,
Athrob with His glad life new,
Enclosed my soul as in armored tower,
Bestowed upon me heavenly dower—
O, what is my Lord to you?

To me He is Truth, He's my steadfast One,
My Lord, my Friend ever true;
He will finish the work He has begun,
He will make me indeed an immortal son—
Friend, what is my Lord to you?

My Peace, my Light, He is my Love, my Guide,
My All—O soul, it is true.
Ay, for me He lives as for me He died;
In His love I'll trust, in His truth I'll hide—
O, what is my Lord to you?



3005.—The Human Nature of Christ

Am surprised that you will dare to say that Christ was born of sinful flesh. Nothing could be more contrary to Scripture. It says He was born in the likeness of sinful flesh, but without sin. He was born, created, like Adam, without sin, but subject to all the temptations of man. He was not born of man, but of the Holy Ghost, so that He had not any inherited sin in sinful flesh. If Christ had sinful flesh He could not have been our Saviour. Any other good man could have been as well.

B. G. B.

First, we have not said that Christ was a sinner; we have expressly said that He did not sin. In no way did He sin. He was "without sin," "who did no sin, neither was guile found in His mouth." Rom. 8:3 tells us that He was "in the likeness of sinful flesh." But contrary to what our querist says, Gal. 4:4 declares that "when the fulness of time came, God sent forth His Son, born of a woman, born under the law." So reads the Revised Version; "made of a woman, made under the law," Common Version. "Under the law" means under condemnation, because He bore our iniquities and was counted even as we, because our sins were upon Him. More than that, the apostle Paul states the great fact, which is patent to all who accept the Word as it is, that He was "made of the seed of David according to the flesh." Rom. 1:3. Not that He was made like Adam according to the flesh, but like the seed of David according to the flesh. And certainly the seed of David was not sinless flesh, but sinful flesh. If ever a family manifested it in the history of this world, it was manifested through the family of David.

Again we read, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:16. "Forasmuch then as the children are partakers of flesh and blood [not Adam, but the children, those who have descended from Adam], He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Verse 14. "Wherefore in all things it behooved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Verse 17.

So instead of saying, "If Christ had sinful flesh He could not have been our Saviour," we must say that if Christ had not had sinful flesh He could not have been our Saviour; because the very ones that He saves, He saves out of sinful flesh; and therefore He came down to the very lowest depths to which man had fallen, and took upon Himself the nature of fallen man, in order that He might save men that were in that condition, and that every one in sinful flesh might feel that he had a friend in Jesus Christ, who knows all his temptations, all his trials, all his weaknesses; yet He did not sin.

Satan induced man, in whom God was incarnated, to turn from God and become a sinner; therefore sin became incarnated, infleshed. Down into the depths of that bondage, the Lord Jesus Christ came, and lived above all the environments, by the simple power of faith in the Father; lived above it perfectly; lived above it always, and did not sin. It is not degrading Christ to say that He in His wonderful love came right down to share what we share, in order that He might make the way plain for us that there was victory. But it is taking away from humanity the hope, and from divinity the manifestation of His love, to say that He did not come down where humanity needed help. No man ever lived but what sinned, no man ever lived but what needed the Saviour; but Christ Jesus came where man needed a Saviour, and overcame for man.

—★—

3006.—W. F.—Hosea 1:2 is considered by eminent scholars and expositors to be simply a figurative description of what Hosea himself saw in vision; that in that degree he went through an experience which he tells to Israel; tells to Israel

who had proved false to God, in a way to win them to Him. There are others who think that the prophet married a woman who was a pure woman when he married her, but she afterward became corrupt even as Israel left the Lord. Upon the prophet was placed a great burden, and a striking lesson for the children of Israel. If the lesson was a natural object-lesson, it would show what God's prophets themselves had to suffer in order that they might the more forcibly bring the truth to His children. As to whether it was literal, or a parable revealed to Hosea in vision which he told the people as a reality, we have no certain means of knowing. We may be sure of this, that the prophet was told to do nothing that was in any wise wrong. The course that he pursued was under the explicit direction of the Lord. Certain it is, too, that the relationship which he reveals as existing between himself and his wife was a picture of the relationship which existed between God and the children of Israel. As she is represented as proving false to Hosea, so were the children of Israel proving false to God. The whole thing was given with a view of bringing them back to obedience to the commandments of the Lord. There is no evidence in the record in either way to show that Hosea transgressed the seventh commandment.

—★—

3007.—What Is the Added Law?

Please explain Gal. 3:19. Christ said He did not change the law. A minister explained the above text as proof that the law was added until Christ came, and since then it is of none effect. How are we to understand this text?

B.

We can better understand Gal. 3:19 perhaps by comparing it with a scripture that is parallel. We read in Rom. 5:20: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." The apostle here refers to the giving of the law from Mount Sinai. God gave it that sin by the law might be seen to be exceeding sinful. This does not mean that they did not have God's law before that, because the transgression of the law is sin; "for where no law is, there is no transgression." Rom. 4:15. But sin has been in the world from the very beginning, because death, which came in consequence of sin, has been here since man fell. See Rom. 5:12, which proves conclusively that sin existed from the very beginning; and if sin existed, the law existed, because "sin is the transgression of the law." 1 John 3:4; Rom. 3:20; 7:17.

Man by nature has a certain amount of the law written on his conscience, depending on how faithfully he himself walks in harmony with God. If he walks in sin and defilement, his conscience becomes defiled and blunted. The whole world had wandered far from God, so that their consciences were becoming deadened to a sense of sin. That was especially true of God's children when they came out of Egypt; therefore He gave them the written law in addition to the law that was taught by the precepts of fathers and by holy men; so we read in Deut. 5:22 regarding the giving of the law upon Mount Sinai, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more." The law which God added, then, is the Ten Commandment law. The apostle Paul tells us that it was "added because of transgression," added that men might know how sinful sin was; as expressed in Rom. 5:20, "The law entered, that the offense might abound." Paul tells us that the law showed him to be a sinner, in order "that sin by the commandment might become exceeding sinful." Rom. 7:13.

How long, in God's purpose, would the law fill such an office as that? The answer in Gal. 3:19 is, "Till the Seed should come to whom the promise was made." The Seed, we learn in verse 16, is Christ. The promise is that He should be "heir of the world" (Rom. 4:13), referred to in these words in Ezekiel, who thus speaks of the kingdom of God in this world as represented in Jerusalem: "I will overturn, overturn, overturn, it: and it

shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:27. When Ezekiel spoke, Babylon already possessed the kingdom. Three overturnings were to follow: Medo-Persia, Grecia, and Rome were each to possess it in turn, and then Christ our Lord would come the second time to reign upon the throne of David. The law was added till the Seed should come to whom the promise was made; not the Seed as He was manifest to die for mankind, but the Seed as He would be manifest to restore all that man lost in the beginning. That is the second coming of Jesus Christ. The law was added, given in written form, until Christ should come the second time, in order that men might know how exceedingly sinful they were. After Christ comes the second time, there is no more need of a law to point out sin. That law will be written in the hearts of all God's children, unchanged from eternity.

—★—

3008.—A Discrepancy

Please explain the discrepancy in numbers between Acts 7:14 and Gen. 46:27.

H. R.

This is one of the difficulties that is not easy to explain. The best explanation is that Stephen quoted from the Septuagint, which reads as follows: "And all the souls that came with Jacob into Egypt who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six; and the sons of Joseph who were born to him in the land of Egypt were nine souls. All the souls of the house of Jacob who came with Joseph into Egypt was seventy-five souls." Had we lived in those days, it might have been very easy for us to see this. The Hebrew Scriptures gave only a part, where the Septuagint seems to have included all. Of course the Septuagint was translated from the Hebrew Bible, but it was evidently translated from a different copy than that from which our Hebrew came. The Septuagint includes all of Jacob's and Joseph's descendants.

—★—

3009.—G. A. E. sends a clipping from the Kansas City Weekly Star, and asks us to answer it. But there is nothing in it particularly which needs any answer. It starts out by saying: "There is no death. There are none dead; no waiting for the resurrection." And yet he quotes the words of Jesus to Mary, "Whosoever liveth, and believeth in Me, shall never die," which show that those who do not believe in Him shall die, and this clearly shows that there is death. It is expressly said of Jesus that He died. Over and over it is said that He was raised from the dead. He tells us, and so also do His apostles, that the dead are waiting a resurrection, and the resurrection will take place at the last day. See John 5:28, 29; Acts 24:15; 1 Cor. 15: 51-54; and 1 Thess. 4:14-18. These and many other passages teach the same great fact that men die. The whole 15th chapter of First Corinthians shows that the only hope that there is set before those who die is the resurrection; for "if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished." This we think sufficiently shows the unscripturalness of the statement.

—★—

3010.—W. F.—Eph. 5:4. Read context. What should not be among God's children? "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Christians should not indulge in filthiness in either act or word, nor in foolish talking. Compare with the other side of the apostle's admonitions in verse 19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." 1 Thess. 5:11: "Wherefore comfort yourselves together, and edify one another." "Nor jesting" is in some translations rendered "lewd terms;" low jesting; "which are not convenient," better as in the Revised Version, "which are not befitting," or becoming to a Christian. Better than these is the "giving of thanks."

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Vol 37, Number 3

Mountain View, California, January 18, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

False and True Worship

By Mrs. E. G. White

UNTO certain which trusted in themselves that they were righteous, and despised others," Christ spoke the parable of the Pharisee and the publican. The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous, and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God. At the same time it

adulterers, or even as this publican." He judges his character, not by the holy character of God, but by the character of other men. His mind is turned away from God to humanity. This is the secret of his self-satisfaction.

He proceeds to recount his good deeds: "I fast twice in the week, I give tithes of all that I possess." The religion of the Pharisee does not touch the soul. He is not seeking godlikeness of character, a heart filled with

His self-righteousness leads to accusing. "Other men" he condemns as transgressors of God's law. Thus he is making manifest the very spirit of Satan, the accuser of the brethren. With this spirit it is impossible for him to enter into communion with God. He goes down to his house destitute of the divine blessing.

The publican had gone to the temple with other worshippers, but he soon drew apart from them, as unworthy to unite in their devotions. Standing afar off, he "would not lift up so much as his eyes unto heaven, but smote upon his breast," in bitter anguish and self-abhorrence. He felt that he had transgressed against God, that he was sinful



CHRIST'S COMMISSION TO PETER

Raphael

The commission of our Lord to Peter is the same as His commission to every minister of His: "Feed My sheep; feed My lambs." Not with traditions of men; not with deductions of science falsely so called; not with human theories of any sort or kind; but with the Word of God. That only is able to nourish and build up His church.

will give the people a high opinion of his piety. He hopes to secure favor with both God and man. His worship is prompted by self-interest.

And he is full of self-praise. He looks it, he walks it, he prays it. Drawing apart from others as if to say, "Come not near to me, for I am holier than thou," he stands and prays "with himself." Wholly self-satisfied, he thinks that God and men regard him with the same complacency.

"God, I thank Thee," he says, "that I am not as other men are, extortioners, unjust,

love and mercy. He is satisfied with a religion that has to do only with the outward life. His righteousness is his own,—the fruit of his own works, and judged by a human standard.

What Trust in Self Means

Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself by other men, so he judges other men by himself. His righteousness is estimated by theirs; and the worse they are, the more righteous by contrast he appears.

and polluted. He could not expect even pity from those around him, for they looked upon him with contempt. He knew that he had no merit to commend him to God; and in utter self-despair he cried, "God be merciful to me, a sinner." He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. "I tell you," Christ said, "this man went down to his house justified rather than the other."

The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous, and he came to God with a thank-offering only. He made no confession of sin, acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost; his only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering He had not respect. The sense of need, the recognition of our poverty and sin, is the very first condition of acceptance with God. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

A Lesson from Peter

For each of the classes represented by the Pharisee and the publican, there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was "not as other men are." When Christ on the eve of His betrayal forewarned His disciples, "All ye shall be offended because of Me this night," Peter confidently declared, "Altho all shall be offended; yet will not I." Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.

When the crowing of the cock reminded him of the words of Christ, surprised and shocked at what he had just done, he turned and looked at his Master. At that moment Christ looked at Peter; and beneath that grieved look, in which compassion and love for him were blended, Peter understood himself. He went out and wept bitterly. That look of Christ's broke his heart. Peter had come to the turning-point, and bitterly did he repent his sin. He was like the publican in his contrition and repentance, and like the publican he found mercy. The look of Christ assured him of pardon. Now his self-confidence was gone. Never again were the old boastful assertions repeated.

Christ after His resurrection thrice tested Peter. "Simon son of Jonas," He said, "lovest thou Me more than these?" Peter did not now exalt himself above his brethren. He appealed to the One who could read his heart. "Lord," he said, "Thou knowest all things; Thou knowest that I love Thee."

Then he received his commission. A work broader and more delicate than had heretofore been his was appointed him. Christ bade him feed the sheep and the lambs. In thus committing to his stewardship the souls for whom the Saviour laid down His own life, Christ gave to Peter the strongest proof of confidence in his restoration. The once restless, boastful, self-confident disciple had become subdued and contrite. Henceforth he followed his Lord in self-denial and self-sacrifice. He was a partaker of Christ's sufferings; and when Christ shall sit upon the throne of His glory, Peter will be a partaker in His glory.

The evil that led to Peter's fall, and that shut out the Pharisee from communion with God, is proving the ruin of thousands to-day. There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.

Gradual Departure

Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved; and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, how-

The Presence

I sit within my room, and joy to find
That Thou who always lov'st art with
me here,
That I am never left by Thee behind,
But by Thyself Thou keep'st me ever
near;
The fire burns brighter when with
Thee I look,
And seems a kinder servant sent to
me;
With gladder heart I read Thy holy
book,
Because Thou art the eyes by which I
see;
This aged chair, that table, watch, and
door,
Around in ready service ever wait;
Nor can I ask of Thee a menial more
To fill the measure of my large estate,
For Thou Thyself with all a Father's
care
Where'er I turn, art ever with me there.
— Jones Very.

ever sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's Word declares, "Many shall be purified, and made white, and tried." Only he who endures the trial will receive the crown of life.

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices; and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall." Our only safety is in constant distrust of self, and dependence on Christ.

It was necessary for Peter to learn his own defects of character, and his need of the power and grace of Christ. The Lord could not save him from trial, but He could have saved him from defeat. Had Peter been willing to receive Christ's warning, he would have been watching unto prayer. He would have walked with fear and trembling lest his feet should stumble. And he would have received divine help, so that Satan could not have gained the victory.

Established

It was through self-sufficiency that Peter fell; and it was through repentance and humiliation that his feet were again established. In the record of his experience every repenting sinner may find encouragement. The Peter had grievously sinned, he was not forsaken. The words of Christ were written upon his soul: "I have prayed for thee, that thy faith fail not." In his bitter agony of remorse, this prayer, and the memory of Christ's look of love and pity, gave him hope. Peter's repentance was accepted by the sin-pardoning Saviour.

The same compassion that reached out to rescue Peter, is extended to every soul who has fallen under temptation. It is Satan's special device to lead man into sin, and then leave him, helpless and trembling, fearing to seek for pardon. But why should we fear, when God has said, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me"? Every provision has been made for our infirmities, every encouragement offered us to come to Christ.

Christ has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in their behalf. In the whole satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. "He giveth power to the faint; and to them that have no might He increaseth strength."

— ★ ★ —

Mistaken Leadership

A YOUNG man who thought he had been converted in some special meetings, joined the church, and for a while left his old companions. It was not for very long, however. The church people "froze him out," to use his expression. He contended that they did not make him feel as much at home as they might have done. They were at fault, without doubt; but the young man was more so. Instead of following Christ, he was following his own longing for social recognition.

And this is sometimes the case with prospective church-members, and again with those who are already members. Instead of being controlled by their own or their fellows' mistakes and offenses, all men need still to give to Christ the control of their lives. Christ is not divided, nor has Christ offended. Shame the day, then, when any man called a Christian could be turned away from the Master by a fellow disciple's fault! Judas is not our leader — no, not even Peter, but Jesus the Christ. Not until the honest conscience has found a flaw in Him need any disciples think necessary to leave the fellowship of His followers.— *Sunday School Times.*

Condition of World and Church

By Francis McLellan Wilcox

THIS is the solemn hour of God's judgment. It is court week in heaven. Before this heavenly tribunal is passing in grand review the history of the human race.

Heathendom

Two thirds of the world's population are in the darkness of heathenism. They know no God of love; they have no faith in the blood of an atoning Saviour.

So-Called Christian Nations

In turning to so-called Christian nations of the earth, to those countries which for long years have shared the blessings of the Gospel of the Lord Jesus, we might naturally expect to find a better condition of affairs.

Conditions in National Life

Intensity has taken possession of the nations of men to-day; wild dreams of conquest, the creation of large standing armies, the great increase of naval armament, the vying with each other to create or secure the most effective death-dealing instruments,

Closely akin to this national conflict is the controversy now existing between the so-

cial classes. Class is arrayed against class, organized capital on the one side and organized labor on the other. These confront each other in what promises to be the mightiest class struggle that the world has ever witnessed, compared with which the conflict between patrician and plebeian in ancient Rome sinks into insignificance.

Another marked feature of national life is the corruption which exists in the na-

To Live Is Christ

Phil. 1:21

Yes, if He will that I should die, If in His plan 'twere best that I Should die, yea, die for Him, My faith would grasp His saving power, And I could bear e'en death's dread hour — And I could die for Him.

tional, state, and municipal affairs of the several countries of the world. Even in our own country of vaunted liberty and honesty, some of the highest offices are bought and sold. The votes of state legislatures are determined by party gold.

Social Conditions

The condition of society to-day is aptly pictured by our Saviour when He likens it to the situations existing in the days of Noah and the days of Lot. In pleasure, in self-seeking, in vain, pretentious display, in eating and drinking, in wanton sin and licentiousness, in the mad, wild rush for gold and glory, the world is choosing its own way, and forgetting God.

these twin evils are making their influence felt in all grades of society at the present time. The fairest of our maidens and the flower of our men become the prey. The satisfying of wanton pleasure in ministry to the appetite, the pride, and the passions is the spirit possessing the idle multitude at the present time.

The Home and Personal Life

The home is the bulwark of society even as society is the bulwark of the nation. With the nation corrupt, with society far departed from God, there may yet be hope if the home life be pure, if such a condition were possible. But in tracing the effect back to the cause, we find that the departure from the simplicity of home life in the world to-day is responsible for many of the evils enumerated above.

The Condition of the Church of God

O, if the church of God would realize its responsibility in the midst of the growing darkness! If with clarion voice it would sound an alarm to the nations of men, rebuke sin and iniquity in high places, and raise a standard and beacon light for the succor of those who are now wandering in error's paths!

The apostle Paul, in his letter to Timothy, thus describes the condition of the church of God to-day: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Here is an enumeration of eighteen differ- (Continued on page 13)

The Healing Message

By Prof. L. A. Reed

IT is a matter of history that during the Dark Ages God's church was not at all the power she had been in the days of the apostles. As predicted in prophecy, the woman, the church, had been driven into the wilderness, to remain there in seclusion 1260 years.

But at length the light broke amidst the darkness. True to the promise of God, the two witnesses, the Word of God composed of Old and New Testament, were again to be exalted to heaven. God had a message for His humiliated, overburdened church — a message of hope, a message of healing.

Babylon

The church which had been corrupted during these ages of oppression God calls Babylon. This name had been given to the people of the earth at the time of the confusion of the tongues at the building of the tower of Babel. The word means "confusion," and aptly designated the confused condition when the workmen, not understanding one another, had to cease the united work of building.

So in figure the word Babylon is applied to the church in which a confusion of religious belief and conduct exists. This is plain enough from the one scripture, "Fallen, fallen, is Babylon the great. . . . Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:2, 4. It is thus apparent that God's people are in Babylon, and that He calls them forth; that it is a place where sin exists, and in time God's judgments will be visited upon it. There is no city or nation by the name of Babylon that could be meant by this prophecy; for Babylon the city and nation have been inconsequential for ages, and even years antedating the Christian era.

The Reformation Message

And so to the Lord's sin-laden church comes the message of reformation. It began in the time of Luther and other noble men of God who took their stand upon the pure Word of God. Had the good work thus begun continued until our day, Babylon would have been healed, unity would have taken the place of confusion, harmony would have conquered discord.

But the work did not continue. The message from God's Word was not followed out in all its fulness. Men became followers of men and of men's teachings rather than the followers of the Word. "We would have healed Babylon," says the Lord, "but she is not healed; forsake her." Jer. 51:9.

To heal Babylon could mean only to bring unity out of her confusion. But to unify Babylon means to bring all God's children to a unity of the faith. And this unity of the faith can come only by all accepting the standard given in the Word.

Thus we get unity in the commercial world when all accept the standard weights and measures, and all buy and sell by the one standard.

The Only Standard Requisite

And similarly we can have unity of belief and practise in the church, only by one standard. Manifestly this standard can not emanate from any human being. We can not take the standard of even a Luther and call ourselves Lutherans, for example, without being in confusion. Luther followed the light he had, but he did not have all the light. He came out, far out, from the darkness of the Dark Ages, the errors of the Papacy; but there was to be continual advancement by his disciples until they arrived at a pure faith.

Practically all that the adherents of Luther and Wesley and others saw of light from the Word, was the great doctrine of righteousness by faith. And while in a sense this is all the light, yet, so understood, it comprehends all the Word of God. And the followers of that doctrine did not follow out all its meanings into all parts of the great Book of God.

That message, that healing message, comprehended much that God's people have failed to receive. They have not walked out in the full light of the Gospel message. We will enumerate some of the points which that message covers. We will enumerate some of the conditions which God by this Word would have healed.

Healing Is Needed

1. First there is the great light which the Word sheds upon the creative act. God made the world in six days. So viewed, we see the almightiness of God's Word which speaks the world and all therein into existence. This truth fully grasped and fully kept is the bulwark against all scientific speculation and agnosticism whatsoever.

2. This truth is directly connected with a memorial that can not be ignored if the first truth would be retained. God made this world in six ordinary days, and that man might never forget it, set His Sabbath, the seventh day, to mark off all future six days, and end these six days by a weekly cycle. Thus time forever bears impression from God of what He did in time at the beginning of the world. Not to observe the day which memorializes God's creative power is to question, sooner or later, the might of that creative power. In refusing to observe the day thus sanctified by the work and Word of God, the people of God, vast hosts of them, are turning from that Word and that mighty power that worked then and works still, and are turning to the fables of science and false philosophy.

3. But the world at large, the vast majority of God's professed children included, have taken the word of scientists who say that God did not make the world in six ordinary days; that the world was ages in progressive building, and power at any time exercised was therefore proportionately less. And so there is by them seen no need to observe the seventh day, which alone commemorates that power. But this has brought them

a step further, where, having rejected the miracle of creation, they are ready to reject all miracles and all miraculous working. This means the rejection of the divinity of Christ, and the failure to receive His sin-conquering power into the life. And all these errors the acceptance of the Gospel message would have prevented.

4. And the Gospel, in presenting the divinity of Christ, presents Him as Creator and as Redeemer; and thus the creative power of God and His redeeming power are seen to be one and the same. And thus the Gospel message brings healing and unity to all who receive it.

5. This light upon the work and nature of Christ, fully followed, leads us to the knowledge of His present office and work in the heavenly sanctuary. This leads away from the error of placing the complete atonement at the cross, and saves from the two extremes of Universalism and Calvinism. God neither saves all sinners nor does He elect any for damnation. Even so we are saved from confusion; that is, from Babylon.

6. But this light upon the office and work of Christ in the heavenly sanctuary saves from the mistake of supposing that the saints are rewarded at death. And this in turn shows us that death is not an entrance immediately into life. Thus the nature of man is comprehended. Thus the fact of immortality only through Christ is discerned. Thus the punishment of the wicked is comprehended.

7. And we may further say, out of this understanding of the recompense of saints and sinners, which is but a full understanding of the sacrificial work of Christ, a right understanding of the second advent is gained, and the true setting of all events connected with it are closely and distinctly arrayed before the mind. Thus wrong teachings regarding the millennium and regarding Jewish restoration and age-to-come teachings are eradicated.

The One Remedy

By this view of God's work and Word as presented by the Gospel, we see the unity of that Word and work for every age. The first advent was not an abrupt change in the work of God, but an unfolding of His work. The appearance of Christ was the fulfilment, the budding flower from the Old Testament stem. And this same unity of thought and purpose comes into the lives of the believers. The unity of the Word and the unity of the Spirit are exemplified in a unity of belief and conduct.

And this unity of belief and conduct on the part of God's children — this oneness of mind and character, the oneness of Christ's mind and character — puts them at once out of Babylon, which is confusion, into Christ, who is unity and harmony forevermore.

"We would have healed Babylon, but she is not healed: forsake her." "Come forth, my people, out of her." "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty."

Our Bible Reading

God's Message for To-day

The Hour of His Judgment

1. In what time of the world's history are we living?

"But thou, O Daniel, shut up the words, and seal the book, even to THE TIME OF THE END; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

NOTE.—Following the evidence Biblically, from whatever standpoint we will, we are brought in every case to the same conclusion; namely, that we are in "the last days," "the time of the end." More than twelve lines of prophecy clearly show that we are nearing the end of earth's history. A score or more of special signs, pointing condi-

are we setting it aside for "cunningly devised fables"?

Condition of the Religious World

2. What is declared to be the condition of the professedly religious world in the last days?

"This KNOW also, that IN THE LAST DAYS perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; HAVING A FORM OF GODLINESS, but DENYING

lions in the Bible, and the religious profession is all that marks the difference between professed Christians and the world. The power of godliness lies in the creative, regenerating energy of the Gospel; but the basic facts of the Gospel—the incarnation, the atonement, the resurrection—are set aside, and evolution has come in to take their place. Pleasures, in a more refined form perhaps, but equally selfish and sensuous, are what the many are seeking as truly as the people of the world are seeking them. The same sins ascribed in 2 Tim. 3:1-5, quoted above, are the sins which possessed the pagan world in the days of the apostle. See Rom. 1:28-32. Jesus truly said of these days: "And because iniquity [lawlessness] shall abound, the love of many [the many] shall wax cold." Matt. 24:12. Division in belief, in great essential truths, such as the coming of the Lord, the nature of man, the punishment of the wicked, the reward of the righteous, the law of God, the Sabbath, baptism, characterizes the professed church of Christ, till her creeds are as numerous as her costly towers, and the only suc-



CHRIST HEALING THE SICK

Benjamin West

There was healing in Christ's words for the physical ills of humanity; and the healing of the physical ills was an assurance to the people then as it is a pledge to us now, that He who healed the leper, the paralytic, the impotent, the lame, the halt, the blind, the dumb, is able to heal all the spiritual ills of humanity to-day; nay, more, is able to heal all the ills which afflict His church. It is God's message out of the centuries that "We would have healed Babylon." All the divisions and confusion which exist in Christendom to-day may be healed by the accepting of the Gospel of our Lord Jesus Christ as given in His Word. But the many doctors and many remedies will never bring healing. Effectual healing is found only in Him.

tions in the political, the social, the physical, the religious worlds, add their united and cumulative testimony that the end of the ages is upon us, and that the dissolution of earth's present drama is soon to close in awful tragedy and sublime triumph—tragedy for the wrong, triumph for the right. And we may "know" this is so. Nay, more, the great Teacher has commanded us to know. "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. And again and again His apostles have told us the same thing, as, for instance, "But ye, brethren, are not in darkness, that that day [the great day of God's judgment] should overtake you as a thief." 1 Thess. 5:4. It is upon those who shall say "Peace and safety," that "sudden destruction cometh," "and they shall not escape." Verse 3. God has done His part to enlighten us regarding "present truth;"

THE POWER THEREOF: from such turn away." 2 Tim. 3:1-5.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

NOTE.—Such passages might be greatly multiplied. It is a sad, sad fact that from all parts of Christendom goes up the cry that

"The church has fallen, the beautiful church, And her shame is her boast and pride."

Higher criticism has unsettled the faith of mil-

lions of people, and successful efforts at union are brought about by the ignoring of great essential truths of the Bible.

3. What is bound to follow when such conditions exist?

"Where envying and strife is, there is CONFUSION and every evil work." James 3:16.

4. What is God's desire concerning His children?

"That they all may be ONE; as Thou, Father, art in Me, and I in Thee, that they also may be ONE IN US; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that THEY MAY BE ONE, EVEN AS WE ARE ONE: I in them, and Thou in Me, that they may be made perfect in one; and

that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 21-23.

God's Desire Concerning Babylon

5. *How does Inspiration designate the present divided condition in the religious world?—"Babylon."*

God does not use the term "Babylon," meaning "confusion," as a term of condemnation, but to show the division and confusion which exist among His followers who ought to be ONE.

6. *What has ever been God's purpose concerning Babylon?*

"Take balm for her pain, if so be she may be healed. We would have HEALED Babylon." Jer. 51: 8, 9.

NOTE.—The origin of earthly Babylon (or Babel, meaning confusion) is found in Gen. 11:1-9. It is here shown, in connection with the cuneiform records left us, that Babylon's origin was in the perversion of God's plan. To glorify Him is His purpose; glorify self, said Babylon. Scatter abroad is His command; keep together and make us a name, said Babylon. So they built a tower and glorified themselves, and called it Bab-il, the "Gate of God." That was their means of salvation instead of simple faith in God. But God called their effort, their plan, their perversion of His ways, Babylon, confusion. And the perpetuation of Babylonian ideas is the same to-day.

The Healing Message

7. *What message has God given for the healing of present-day Babylon?*

"AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS." Rev. 14: 6, 7.

NOTE.—Angels of God heralded the Gospel when Christ was born. God's messengers of heaven cooperate with God's messengers and servants of earth. Spiritual forces, clad in power and light, are coworkers with every true child of God. Heb. 1:14. Spirits of evil are cooperating with all the forces of evil in the perversion and opposition of truth. (There will be many references to the above scripture.)

8. *What is this message?*

"The everlasting GOSPEL."

9. *What is the Gospel?*

"The POWER OF GOD unto SALVATION to every one that BELIEVETH." Rom. 1:16.

10. *What is this power?*

"Therefore if any man be in Christ, he is a new creature ["there is a new creation," A.R.V., margin]." 2 Cor. 5:17.

NOTE.—Not in the fables of evolution, or the slow progress of ages of reincarnations, or the scientific "divine immanence" in every man, or in the dreamy vagueness of "Christian Science," does God give us to hope, but in the creative power of His Gospel is His reform message for this time founded.

11. *How far will this message go?*

To every part of the world's Babylon, "to every nation, and kindred, and tongue, and people."

12. *What is one emphatic demand of that message?*

"FEAR GOD."

"Behold, the FEAR OF THE LORD, THAT IS WISDOM; and to depart from evil is un-

derstanding." Job 28: 28; Ps. 111:10; Prov. 1: 7; 9:10.

13. *To whom alone should glory be given?*

"Give glory to HIM."

"Give unto the Lord the glory due unto His name." Ps. 96: 8.

NOTE.—It requires no spiritual perception to see that in the present plans and desires of men to save or comfort the sinful, the creature is glorified rather than the Creator. God is no longer to many a personal Father, but an abstraction. His Word is no longer spirit and life, but a more or less fabulous tradition. The higher critics, Mrs. Eddy, the apostles of new thought, the speculators in evolution, are glorified, while the Gospel message of the Bible is set aside. "Cease ye from man, whose breath is in his nostrils," and turn to the living God.

An Impending Judgment

14. *What reason is given as to why we should fear God?*

"FOR THE HOUR OF HIS JUDGMENT IS COME."

15. *What did Paul say of the judgment in his day?*

"He hath APPOINTED A DAY, in the which He WILL judge the world." Acts 17: 31.

"He reasoned of righteousness, temperance, and JUDGMENT TO COME." Acts 24: 25.

NOTE.—When the message of Revelation goes to the world, it will not be to proclaim a judgment afar off, one to come, but a judgment impending. This message began at the close of the prophetic period of Dan. 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Those days ended in 1844. See SIGNS OF THE TIMES of January 5. The cleansing of the sanctuary represented Christ's closing work, when "the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:7. The close of every probationary work is a judgment, and even thus the Gospel shall close. Rom. 2:16. That judgment will precede its execution at the second coming of Christ; for the righteous dead are not raised and then judged; but their cases are first examined, then adjudged; those "accounted worthy" have part in the first resurrection, and are raised immortal. Luke 20:25; 1 Cor. 15:51, 52. That investigation and determination of cases began in 1844, naturally with the first of the sleeping dead, and will proceed till the case of the last of the living is decided. That time we know not. "Be ye also ready."

True Worship

16. *What should we do in view of that judgment?*

"WORSHIP HIM."

17. *What only is true worship?*

"Thou shalt WORSHIP THE LORD THY GOD, and HIM ONLY shalt thou SERVE." Matt. 4:10.

"Why call ye Me, Lord, Lord, and DO NOT the things which I say?" Luke 6: 46.

"If ye LOVE ME, KEEP MY COMMANDMENTS." John 14:15.

18. *Whom are we to worship?*

THE CREATOR. "Him that made heaven, and earth, and the sea, and the fountains of waters."

19. *What is the distinguishing mark between the true God and the false gods?*

"For all the gods of the nations are idols: but the LORD [JEHOVAH] MADE THE HEAVENS." Ps. 96: 5. See also Jer. 10:10-12; Acts 14:15; 17: 24-26.

20. *What special memorial of His creative works and sign of His re-creative, sanctifying power has the Creator given?*

"REMEMBER THE SABBATH DAY, to keep it holy. Six days shalt thou labor, and

do all thy work: but the seventh day is the Sabbath of the Lord [Jehovah] thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD MADE HEAVEN AND EARTH, THE SEA, and all that in them is, and rested the seventh day: WHEREFORE the Lord blessed the SABBATH DAY, AND HALLOWED IT." Ex. 20: 8-11.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might KNOW that I am the LORD that SANCTIFY them." Eze. 20:12.

NOTE.—He only who recognizes the true power of the Gospel, can be a true Sabbath-keeper. He only can know the true rest—wrought by the creative power of God—there is in Christ Jesus.

21. *What then does that Gospel message comprehend?*

"All things that pertain unto life and godliness." 2 Peter 1: 3.

NOTE.—Every positive truth of the saving, sanctifying power of God. It means the giving up of all human devices, the setting aside of all creeds, and the submission of every tradition of theory or practise to a "Thus saith the Lord." "Old-fashioned," "out-of-date," "antiquated," "the religion of a book," "the worship of a book," "Jewish," and many other kindred terms of reproach will be heaped upon it; nevertheless the religion of the Book is what regenerates and saves men from sin. It may be the weakness and foolishness of God, but it is stronger and wiser than men. 1 Cor. 1:25-31.

—*—

A Blade of Grass

I CLIMBED far up on the rugged steep
Of a high and lonely hill,
Where the summer sun shone bright and hot,
And the winter winds blew chill.
Up there on the mountain's rock-strewn side,
Where the wild crags darkly frowned,
In a tiny cleft of the barren rock,
A blade of grass I found.

Again, when a season had passed, I climbed
Up the mountain's rocky side;
And looking around on the scene, I found
That the little plant had died.
But not in vain had it lived; for there,
Where once was the blade of green,
With firm roots pressed in the widening cleft
A sturdy young tree was seen.

Then I thought of the men who in ages past
Like the blade of grass had been;
Who had lived and died in a narrow cleft
In a world of strife and sin.
They lived and died; but there followed the tree,
Defiant to gale and storm,
That had riven the rock of a tyrant's power—
The giant oak, Reform.

O, a seed of truth, by a careful hand,
Or as if by the mild winds, sown,
In the rocks of Error will root and grow,
Till it severs the hindering stone;
And a thought, or a word; or a deed of love,
Tho it falls on the rocks of Hate,
Will grow and burst through its prison walls,
Till a tree stands proud and great.

Toiler, thy life, in its narrow sphere,
A grander thing may be,
In the plan of the growth of the tree of Truth,
Than at present it seems to thee.
Some deed, or a thought by chance expressed,
Or a task that thou hast done,
May open the way to a better day
For the ones who follow on.

EUGENE ROWELL.

—*—

REGGIO, the Italian city on Sicily which was recently devastated by the earthquake, was the seat of the first Hebrew printing-press. There in 1475 the first printed book in the Hebrew language—Rashi's commentary on the Pentateuch without text—was issued from the press. From Reggio the printing of Hebrew books spread throughout Italy, and the celebrated family of printers, Soncino, carried the Hebrew printing-press to Constantinople.—*Hebrew Standard.*

SIGN OF THE TIMES

MOUNTAIN VIEW, CAL., JANUARY 18, 1910

Manuscripts should be addressed to the Editor

God's Message for This Time

By M. C. Wilcox

GOD is one. Normally, His universe is one, bound together by the life which is in Him. The myriad suns and countless spheres are all of one, as truly as the members of a man's body are one. If one suffer, all partake of that suffering.

God's everlasting purpose is to "gather together in one all things in Christ, both which are in heaven, and which are on the earth" (Eph. 1:9, 10), and to hold them together by the bonds of His all-comprehending life and all-comprehending law throughout all eternity.

An Unthwartable Purpose

Sin has seemed to thwart the Perfect Purpose. Where we look for union, we find division. When we seek strength and stability, we find weakness and wavering. We look for gladness of heart, and find grief of soul. We hope for righteousness and integrity, and lo, sin and decay. We long for manifestations of love, but see strife and hatred and envy. The earth, established to feed and to nourish, brings forth, in response to the blood poured by brutal hatred upon her bosom, thorns and thistles. And the culmination of all the misery is manifested and felt in the great restless, throbbing, longing heart of humanity.

But God's purpose is one still; and "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand." Dan. 4:35. He has sworn by His own existence that His good pleasure in Christ Jesus shall be completely met in an eternity of oneness and love. Isa. 45:17, 18.

But "we see not yet all things put under Him." We know, the most optimistic of us, that the universe is not normal.

It will be the purpose of this number and numbers which shall follow to set forth briefly, definitely, comprehensively, that which earnest hearts in both church and world are day and night longing for — the divine diagnosis of world and church, and God's all-efficient and all-sufficient remedy for this time.

Nor do we arrogate to ourselves superior wisdom in thus doing. We have no wisdom, save what God by the Spirit freely bestows upon all; we have no source of knowledge, save the Holy Scriptures, which are able to make all "wise unto salvation through faith that is in Christ Jesus."

The world and the divided church have messages and messengers many, as numerous and varied as their costly heavenward-pointing towers. They are certainly not all true, yet all may be false. What and where is the true? What message has God, wringing with the true metal of heaven, bearing God's hallmark of truth, to lead the world and church from the wilderness of human creed and tradition, from the quagmire of infidelity and unfaith, to the clear highway of right and righteousness, to the solid ground of faith and verity?

The great sick world and divided, sore-wounded church are longing for a healing remedy which will take from the saturated systems the poison of the panaceas of human compounding, and bring the healing life of heaven into the soul. For among the worst of earth's ills are the panaceas of man's devising. Their forms are many; their base, in

the last analysis, is ever the same — self-salvation.

How the world has hoped and hoped to despair; and how it has struggled and wrestled in the hopeless struggle; and how, even in the advancement which has been made, it has failed to recognize the true Source of uplift.

Is there a message, definite, clear, strong? Is there a balm in Gilead, a physician, a healer for the dying ones?

In all other ages of the past God has had messages, definite and clear; remedies, specific and all-potent.

When the world was worthy of destruction at the time of the Deluge, God sent the definite message of warning, of righteousness, of healing, through His righteous servant Noah, and provided the refuge from destruction in the Heaven-preserved ark of salvation; and He would have provided a thousand fleets, if it had been necessary, for those who believed the message.

Very clearly came God's warning through Lot to wicked Sodom, while Abraham prayed for the city.

Clear, definite, and strong came God's repeated warnings to Jerusalem and Samaria and their kings, and to all the nations and cities of the past. Betimes and all-sufficient has been the remedy and its proclamation to all who would believe and receive.

Definite, strong, and clear rang out the message of John, the forerunner of Jesus, in the Judean wilderness, typical of the greater spiritual desert in which Judea was famishing and dying; and those who believed and accepted, "justified God, being baptized with the baptism of John," while the Pharisees and scribes "rejected the counsel of God against themselves, being not baptized by him." Luke 7:29, 30.

When the darkness of the Dark Ages was upon the church and world, and the very sun of truth seemed sinking into the oblivion of everlasting night, God struck the light-darkening bandage of superstition from a monk of Germany, a scholar in England, a soldier in Switzerland; and to the church and world again rang out the saving message of God's truth in Jesus Christ.

Not the less God has a message for this time, and as clear, as definite, and as strong, as any in the past; a remedy He has, not less specific and potent.

That message, it will be seen, includes God's everlasting purpose in Christ Jesus; the everlasting Gospel, fitted to meet the definite need for this time; a present, living truth, demanding living, active, progressive faith. Study the great question with us.

— ★ —

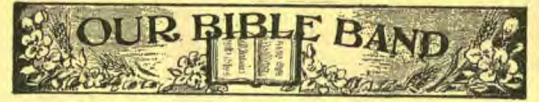
Sermons Not Preached

The *Christian Advocate* of New York quotes from an editorial in the *St. Louis Christian Advocate* which the former journal declares should raise most serious thought. The title of the editorial is "Sermons We Have Not Heard." And the writer of the article tells us that he has heard many sermons, many really good sermons on humanitarianism, ethics, esthetics, occasionally, and only occasionally, a really warm, earnest exhortation to personal piety, but "so far as our ears bear witness we have not heard a sermon on the religion of the home. . . .

We have heard no sermon — not even an exhortation — on the family altar with the Bible, its song, its prayer, and the daily contact of the home life. We have heard no sermon — for a long time, at least — upon sin, its essence and its results, the awful danger to the soul, and the final ruin that follows its indulgence. We have heard no sermon upon the condemnation of the wicked and their eternal banishment. . . . We have heard no sermon on the call to the ministry — not one that we can remember. And yet the church is suffering to-day for lack of ministerial supply as rarely, if

ever, before. . . . We have heard no sermon on the Passion, the supreme incident in the history of the world and the turning-point of human destiny. We often see the Christ in His more triumphal hours, and His exhibitions of sympathy for humanity, but it is rare that we see Him in the awful agony of the garden or the sufferings of the cross."

Surely such a statement as this from such a source ought to stir every true Protestant and make him think at least of turning back to the basic truths of the Gospel.



Readings for Week Ending January 29

Sunday	January 23	Job 25-29
Monday	" 24	" 30, 31
Tuesday	" 25	" 32-34
Wednesday	" 26	" 35-37
Thursday	" 27	" 38-40
Friday	" 28	" 41, 42; Ex. 1
Sabbath	" 29	Ex. 2-4

— ★ —

Notes

THE last argument of Job's three friends is presented in the short discourse of Bildad in chapter 25. It is a last effort to convince Job that he was a sinner and deserving of his condition. Job replies in bitterness. They have neither helped him, nor convinced him of his guilt. As he forgets himself in contemplation of God, sublime indeed are his descriptions of Infinite Power (chapter 26) and his panegyric on wisdom (chapter 28). "He hangeth the earth upon nothing" is clear evidence that the earth in space was understood by the old Idumean emir; and the connection shows that he apprehended the vastness of the universe. The mistake of the old patriarch was his persistent self-justification, provoked by the false accusations of his friends. Elihu's admirable discourse does not seem to help Job much. Then the Lord speaks, not only for Job's sake, but for all who should come after. God's goodness is to be clearly inferred from His power and wisdom. A new experience came to Job. He had heard of God, now he saw Him. Then he prayed for his "friends," and God turned his captivity. It is worth much in our experience when we can truly pray for those who misjudge us. Job's prosperity returned; Satan was defeated, and God vindicated.

— ★ —

THE "behemoth" is thought to be the hippopotamus; the "leviathan," the crocodile.

— ★ —

"EXODUS" means "going out;" and this book is so called because it records Israel's going out of Egypt. It was written about 1451 B.C., but its history began at the close of the patriarchal age. It is the second book of the Pentateuch, or "five books" of Moses. It leaves the simplicity and beauty of patriarchal life among God's children, and conducts us to their congregational and national life.

— ★ —

THE first chapter records the passing of Israel into a new dynasty of Egypt, under which they were treated as despised slaves, as indeed they were. But the persecuting hand of man could not stay the prospering hand of God. The record of Moses' ancestry, birth, and education follows; his belief that he was to be a saviour of his people, the human way in which he attempted it, his failure, and his flight into Midian, where God gave him a postgraduate course in keeping the sheep of Jethro, his father-in-law. Jethro was a God-fearing man, one of many outside of Israel who had the knowledge of the Most High.

— ★ —

GOD's revelation of Himself, as the Self-existent One, the great I A M, is recorded in chapter 3. That name is God's note in blank to every soul who believes, and he may draw upon it *ad libitum* to the fulness of God's promises. In response to the unwillingness of Moses to enter upon his work, he is promised the aid of Aaron, who is more conversant with the Egyptian tongue.



THE OUTLOOK

"Watchman,
what of
the night?"

European Letter

(By Our Own Correspondent)

Peace or War — Which?

WHAT is the outlook in Europe, peace or war? This grave question still confronts us at the end of this year of grace 1909. Still it overhangs the political sky as it has for the past nine opening years of this century. That the expected war will not be an ordinary one, was recently acknowledged by M. Edouard Dumont in his *Libre Parole*: "It will be a universal war. It will be a collision of all nations, and revolution everywhere, besides."

The above question, "Peace or War — Which?" headed a recent article by Gabriel Hannotaux, a French ex-minister of foreign affairs and recently ambassador at Constantinople, at the same time a member of the French academy. He said:

"The twentieth century as it enters in its tenth year begins to reflect upon its near future. In a general way, the situation is, wherever you may look, precarious, unstable. . . . The nations are groaning under the burden of armed peace. . . . If no mutual understanding occurs, new implements running through the earth, the seas, and the heavens, will increase the frights of our old humanity."

New implements running through the sky have indeed marked this closing year as a memorable one. We can not pass this matter in silence, while endeavoring to chronicle faithfully and impartially the trend of events in Europe. With extraordinary suddenness, aviation is becoming a new feature in war. It is only three years since Santos-Dumont took his first flight. 1907 witnessed the first attempts of Farman, Blériot, and others; and it is only since 1908 that this new discovery attracted general attention by its marvelous progress.

Progress in Aeronautics

This progress in 1908 may be summed up as follows: From January to December, the distance covered by aeronauts increased from one kilometer to more than 120 (75 miles); and the time from one minute to two hours. But the year 1909 was marked by a still greater advance, when Blériot crossed the channel in his aeroplane.

Then came what has been called in France the "grand week." A great match was organized on a vast plain near Rheims, in Champagne, in which 38 aeroplanes took part, Farman coming out ahead with 108 miles, while Blériot won in swiftness, with 46 miles an hour. This was perhaps the greatest event of the year in France. Government and people went mad with enthusiasm. Hundreds of thousands of people witnessed the novel spectacle of from eight to ten flying-machines, plying through the air in spite of strong winds, passing over each other, turning around, and describing, with marvelous ease, circles, eights, volts, and ellipses. A conservative magazine, *Le Correspondant*, remarked that the general impression was that something was changed upon our globe.

The general craze may be appreciated to some extent when it is known that the city of Rheims, organizing the match at great expense and in the most up-to-date manner, netted a fabulous gain; and when we add that, in quick succession, the following cities, and others still, immediately organized similar matches: Brescia, Berlin, Cologne, Spa, Frankfurt, Tournay, Ostend, Douai, Juvisi, Zurich.

The Governments Stirred

European governments, goaded on by the press, have already devoted important sums for the development of military aeronautics; Italy has voted 2,000,000 francs for 1910; France, 1,400,000 francs; England, 1,700,000



A representation of aeroplanes in the air at one time in the great aviation meet at Rheims, August 22-29, 1909

francs; and Germany, over 5,000,000, not counting public subscriptions for Count Zeppelin's new air-ships, which added 7,000,000 or 8,000,000 to this sum.

As I write, the news comes that quite an excitement is created at Paris over the inferiority of French as compared with German military aeronautics. Germany has now twelve "dirigibles," including ten large ones. A public subscription started by *Le Temps*, has collected only 300,000 francs. So the National Aerial League is asking the government for an immediate appropriation of 10,000,000 francs. This matter is to come before the chamber at an early date.

Their Use in Warfare

A French ex-member of the cabinet, commenting upon the success of the "grand week," expressed his convictions that the battle-fields would soon be transferred to the sky. This was possibly an exaggeration. The true military role of the aeroplanes will rather consist in reconnoitering. Says Commandant Paul Renard: "In times of war air-ships will never make the mistake of coming down within the range of artillery. But the enemy will seek to suppress this new mode of observation by attacking it in its own element.

There will thus be atmospheric battles as there are naval battles. Of course, the day will belong to the swiftest and lightest machines, as they will be enabled to rise above their antagonists or escape their pursuit."

Naval Matters

Your readers are well aware of the great advancement made by the German navy within a few years. A writer in *L'Opinion* calls it a "prodigious development," and remarks that in 1870 the French navy was one of the strongest in the world, while the German navy hardly existed. But at present this latter has grown to be the second largest. The comparison between the French and German fleets is made in brief as follows:

FRANCE	GERMANY
24 battle-ships	34 battle-ships
44 cruisers	49 cruisers

Thus engaged, European governments find it necessary to advocate war in order to counteract the influence of pacifist advocates, who are publishing quite a literature. Against these writers, war advocates are springing up, endeavoring to show war as a necessity and even a good thing. Thus, in a book entitled "The Philosophy of War," the author, Steinmetz, says unblushingly:

"Without struggles among men there would have been no progressive development of humanity. Pacifism then is a danger. It favors the development of a cowardly and whining sentimentalism, and bids fair to bring about in Germany the extinction of the warrior type and thus the humiliation, defeat, and foreign occupancy of the fatherland."

The Financial Problem

The great problem over which European statesmen are racking their brains just now, is the financial problem raised by this devouring war spirit. In each government new and desperate methods of extorting money from the people are studied and discussed. "The people," says M. Hannotaux, "tired tho they be in paying too much, are obliged to pay still more."

France is at a loss to find 200 extra million francs. The English government has thrown itself into a dangerous crisis over the attempt of obtaining from the people an increase of 400,000,000 francs; Italy is doing the same thing about an extra 440,000,000; while Germany is bound to increase its budget by 500,000,000!

In England, the new budget voted by the House of Commons is based on the principle of taxing real estate fortune. This bill has been rejected by the House of Lords, and has thrown the country into a strange conflict, involving the existence of the House of Lords, the constitution of England, its social and political organization, and its foreign relations.

This money problem occupies an important place in the German emperor's recent throne-speech, which he read the other day with his helmet on his head.

The French government, "seeking *quem devoret* (whom she may devour)," says a paper, has also launched an income-tax bill. This bill has been under discussion for months,

and would likely mean death to the present cabinet, were M. Briand as anxious to keep his promise of bringing about this tax, as he is to stay a little longer at the head of affairs.

Italy, as I have said, voted this last spring the fabulous sum of 440,000,000 for the construction of new battle-ships. Four great Dreadnoughts are to head the list at a cost of 60,000,000 each, making a total of 240,000,000. But now the question comes about raising the money. The latest news from Italy is that Signor Giolitti's cabinet has collapsed over an income tax proposed to this effect. A Rome correspondent of the *Journal de Geneve*, speaking of this, writes:

"Much could be said about this armament fever, this increase of military expenses, while the millions represented by these expenses could be devoted to so many more useful and lasting objects. The only excuse for Italy, is that she is following a universal example. Not to her only, but to all nations almost, could the saying be applied, *propter vitam vivendi perdere causas* (sacrificing life's necessities in order to live). Our old Europe, in the name of the sacred rights of national defense, is just about on the point of exhausting itself conscientiously, to the great advantage of Socialism; and the worst of it is that one would lose his time in trying to swim against the stream."

Sadder still, M. Hannotaux closes his article by the touching query: "Whence will come the word which will deliver us from the dread dilemma: war or peace? . . . WILL NOT, AT THIS CRITICAL HOUR, A DIVINE THOUGHT OR INSPIRATION BE ABLE TO SEEK FOR AND DISCOVER A FORMULA UPON WHICH PEACE CAN BE FOUNDED?"

JEAN VUILLEUMIER.

—*—

A Gruesome Sight

THE recent excavation of a trench for the laying of a water-main, immediately in front of the great cathedral of Mexico City, revealed a gruesome sight. It is estimated that fully twenty tons of human bones have been taken from a section of the ditch about 200 feet in length. These bones represent but a small portion of a vast number of bodies once interred at the very foundation of this great structure. An idea, tho vague, of the vastness of the number may be gained from the fact that the trench above referred to simply crosscuts several trenches into which were heaped the remains of the dead, centuries ago.

History states that when Cortez led the Catholic armies of Spain in the victorious conquest of the ancient City of Mexico, which at that time is supposed to have had 600,000 inhabitants, the slaughter of the primitive Mexican people was so great that the ruins of the city were saturated with blood.

The most plausible theory advanced for the existence of the extensive deposits of bones recently discovered within two or three feet of the surface, is that they represent some of the victims slain by the army of Cortez in the stubbornly resisted siege of the city; and as the present cathedral is built upon the site of the central heathen temple of the Mexican people, doubtless the greatest number of slain in any particular spot in the city fell in defense of their place of worship.

Thus the supremacy of the papal church in Mexico was built upon the foundation of tens of thousands of slain human beings; for the success of the arms of Cortez in so-called "holy war," was the triumph of the church.

The fact of the finding of these human bones at the very base of the central and greatest Catholic cathedral in Mexico, suggests the thought that the superstructure of the whole papal system is built upon a foundation of dead men; for saint-worship enters more largely into the fabric of this false church than does the worship of God; and all of the long list of "saints" who are worshiped by the

misguided followers of the papal church are dead men and women, each of whom, a certain time after decease, has, by his surviving coreligionists, been placed in the canon of saints to be worshiped. The parallel will be clearly apparent; namely, that the material church is built upon the foundation of dead



Farman, in his aeroplane, won the great prize of 50,000 francs.

men, and the spiritual structure of the church of Rome is likewise erected upon the worship of dead men,—saint-worship. During the Dark Ages, the same apostate church built herself up by the slaughter of many millions of so-called "heretics." Prophecy calls them "saints." Dan. 7: 25; Rev. 18: 24.

Amidst the confusion of multitudes of voices, raised in adoration of false gods, an angel voice in clarion notes invites mankind to the worship of Him "who made heaven, and earth, and the sea, and the fountains of waters."

O the blessedness and holy joy found in worshipping the living God, and the Saviour who is the Prince, the Author, of life, rather than dead men; and the contrast of the final rewards which await the two classes of worshipers is worthy of thoughtful meditation.

G. W. REASER.

—*—

Dogs before Children.—What a blessing it would be if wealthy society ladies would lavish some



Biplane Encircling Tower

of their immense wealth upon the poor and the needy of humanity instead of upon their pet dogs! For instance, one outfit for a pet dog at a dog show consisted of a small spirit stove for taking the chill off the dog's food, bottles of sterilized milk and filtered water, scented spray, bottle of meat extract for beef tea, china box containing breast of

chicken and pieces of prime beef, ivory-backed brush and comb, feeding-spoons, colored ribbons. The dog for which these were brought arrived in a motor car, reposing in a silk-lined box upon a downy silk-covered pillow, with a small eiderdown quilt for a coverlet. All day the dog's mistress sat by the box feeding, spraying, and talking to her pet. One of the dog-owners remarked to her canine as she left it, "Now, dearie, you have had your nice warm milk; try to go to sleep. Don't be lonely, little one; mother is going away, but only for two little minutes." These dogs are valued all the way from \$5,000 to \$500. To the normal human it is disgusting.

—*—

The census takers, or "enumerators," as they are called by the Government, have 32 scheduled questions to ask of the people of the United States. Schedules have been very carefully prepared so as to minimize the work as far as possible. The 32 questions are classified under 13 groups, among which are location, name, relationship, personal description, country of birth, education, etc., etc. Enumerators must not use their position politically, and none of the questions answered will be used in a political way. There is no reason why every one should not do all in his power to assist the enumerators to obtain a correct knowledge of the country and its people.

—*—

This item comes to us from Korea, showing the spirit of the enemy not toward people, but toward God's law. One woman began the observance of the seventh day, having been taught that by a Sabbath-keeping Christian; and a native preacher told her that she might as well give it up and let Sabbath-keepers alone, for the time would come when laws would be made and they would be killed. So the prophecy in Revelation 13 intimates. And yet it is better to be killed loyal to the government of God, than to prove disloyal to that government and live in the highest kind of luxury of this poor temporal life; for the life of disloyalty ends forever with sin, but the loyal life tunnels the grave, and measures in the fullest enjoyment with the life of God in the infinite beyond.

—*—

Fulfilled and Fulfilling.—Referring to the signs which our Lord gave in Matthew 24, *Messiah's Advocate* of November 10 truly says, "If it isn't certain that the signs have all been coming to pass upon which our Saviour based His command to 'know' that His coming is 'even at the door,' then we challenge any one to find a Scriptural basis for teaching that the advent of Christ is so near as thus described." The futurist interpretation of these signs leaves us without any evidences whatever that Christ's coming is near. See the evidences presented in this number.

—*—

There are many souls longing for freedom from sin. What is called the Faith and Love Mission is operating in the West Indies and South America. The leader, Rev. James M. Taylor, writes from St. Thomas, D. W. L., that they have as many as 3,000 people at their meetings, and from 200 to 500 people seeking God. The work, like that of the Chapman revivals, is interdenominational. The address of the mission in this country is 807 Derry St., Knoxville, Tenn.

—*—

From various newspapers that come to us from different towns in Missouri and Kansas we should judge that Mr. and Mrs. J. S. Wightman are putting forth a tremendously aggressive campaign for religious liberty. Mrs. Wightman's lectures are largely attended wherever she goes, and from a third to a half of each of them printed in the local press. She is certainly doing a good work.

—*—

Invention and money can do almost anything. One of the latest is the photographing of one's guests on fruit; so that the guest finds at the table, if apples are served, for instance, his photograph on the fruit which he eats. What a blessing it would be if such a lavish outlay of money were expended for the needy!



Procrastination

"When father, mother, give consent — some day;
When I have stored my granaries," you say,
"And all is well-arranged so that I may,
God helping me, I'll keep His holy day."
"Some day!" So thought the noble when he heard
The voice, "Sell all thou hast, and follow Me."
But like an idol was his property;
He loved his wealth more than God's saving Word.
To-day should not we consecrate our all?
The present is God's own elected time;
To-morrow's breath may blow a blasting blight.
Not to accept the pleading Spirit's call
In God's pure, holy sight is heinous crime;
The punishment is death, eternal night.

DELWIN REES BUCKNER.

Ambato, Ecuador.

★ ★

Honan, China

LAST week we had an article from Mrs. Westrup, one of our missionaries in China. This week we take the following from a letter received some time ago from her husband, Pastor John J. Westrup:

Earthquakes, tidal waves, volcanic eruptions, storms, wars, rebellions, crime of all sorts, and a hundred other things tell us that the coming of Jesus our King is near, even at the doors. We are in the last days of earth's history. The four angels of God are holding the winds of war and destruction until the servants of God are sealed in their forehead. Rev. 7:1-3. Everything, apparently, except the children of God and their unfinished work, seems to be ready for the great transformation. Yet there are many honest souls to be gathered out from the four hundred millions in this land. And our Lord will not come till His work is finished among the nations of the earth. It behooves Christians not to delay that coming, but to throw their whole heart and soul into the work of giving His message.

Seemingly China is behind every other field, considering the vastness of the work to be done; and yet its millions of people can and must be evangelized, and that soon. From a human view-point this can not be done. God must be taken into the reckoning. He is well able to keep His word and to finish His work in this generation. Let us look at the stars as did Abraham. Think of the systems and worlds that God upholds with His right hand of righteousness, and then know that the high and lofty One that inhabits eternity dwells with him also that is of a humble and contrite heart. Isa. 57:15. There is no limit to what may be done when men are connected with God. When the latter rain shall

An Important Agency

Among the most important agencies in the spread of the truth in China, is literature put into the hands of the people. The printed page is going to do a mighty work in China. When the truth of God is published as it ought to be in books and small tracts, and printed in the Chinese language, the Lord will use it as He has used no other agency.

Altho my wife, little Joseph, and I have been in China only three and one half years — not long enough to speak the language fluently — and have been preaching and teaching the truth with a stammering tongue, yet the Spirit of God has worked mightily. Of course there is distrust, and those who do not know us call us "foreign devils;" believers and inquirers are ridiculed, despised, and often persecuted; yet our hearts are greatly cheered to see so many honest souls laying hold on eternal life.

We have four stations. At the Shangtsai station are fifty who regularly attend the meetings. At the Hsias Iao and Hsia Tung Kang are some sixty honest souls; and at Hsia Ting Chi are thirty believers and inquirers. At the latter station they have no building as yet of their own in which to hold meetings, but they have already of their own accord raised a considerable sum for building a chapel.

When Elder Evans was here he visited our stations and took part with them in the ordi-



A Circular Doorway in a Missionary's House, Honan

nances the first time they celebrated them. The Spirit of God was present in great measure. In the middle of the day the meetings were so large that an overflow meeting had to be held. There were fifty-two genuine full believers and ninety-eight who were observing the Sabbath and under instruction. Elder Evans said: "My own heart felt like bursting to think that I could not talk to them in their own tongue. We said good-by a hundred times, and then said it again and again."

[Brother Westrup refers to the sore sickness of his wife, the foundation of which was laid in overwork. It was thought she would die, but God heard prayer. Since that time Sister Westrup has visited America and is rapidly improving in health.]

The Lord does not desire His servants to work themselves to death; yet on the other hand what shall we do? Here are these precious souls crowding around us anxious to learn the saving truths of the Gospel, and they must be fed in order to be established. We appeal to the generous, sympathetic, loving hearts of the readers of the "Signs of the Times" to help us. Kindly send offerings

through the "Signs" for our press fund, so that as soon as possible we shall be able to furnish more publications for the Chinese.

After Elder Evans' visit our church-school building was finished. We use the chapel for men's school, and a large room in the new



Chinese Type-cases

building for the women's school; having on an average twenty men and twenty women, and sometimes more, studying diligently every day. The only way we could supply them in the Scripture work was to translate Bible readings and have the teachers and others who could write, write out copies for each one. How slow and wearisome it was! If you could see the eagerness, dear friends, of these souls to learn the truth, you would be anxious to aid us in securing such facilities as would enable us to give the truth to them much more rapidly than we are doing.

As showing how eager the people are to hear, one of our evangelists and another brother went one hundred miles to the west of here where the latter brother lived; and the people were so eager to hear, that these two brethren had to preach all day. As yet we have not been able to follow up that opening. It is impossible for us to go to all the places where souls are calling. Traveling is altogether too slow here in China, and the work is opening up faster than we are able to follow it.

True Christians

Our converts are not vacillating, cowardly Christians. Some of them have stood for the truth like Daniel, against all sorts of persecutions and opposition. One convert, for instance, unbound her feet as the knowledge of the Gospel came to her. Her brother was raving mad over it; and seizing a sharp butcher knife, he threatened to kill her if she did not quickly bind her feet again. But she answered him firmly that she could not nor would she bind them again. He ran the blade down along the spine, thinking that the chilling touch of the knife would frighten her; but she told him that she would rather die than give up her convictions. Such steadfast faith was too much for him, and she won the victory.

Another woman was threatened with death by her father because she had accepted Christ. He became so angry that according to Chinese custom sometimes, he ate no food for several days; at the same time threatening to kill his daughter because she had accepted the doctrine of the foreign devils; but when my wife visited his daughter and showed her tender love for her; when he saw them pray together, and sing songs of praise, the Spirit of God melted the heart of the old father, and his daughter won the day by her courageous and Christian conduct. Others have stood as firmly for the truth. Not a few have conquered the opium habit by the power of Christ.



Small Boat at Swatow

be poured out in its fulness, there will be those in China who will receive it, and who will work mightily in bringing souls to the Master.

In this station we have twenty-five baptized Christians. All the baptized women have unbound their feet. The question of foot-binding causes more physical misery than one can imagine. Screams of little children whose feet have just been bound are heart-rending. It is good to know that this miserable custom is becoming unpopular to some extent in the higher circles in China.

The commission is, "Feed My sheep;" but that we may do it more rapidly, more effectually, more wisely, that we may reach very many more than the personal worker can, we need literature; and for that we plead. One of our colporteurs heard for the first time the words, "Blow ye the trumpet in Zion," and he took it literally as well as figuratively. He bought a trumpet and went out into the villages and blew his trumpet. The people came flocking together wondering what was the matter. Then he preached and sold his tracts.

We need more trumpet-blowers, and more tracts for the trumpet-blowers to sell. Help us to swell the loud cry of God's everlasting Gospel in this field.

— ★ ★ —

Funds for Missions

THERE has been very little appeal, comparatively, for funds for foreign missions. There has been quick and generous response to the appeals made. If we had space we would record the names of the donors; but in all cases we have, we believe, received by letter. In the year to come, for general funds we will record in the SIGNS the individual gifts, with the donors' names, unless there is objection on the part of the giver. During the last year, closing December 31, we have received and forwarded through our foreign mission board the following:

Free libraries in India	\$ 77.80
Missions in India	48.50
For Chinese Press	340.00
For the same purpose through <i>Our Little Friend</i>	20.00
For various purposes, Cooperation Corner	132.80

In this department additional appeal is made for China by one who is giving his life to that field. We shall be glad to forward any contributions to that field, or to any other.

— ★ ★ —

Temperance a Part of Missions

MRS. ELLEN M. WATSON, corresponding secretary of the Women's Synodical Temperance Association of Pennsylvania, writes that their association of the Presbyterian Church has made temperance a branch of missions. The letters sent out by the association state that "the Women's Temperance Association of our synod, believing that the liquor traffic and its results constitute one of the greatest obstacles in the way of the Gospel, earnestly request every missionary society to elect a temperance secretary whose duty it will be to advance the cause of total abstinence by the use of pledges and suitable literature." This the general assembly's permanent committee on temperance has cordially endorsed. A vital part of Christianity is temperance; and surely it ought to be a vital part of its mission work, to save by every means possible those who have fallen. Any one who wishes to learn more concerning the work that is being done by this association, can correspond with Mrs. Ellen M. Watson or Dr. J. F. Hill, Canonsburg, Pa.

— ★ ★ —

Needs of the Bible Society

THE American Bible Society, in its Bulletin No. 8, tells us that it has received in subscriptions on the Sage endowment fund, \$368,487.88, of which \$194,316.93 has been paid in. Over \$31,000 has been received since it issued its last bulletin. The bulletin suggests that if every church interested in the Bible Society would send in a subscription of \$10.00 at once, and if those who feel that they can give \$1,000 would join the growing list of such subscribers, and every one who reads this bulletin would send a dollar or such gift as his means make possible, the entire amount would be completed.

Millions will never see the Bible unless adequate support is given to the society whose sole business is to assist in translating, publishing, and circulating the Scriptures without note or comment through this country and the world. This bulletin is signed by John Fox and Wm. I. Haven, corresponding secretaries, Box B, Station D, New York, N. Y.

Condition of World and Church

(Continued from page 5)

ent sins which would be found among those who possess a form of godliness but in their lives deny the power of the profession made. Step by step the church of God has been retreating. It has ceased to be an aggressive, uncompromising moral force against the hosts of sin. True, we hear of its philanthropy of slum work, of the erection of orphanages, of its efforts in the halls of Congress to enact religious measures; but what of its vital godliness, the personal piety of its members? Does it stand in the purity and simplicity of Christian living, meekly and humbly following in the steps of the lowly Jesus? or has it degenerated into a great social, fashionable organization? We fear too much the latter.

This, in brief, is the condition existing in the world and in the church of God. No optimistic outlook do these conditions present; and from a human standpoint the situation would appear well-nigh hopeless. Unpleasant indeed they are to contemplate; but we must not close our eyes to unpleasant things, but seek rather the remedy for bettering the conditions which exist.

And we are not alone in viewing the situation in this light; for even tho Israel has fallen by its iniquity, God still has faithful children in every church and in every denomination; and these faithful ones, by whatever name they may be known, are bur-

dened over the sins of Christendom. They deplore the conditions which exist, and mourn for the glory which has departed. With grieving hearts they long for a revival of old-time godliness. Day by day their prayers ascend to high heaven, "Spare Thy people, O Lord, and give not Thine heritage to reproach." Will God heed this cry? Will He abandon His children? We must remember that even in the darkest hour light breaks forth from unknown quarters. It was when all seemed lost that Jesus appeared as the Saviour of men.

The doom of Sodom and of Nineveh was not without offers of mercy. The morning-star of the Reformation appeared from an unexpected quarter, when all the world seemed hopelessly sunken in the superstition and darkness of the middle ages. God's opportunity is best afforded in the hour of weakness. The condition of the world and the church to-day demands that God should again speak. In the very nature of the case, there is demand for a message of reproof and healing. His true and tried ones in every church need to be awakened to the dangers which exist. The nations of men need warning of the impending judgment, and afforded an opportunity for repentance of life unto salvation. That such a message is due the world to-day, and that it will be given to the world in the loving and tender mercy of our God, let the succeeding articles of this symposium demonstrate.



ELO THE EAGLE

AND OTHER STORIES

BY FLOYD BRALLIAR



HIS new animal book for young folks is receiving an eager welcome by all nature lovers. ELO THE EAGLE is the first of a series of ten interesting stories of animals, wild and otherwise; being, with one exception, the life histories of boyhood friends of the author. Many strange and laughable anecdotes are related by Mr. Bralliar, all of which are strictly true and vouched for by reliable witnesses.

The book is lavishly illustrated by special drawings, with a full-page half-tone design printed in Luxotype at the beginning of each chapter. Two hundred pages, printed on egg-shell paper, beautifully bound in red cloth. Price, post-paid, \$1.00.

Easily sold by young people. Agents wanted.

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Regina, Sask., Can. Kansas City, Mo.

Education.—The object of true education and how it may be realized by the youth, the parent, the teacher, the writer, the tiller of the soil, and the business man, is the great theme of this book.

Its first chapter is devoted to First Principles; following that are illustrations taken from the history of Israel. Master Teacher, Nature Teaching, the Bible as an Educator, Physical Culture, Character Building, the Under Teacher, and the Higher Course, are titles of other chapters. 321 pages. Cloth, \$1.25. Address this office.



The Vegetarian Cook Book

By E. G. FULTON



THE author has had years of experience in vegetarian cookery and in the management of vegetarian cafes and cafeterias. With its aid the chef, cook, or housewife is able to prepare appetizing, healthful meals without the use of any flesh food.

This book contains 226 pages, including a handy and well-arranged index of all the recipes given.

Tastily bound in cloth, price, post-paid, 75 cents

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Regina, Sask., Can. Kansas City, Mo.

Extra Fine Jessie Strawberry Plants

\$3 per 1000 for small lots; rates made on large lots; very large, early, prolific, and sweet berries, and self-pollenizing.

J. C. Evans - - - Ripon, Cal.



Dawn

As when, at morn, on looking from the window,
We see return to greet us, with the day,
The slow, sweet light, in gradual lengths unfolding
From shade to shade, from gradual gray to gray,

The same sweet flowers, unfolding in their places,
The same sweet, silent rapture of the light,
The hill and vale, the field and wood aglow,
As when they left our vision with the night;

And as we feel the new life still unfolding,
In bird and flower and tree,
O, may we see behind it, still returning,
The life which flows from Thee.

Only one endlessness, which all includeth
Which is or has been known,
Yours in the dear day's dawn for choosing
What you will make your own.

MAIDIE E. BARRITZ.

10620 Cedar Ave., Cleveland, O.

— ★ ★ —

"Marriage Alarm Bells"

By Jacob H. Miller



ANY Christians have been wrecked upon the rocks of mismatched marriages. This should not be.

"It is not good that the man should be alone."

Marriage is honorable to all who honorably enter upon it. God designs that the home shall be a beautiful and peaceful heaven, a foretaste of the home eternal.

Mismatched marriages thwart God's purpose, and make it too often a place of bickering and strife, with alarming frequency ending in divorce.

How can these evils be avoided?

I. By hearing and heeding the following Marriage Alarm Bells:

a. Believer, don't marry an unbeliever in the truth. God forbids it. "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14.

b. There can be no spiritual fellowship between a child of God and a child of sin, such as all unbelieving persons are.

c. Mental and physical affinity will not suffice for spiritual communion.

d. God's blessing never rests upon a marriage which he forbids; hence if you marry an unbeliever you thus forbid God's blessing.

e. You would each have different aims in life, one living for Christ and the other not.

f. The unbelieving companion often becomes jealous because God is loved more than himself.

g. A goat and a sheep never make a good team.

h. Their sources of enjoyment are opposite.

i. The person who will not promise to be true to God you can not trust to be true as a companion.

j. Such marriages are usually unhappy.

k. The Christian who is thus ensnared usually repents when it is too late.

l. The unbelieving are frequently regardless of observance of the laws of marital self-control and purity, without which mar-

riage is degraded, and both suffer in mind, soul, and body.

m. The children of such marriages are robbed of the sacred prenatal influences to which they have a right, and which largely affect their destiny.

n. The unbelieving often insist upon ruinous sexual indulgence and prenatal murder, debasing the sacred bond of marriage into a license for lust.

o. You have no right to choose for the father or mother of your children a godless person.

p. Both husband and wife need all of God's grace that is for them in order to exercise the forbearance and self-denial which marriage demands.

q. There are always matters arising upon which there will be a division. One wants to go to church, the other on a stroll or visit; one wants to give for the Gospel, the other is opposed to it; one welcomes God's ministers, the other dreads them or forbids them; one wishes to rear the children for God, the other for the world. How many mothers have aching hearts because the father leads the children to the dance, the theater, the horse-race, and the circus.

II. The Exceptions

a. The fact that God has overruled so that sometimes the marriage of Christians with ungodly leads to their conversion, is no argument in favor of such marriages. See Neh. 13:23-31.

b. A kind disposition, personal beauty, a mere profession of religion, or church membership and promises of reformation, should never be accepted as substitutes for vital piety. All who have not that, are practical "unbelievers."

c. If, through infatuation or personal magnetism or natural affection, you have become engaged to an unbeliever, the first duty you owe to God, the person, and yourself, is to wisely, firmly, tenderly, and quickly as possible break off the engagement the same as you would any other sin.

d. If you do not, you will sooner or later bitterly regret it.

e. The unbelievers sometimes live happily together on a worldly plane, yet such instances are rare, and in no wise affect the law which is to govern the actions of Christians. The aims of worldlings are one, those of Christians are opposite.

III. Never marry a person to reform him.

Why not?

a. Because you can not reform him that way. Salvation, not matrimony, is God's prescription for such persons.

b. Many have been deceived by this device, and discovered the mistake only when too late.

c. If your love and influence are powerless to win your friend before marriage, much less will it be after, when you have lost the power of religion by marrying against the will of God.

IV. Never marry a divorced person.

Many lives have been wrecked on this rock. Marrying a divorced person before her husband or his wife from whom he or she is divorced is dead, is adultery (Rom. 7:1-3); and as no adulterer can enter heaven, all such, unless they break off the unholy alliance, are lost. Neither time, nor affection, nor children, nor public approval, can atone for this express violation of God's law.*

V. Never marry to please others, nor for money, nor for a home, nor social position, nor for any other reason less than pleasing God and doing Him better service.

Thousands marry from social motives, and reap a harvest of disappointment.

If God's blessing is received, His will must be learned and done. A single state with His favor is Paradise compared with a married life without it.

Marriage without true love is like a furnace without a fire.

VI. It is no reason you should marry a person because infatuated.

Two persons may be of such temperaments and so keyed mentally and physically as to become infatuated almost on first sight. Many mistake this feeling for true love and the basis of matrimony, and by its balmy breezes are wafted into the harbor of a wedded life, only to discover, when the glamour is gone, that they are mismatched and mistaken. The bright morning dewdrops of intense infatuation are soon dissipated by the hot sun of the long day of marriage endurance. For a fuller treatment of this point lift your eyes up to your Maker.

VII. Be sure and learn God's will as to whom and when to marry.

You can afford to make no mistake at this point, and victory here means victory at all other points. He knows just whom you need, and who needs you, and with whom you can be the most useful and happy; and if you will claim His counsel, He will make you sure.

Never marry while there is doubt at this point; and be sure never to mistake your own will, or the will of others, for God's will in this matter. Then all will be well.

If you have married against these rules, and find yourself the wedded companion of an unbeliever, then seek by penitence and prayer the fulness of God's favor, and strive to win the unbelieving one to God.

[* We do not know whether we would agree with our contributor or not in his subdivision IV above. He cites a text referring to lawful marriage, namely, Rom. 7:1-3. We may not set aside our Lord's words in Matt. 5:32. That allows divorce for one cause. One can not, as an enlightened Christian, marry the one divorced for fornication. But we can not believe, in the light of Christ's statement, that the innocent party is bound to perpetual celibacy after legal and Scriptural divorce. In the law the guilty party becomes dead to the innocent, even as in the illustration in Romans 7. But fornication need not separate married persons. God welcomed Israel back to Himself after the greatest sins (Jer. 2:20-29; 3:13-15); yet the Lord clearly intimates that there is danger in mortals' condoning and glossing over such sins (Jer. 3:1).]

VIII. Be right with God yourself.

Be sure that you are converted, and also that your heart is fully cleansed from all sin and selfishness, and filled with the Holy Spirit. Until then you are unfitted for the holy offices which marriage brings.

"And it shall come to pass, if ye shall harken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. . . . Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:13-21.

1375 Prime Court, Pasadena, Cal.



In the Cheering-Up Business

WHEN Miss Edith Wyatt was at Bryn Mawr College she was known as "the girl in the cheering-up business." Girls who were "homesick," discouraged, and behind in their studies, and students who were tired, always went to her for a bit of encouragement; and they always found it. She radiated cheerfulness.

There are great openings in the "cheering-up business." There is plenty of room in it for everybody, and it does not interfere with any other vocation. Make it a hobby if you want to be happy and successful in life. You may do more good in it than in your regular vocation, and it will be one of the best and wisest investments. How much does it cost?—Nothing, but a little effort. Yet see what wonderful, surprising results are obtained by it. Try it and you will not be sorry, I am sure.

"Keep the brightest trail," said an Indian, when asked by Bishop Baker in pioneer days the best route across the plains to the Rocky Mountains. This was good advice before the railroads were built. It is still, for the much-used tracks shine.

Let us apply it universally. Keep the brightest trail this coming year. Leave the dark, gloomy subterranean passages. Leave the gloom, anxiety, work, and discouragement behind. Face the sun. Trust in God and do the right, brothers, sisters, one and all. He will guide through darkest night, and will help us lest we fall.

CLIFFORD M. LOVELAND.

High Point, Georgia.

**IN THREE DAYS
Overland Limited**

TAKES YOU

To Chicago

**ACROSS GREAT SALT LAKE
—AND—
HIGH SIERRA BY DAYLIGHT**

**Luxurious High-class Equipment
Electric Lighted Throughout**

- Pullman Drawing-room
- Stateroom
- Vestibuled Sleeping Cars
- Careful and Attentive Dining Service
- Parlor Observation Car with Library and Cafe
- Ladies' Reading Room
- Gentlemen's Smoking Room
- Daily News Bulletins
- Latest Papers and Magazines

**SOUTHERN
PACIFIC**

Good Home for Sale

Modern six-room house on 50 by 150 corner lot. Located two blocks from Seventh-day Adventist Church, Mountain View, Cal. This is a new house, well built, up to date in every way, well located. Price and terms reasonable. Address, S. L. W., care SIGNS OF THE TIMES, Mountain View, Cal.

Another Choice Property for Home or Investment

Modern six-room double house. Each apartment contains three rooms, bath, etc. Ideal for renting to small family. Located on 50 by 150 foot lot adjoining property described above. Reasonable price and terms. Address S. L. W., care SIGNS OF THE TIMES, Mountain View, Cal.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

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.

N. B. We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$3.00.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$4.00.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.
- Sample copies sent on application.
Weekly and Monthly SIGNS one year, combined, \$2.25.

DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.
C. H. Jones, Circulation Manager.

Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D. C.

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

AN illustrated, 48-page, quarterly magazine, published as an exponent and advocate of true religious liberty; defending Christianity and the rights of conscience; upholding the Bible as the infallible word of God; recognizing the church and state as ordained of Heaven for specific and distinct purposes, but vigorously protesting against the alliance of the church with the state in the attempt to advance religion and to promote the state.

Price 25 cents per year. Liberal terms to agents.
Address, LIBERTY, Takoma Park, D. C.

Our Little Friend

An Illustrated Paper for the Smaller Men and Women, for the Children and Little Ones

Instructive and entertaining, clean, wholesome, sensible. It is a character builder, a helper to father and mother. Our Little Friend would plant seed in the joyous life of the children in the Present, that it may bear blessed fruitage in the Harvest of the Future. Respect your child's individuality. Take the paper for him or her. Only 60 cents a year.

Address, OUR LITTLE FRIEND
Mountain View, Cal.



MOUNTAIN VIEW, CAL., JANUARY 18, 1910

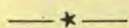
Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

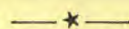
Contained in This Issue

	PAGE
Question Corner	
Questions Nos. 3005 to 3010	2
General	
False and True Worship	3
Condition of World and Church	5
The Healing Message	6
Our Bible Reading	
God's Message for To-day	7
Editorial	
God's Message for This Time	9
Sermons Not Preached	9
Our Bible Band	9
The Outlook	
European Letter, Peace or War—Which?	10
A Gruesome Sight	11
Notes	11
Missions	
Honan, China	12
Funds for Missions	13
Home	
"Marriage Alarm Bells"	14
In the Cheering-Up Business	15
Poetry	
What Is My Lord to You?	1
The Presence	4
To Live Is Christ	5
A Blade of Grass	8
Procrastination	12
Dawn	14

Professor Chas. S. Nash, of Pacific Theological Seminary, Berkeley, Cal., truly says in *The Homiletic Review* for January, that "there never was a day when the call for prophets of the living God was so widespread, appealing, and insistent, as it is at the present." By this, Professor Nash means men who will speak for God, who will give God's Word to the people. And it is true.



We are sure that it is neither news nor comfort to say that the whole country has been treated to such a freeze as it has not had in many long years. No place, so far as we know, has been exempt. It is from the Atlantic to the Pacific, and from the North Pole to the Gulf of Mexico. There has been great suffering in the North and West, especially on the part of the great cattle herds. Doubtless there is some compensation. If the germs of disease and the larvæ of destructive insects could be frozen out, it would be a blessing. They have the power, however, of enduring severe freezing and surviving.



The "Signs of the Times Monthly" for February is a number of decided interest. While called the Washington and Lincoln number, it is not confined to that topic. Washington and Lincoln are set forth as great, strong characters who believed in liberty, which ought to be prized at the present time. Apart from this the current topics deal with the United States Naval Power;

Frauds—Their Meaning and Restraint; Halley's Comet; Situation in England, etc. Some of the special articles are The Great Apostasy; Washington and Lincoln; "What of the Night?" The First Day of the Week and Its Bible Claims; Why Keep Sunday Every Week? True Liberty; Divine Healing. There are other articles, Bible readings, poetry, etc., of interest and importance. It is an excellent number, full of important Bible instruction, and interesting in the facts which it presents. Ten cents a copy. The *Monthly* can be secured with the weekly at \$2.25 a year.



Our Next Issue

Our next issue is a continuation of the great topic begun in this number; namely, The Great Message for To-day. Some of the articles considered in that issue will be

The Law the Standard of Life and Character.

The Sabbath, Is It Temporal or Eternal? The First Day of the Week and Its Claims upon Us.

Surely these are living questions. Upon the individual, be he worldling or church-member, the Sabbath question is forced. Very few legislatures indeed in the United States but what will be compelled to consider the subject during the next year. It is no longer a mere question for discussion in religious circles; it has entered political circles. Surely every thoughtful, earnest man will desire to understand the true basis of Sabbath claims. These we will endeavor to set before our readers from the view-point of the Bible. In our next issue we shall have something to say regarding the new money power in this country and what it portends.



The Year 1909

THE best temporary record given of the events of the year is always found in the *Chicago Daily Tribune* of January 1. We note some of the statistics given for the year. They are truly signs of the times:

1. Disasters at Home and Abroad.—The loss of life resulting from disasters of various kinds reported by telegraph and in the public press are as follows: drownings, 3,835; fire, 2,197; mines, 1,342; cyclones and storms, 758; explosions, 532; killed by electricity, 220; by lightning, 198; asphyxiation, 186; elevators, 79.

2. Suicides in the United States.—There is, we are glad to report, a slight decrease over 1908, the total number being 10,230, as compared with 10,852 in the former year. Of these, 7,201 were males and 3,029 females; which seems to indicate, as in former years, that women bear up under trouble better than men. One of the great reasons perhaps is that they are more temperate. Among professional men, physicians still head the list, 27; 10 prominent attorneys, 9 clergymen, 7 college professors, 6 journalists, and 4 artists. One of the reasons for the decrease seems to have been in the greater prosperity of the past year. In 1908 there were over 600 who committed suicide because of despondency arising from business losses; last year but 81. The general causes, almost impossible to classify, are given as follows: despondency, 4,760; unknown, 1,487; insanity, 559; ill health, 936; domestic troubles, 834; disappointment in love, 243. Only 130 are ascribed to liquor-drinking; doubtless a great many of the others were the fruits of intemperance. It is a fearful showing. Think of a city of 10,230 completely giving itself up to self-destruction!

3. Fires in the United States.—The fire loss of last year was fearful, being \$19,000,000 more than the year before, and \$41,000,000 more than in 1907. The total amount of loss as recorded in the press amounts to \$191,000,000. Between 375 and 400 fires occurred in which the loss of each equaled or exceeded \$100,000.

4. Marine Disasters.—Loss of life by disaster upon the ocean during 1909 was 1,743, and upon the Great Lakes and other inland waters, 200.

5. Epidemics.—It is a cause for gratitude that some of the great epidemic diseases have been stayed by more effective sanitary agencies during the last year. The ravages of plague and cholera have been principally confined to Russia and China; the number of victims being a little over 5,000, as compared with 50,000 last year.

6. Wars.—While there have been no great wars in 1909, the casualties in the field have been larger than in 1908. One can hardly believe it; but 68,239 deaths are recorded as against 22,179 last year. More than half of these were in Asiatic Turkey—37,000; 10,000 in Morocco; 7,212 in Persia; 6,019 in Turkey proper; 3,879 in Spain; 1,962 in Nicaragua. Other smaller losses are reported from China, Albania, Russia, Africa, Philippines, Armenia, and Peru.

7. Homicides in the United States.—The number of deaths in this country by all kinds of personal violence, as reported by telegraph and recorded in the various states and territories, shows a falling off from 1908, as does the suicide list. For 1908 the number was 8,952; last year, 8,103. Some of the principal causes are given as follows: quarrels, 4,252; liquor, 689; by highwaymen, 897; jealousy, 572; infanticide, 335; highwaymen killed, 108. The *Tribune* points out that a significant feature of these figures is the increase of murders by highwaymen and thugs, being 185 more than in 1908.

8. Executions in the United States.—The number of legal executions are 107 as against 92 in 1908; 43 of these were in Northern states, and 64 in the Southern. And in these cases, 55 were Negroes, 48 whites, 3 Chinamen, and one Indian. The crimes for which they were executed were, murder, 99; rape, 82. Louisiana leads the fearful list with 19; Pennsylvania comes next with 12; New York and Virginia 10 each.

9. Lynchings.—There were 13 less lynchings in 1909 than in 1908—a gratifying showing, but still 87 mob murders in all. In 1908 there were 100. The highest record in 25 years was in 1892, when 235 were lynched. Georgia heads the list with 16 to her credit, or discredit; Mississippi 11; Louisiana and Texas each 10; Florida and Alabama each 7; Arkansas and Oklahoma each 5. Of the total number lynched, 73 were Negroes, 14 whites. The crimes alleged were as follows: murder, 47; rape, 14; attempted rape, 6; complicity to murder, 5; unnamed causes, 4; murderous assaults, 4; insults, 2; quarrels, barn-burning, burglary, window-peeping, and bringing suit against a white man, each 1. The only Northern state which indulged in mob murder was Illinois, in which 2 were lynched. Surely every normal, thinking person must feel that the crime, suicide, and lynching records are awful. Think of a civilized state in which so many meet death in an illegal way!

10. The embezzlements in 1909 amounted to \$8,160,525.

11. The agricultural yields of the country were indeed colossal. The estimated worth of 6 cereals, namely, corn, wheat, oats, barley, rye, buckwheat, amounted to \$2,921,010,000, a gain over the previous year of nearly \$150,000,000. The value of the agricultural products, including flaxseed, potatoes, hay, tobacco, rice, and cotton, amounts to \$8,760,000,000.

12. The bank clearings for 1909 amounted to \$164,000,000,000. The statisticians tell us that the year to come will be more prosperous still.

13. The gifts and bequests during the year by Americans amounted to the total sum of \$147,641,253; a little less than one half of which represented gifts; the balance bequests. Over \$67,000,000 of this goes to charity; the larger part of the balance to educational institutions. Very much of this was given by men who have gathered their millions upon millions from the country. It is certainly less than common justice that they should pay a small portion of it back where it will benefit humanity.