



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

## 3258.—When Was Jesus Born?

Will you give me some proof or information as to the time when Christ was born?  
J. B.

We do not know the day of Christ's birth. There is a possibility that it may have been December 25, but the probabilities, it seems to us, are clearly against it. In the first place, December 25 is very likely to be a cold period in Palestine, when the sheep would be in the fold and the shepherds themselves sheltered. "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock," showing that it evidently was not in the winter season.

Secondly, our Lord began His ministry when He was "about thirty years" of age (Luke 3: 23), according to the Jewish law. This ministry began in the autumn. It seems quite evident that He had six months of ministry before His first Passover. He attended four Passovers, and at the last was crucified. If He began His ministry in the autumn, as it seems clear He did, and was about thirty years of age at the time, it must be in the autumn when He was born, or about six months from the spring equinox, which would bring the time of His birth in September to November. That, to us, is the nearest that we can estimate the time of birth. If He had desired that man should observe the day of His birth, He certainly would have revealed the day; that He did not do it, is evidence that nothing sacred attaches to the day.

The origin of Christmas does not come to us from Christ. Very much of it, indeed, especially all of its gaiety, its sport, its folly, its sin, its giving of gifts, comes to us from the old Roman Saturnalia that was held at that season of the year. When the church of Christ had drifted far out into the world, she unwisely thought she could win more heathen to Christ by adopting heathen customs. Christmas and Easter came into the church in just that way; it was a pity that they did. The birth of the Lord Jesus Christ, becoming flesh for us, ought to be remembered every day, and not merely one day in the year.

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## 3259.—Punishment of the Wicked

How can I believe that the wicked will be wiped out of existence, so that he will not be any more, when Jesus Christ said, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you to their everlasting habitation"? If the wicked are destroyed, what is the use of beating them with many stripes and some with few? Luke 12:47, 48.  
T. B.

It seems to us that it is very easy to believe what God has so very clearly revealed in His Word. The "everlasting habitations" to which our querist refers do not mean the everlasting habitations of the wicked, but of the righteous. God would have man so use the things of this world—the mammon of unrighteousness—that he may lay up treasures on high and make friends of the angels of God; and as to being beaten with few or many stripes, we can not see how it is possible to make the text harmonize with the idea of the doctrine of eternal misery which our querist seems to hold; for if God plunges into eternal misery the man who has committed few sins as truly as the man who has sinned heartily for many years, are they not both beaten with many stripes? The Lord declares through His apostle that the end of the wicked is destruction, or perdition, which means utter destruction. Phil. 3:19. But in the execution of that sentence truly some will suffer far more than others, and that according to the sins which they have committed. Then, too, God has not promised that

He will punish for sins committed while enduring the eternal fires of hell, but the punishment is for the sins done in the body; that is, while here on earth.

Further, God has clearly declared over and over again that He will reward every man according to his deeds; but if it be true that the punishing of the wicked shall go on through all eternity, the sentence of God can never be carried out, for after ten thousand ages eternity is still before, and God has according to that theory pronounced a sentence that He Himself can not execute. How much better it is to believe the words of Holy Writ:

"For evil-doers shall be cut off. . . . For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:9, 10. "But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs: they shall consume; in smoke shall they consume away." Verse 20. "As for transgressors, they shall be destroyed together: the end of the wicked shall be cut off." Verse 38. They "shall be as tho they had not been." Obadiah 16. "He will burn up the chaff with unquenchable fire." Matt. 3:12. "Who shall suffer punishment, even eternal destruction." 2 Thess. 1:9.

Our querist takes altogether a wrong view of Mark 9:43-48. The undying worm does not represent the wicked, but the agency which punishes the wicked. The unquenchable fire does not represent the soul, but the agency which destroys the soul. Gehenna, the "hell" there spoken of, was a place just outside of Jerusalem, where was cast all manner of refuse, dead carcasses, offal of the city, and rubbish of all sorts. Upon these the worm constantly fed, always and forever devouring them. What the worms failed to devour constant fires burned up; but both worms and fire absolutely destroyed and devoured; and so these symbols are used as the effective agencies of God, and the utter destruction of those who reject the salvation which God offers.

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## 3260.—A Seeming Contradiction

A question arises over the difference in Matt. 28:9 and John 20:17. The last clause of the first text reads, "And they came and took hold of His feet, and worshiped Him;" while in John 20:17, when Mary sought to touch Him Jesus said, "Touch Me not; for I am not yet ascended unto the Father."  
J. P.

The seeming difference between the two scriptures is easily reconciled. Mary's attempt was immediately after the resurrection. Jesus told her at that time that "I ascend unto My Father, and your Father; and to My God, and your God." That ascension evidently took place immediately, an invisible ascension in which the complete work of Christ should be laid before the Father. When the disciples embraced Him, His work had been accepted, and He had returned, and could thus receive their worship.

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## 3261.—God's Way and Man's Way

A correspondent (T. B.) says: "If I could create man and give him life and all good things, and gave him my commandments to keep, and the man rejected my words and would go on doing wickedly, I would not want to destroy him. I would have to punish him with bad things to make him understand who was boss, I or he. I could not stop him from his evil work by giving him good things, I am sure."

We are sorry that our friend has such a conception of God as that. The beloved apostle bears witness, "We love, because He first loved us." 1 John 4:19. And Paul declares, "The goodness of God leadeth thee to repentance." Rom.

2:4. Sometimes God permits the consequences of our sins to come upon us. Sometimes He permits the enemy to trouble us. Sometimes He lets the fair-weather friends forsake us. He permits us to know by experience that all our hopes built on earthly things have for a foundation only shifting sand and are bound to bring bitter disappointment. At the same time His infinite mercy pleads with us to come to Him and find rest, and peace, and joy; but if we refuse that—refuse to yield to His love, to respond to His goodness, to use the life which He gives us, in enmity to His government, there is but one more thing that He can do, and that is to take from us the life, the gift of God which we have abused, and let us die. The wages of sin is not eternal life in misery, but "the wages of sin is death." It seems to us, in the light of all this, that our friend could not do otherwise than believe that God in His goodness would destroy those who are a curse to the universe and to themselves.



## Schedule for Week Ending October 22

Sunday,	October 16	Mark 11-13
Monday,	" 17	" 14
Tuesday,	" 18	" 15, 16
Wednesday,	" 19	John 1, 2
Thursday,	" 20	" 3, 4
Friday,	" 21	" 5, 6
Sabbath,	" 22	" 7, 8

BEGINNING with Mark 11 and its emphatic appeal to simple faith in God's Word, passing over the captious questions of Pharisee and Sadducee, we are brought in the 13th chapter to the discourse of our Lord concerning His second coming. In reading this we ought to recall what is said in Matthew and Luke. All of them are different records of the same instruction. Chapters 14, 15, and 16 close our Lord's life here upon the earth and record His triumph over death. Here again we have Mark recording the very words used in the original where Jesus prays "Abba Father." "Golgotha" we are told means a skull.

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THE last twelve verses of Mark are not in some of the early Greek manuscripts. They are however in others. The Revised Version retains them with a marginal note, and some of the best critics retain them. They are in perfect harmony with other scriptures, and may have been omitted from some of the earlier manuscripts either by the copyist or by the loss of sheets containing them.

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THE last four days of the week are in the wonderful Gospel of John, the son of Zebedee and Salome, and the brother of James, one of the earliest and also supposed to be the youngest of our Lord's disciples. He is especially spoken of as "the disciple whom Jesus loved." He with James and Peter, sometimes Andrew, seems to have been admitted into a closer relationship with Christ than the other apostles. Mark 14:33; Luke 8:51. He became the constant follower of the Lord, and went in with Him into the council-chambers at the time of His trial. By his nearness to our Lord he was not tempted to disobey. He was banished at one time to Patmos, but returned again to Ephesus, where he taught till, it is said, A.D. 98 or later. The purpose of the Gospel is the wonderful depths of the teaching of Christ, and is told that we may believe on Him, and believing have life through His name. John 20:31. It is called the spiritual Gospel, to distinguish it from the other three Gospels, which are called the synoptic Gospels. In this Gospel we have glimpses of the very heart of Jesus in His teachings.

# 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  
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## Early Life of Samuel

By Mrs. E. G. White

**T**HE fulfilment of Hannah's vow to dedicate her child to the Lord, was not deferred until he could be presented at the tabernacle. From the earliest dawn of intellect she trained his infant mind to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him she sought to lead his thoughts up to the Creator.

When separated from her child, the faithful mother's solicitude did not cease. He was the subject of her prayers. Every year she made him a little coat, and when she came with her husband to the yearly sacrifice, she presented it to the child as a token of her love. With every stitch of that coat she had breathed a prayer that he might be pure, noble, and true. She did not ask that he might be great, but earnestly pleaded that he might be good. Her faith and devotion were rewarded. She saw her son, in the simplicity of childhood, walking in the love and fear of God. She saw him growing up to manhood in favor with God and man, humble, reverent, prompt in duty, and earnest in the service of his divine Master. And while the Lord accepted the precious offering from that mother's hand, He did not forget to repay the sacrifice. Hannah was blessed with other children to educate and train for Heaven.

### Not Led Away by Evil Examples

Samuel's youth was passed in the tabernacle solemnly devoted to the worship of God; yet even here he was not free from evil influences or sinful example. The sons

of Eli were described in the Sacred Word as "sons of Belial." They feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. It was his constant effort to make himself what God would have him to become. This is the privilege of every youth. God is pleased when even little children devote themselves to His service; they should not

be discouraged in their efforts to become Christians.

The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. The fear of the Lord is the beginning of wisdom. The youngest child that loves and fears God, is greater in His sight than the most talented and learned man who neglects the great salvation. The youth who consecrate their hearts and lives to God, have, in so doing, placed themselves in connection with the Fountain of all wisdom and excellence.

Early brought to minister in the tabernacle, Samuel had even then minor duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant, but they were performed to the best of his ability, and with a willing heart. His religion was carried into all the business of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do His will. Thus Samuel became a coworker with the Lord of heaven and earth. And God through him accomplished a great work for Israel.

If children were taught to regard the humble round of every-day duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven. And in our appointed place we should discharge our duties with as much faithfulness as do the angels in their higher sphere. Those who feel that they



HANNAH AND SAMUEL

are God's servants, will be men who can be trusted anywhere. Citizens of heaven will make the best citizens of earth. A correct view of our duty to God leads to clear perceptions of our duty to our fellow men.

## Duties of Parents

Parents should bring up their children in the love and fear of God, remembering that they are younger members of the Lord's great family, entrusted to the parents to be educated and trained for heaven, and to be required again at their hands. Let children be taught that every act of life is important. It is strengthening habit and forming character. If all the daily duties are performed in the fear of God, they will be done with fidelity, and the life-record will be such as can pass the test of the judgment.

Would that every mother could realize how great are her duties and her responsibilities, and how great will be the reward of faithfulness. The mother's daily influence upon her children is preparing them for everlasting life or eternal death. She exercises in her home a power more decisive than the minister in the desk, or even the king upon his throne. The day of God will reveal how much the world owes to godly mothers for men who have been unflinching advocates of truth and reform,—men who have been bold to do and dare, who have stood unshaken amid trials and temptations; men who chose the high and holy interests of truth and the glory of God, before worldly honor or life itself.

When the judgment shall sit, and the books shall be opened; when the "well done" of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe, and pointing to their mother say: "She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation."

## One of Two Masters

Despite the many sovereigns to whom men profess allegiance, all mankind are serving one of two masters—the Prince of Light or the prince of darkness. Samuel served the former, the sons of Eli the latter. The characters of these persons, standing out in such striking contrast, represent the two great parties into which the world has been divided since the fall of Adam—the servants of Christ and the servants of Satan. God has ordained that with families and nations or with individuals, virtue is the basis of happiness, vice the foundation of woe and misery. In all the history of nations, wherever righteousness has been cherished, union, peace, and prosperity result; where greed, selfishness, and irreligion reign, weakness, degeneracy, and corruption follow.

A constant warfare is still waged between vice and virtue. Wherever we turn, the battle goes on unceasingly. Infidelity is rearing its head in vaunted triumph, and crime of all grades is crowding in on every side. Multitudes of the youth are swept away by the overwhelming tide of evil. In

every earnest Christian heart the question rises, "Why, O, why, in a land of Bibles and Christian teaching, can the adversary of souls exert over our youth a power so mighty, so unrestrained?" The reason is apparent. Parents are neglecting their solemn responsibility. They are not earnest, persevering, and faithful in the work of training their children for God, restraining their evil desires and enforcing obedience to parental authority, even in infancy.

Young men should be trained to stand firm for the right amid the prevailing iniquity, to do all in their power to arrest the progress of vice, and to promote virtue, purity, and true manliness. The impressions made upon the mind and character in early life are deep and abiding. Injudicious training or evil associations will often exert upon the young mind an influence

## Lord Jesus, Come

By Mary Valliant Nowlin

LORD JESUS, come, and put an end to sin,  
And bring Thine everlasting glory in,  
When there will be no crying, and no pain,  
When hate shall cease on earth, and love shall reign.

O, come, and bring Thine everlasting peace;  
Thy kingdom come, that nevermore shall cease;  
Thy will be done as it is done in heav'n.  
Lord, now fulfil Thy promise, so long giv'n—

That blessed promise: "I will come again.  
I will not from My faithful long remain.  
A little while, and they shall see My face.  
I go away to make for them a place,  
That where I am, My children there shall be,  
And reign with Me through all eternity."

"A little while"—but O, it seems so long,  
And we are weak, and sin is strong—so strong.  
It even now appears in holy guise,  
And none shall understand except the wise.  
All those who would Thy holy law obey,  
And speak Thy name, do make themselves a prey.

Few hold Thy blood-stained banner in the hand.  
Few for Thy good and righteous precepts stand.  
The world rolls on, and fraud's at premium high.  
Men hoard their money while the poor do cry,  
And want is stalking like a living thing,  
'Mong starving thousands, while the greedy sing.

Black clouds have gathered, and the rain-drops pelt—  
The night so dark the darkness can be felt.  
Few men believe Thy coming any more,  
And many sleep who once the promise bore.  
Now all that cheers us in this hour of gloom  
Is that same promise that our Lord will come.  
Amen. Then even so, Lord Jesus, come.

Takoma Park, D. C.

for evil that all after-effort is powerless to efface. The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the Gospel, how widely different might have been his history.

## Early Influences for Evil

It is said that Hume the skeptic was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became im-

bued with the sophistry of skepticism. Ere long he came to believe its delusive teachings, and his whole after-life bore the dark impress of infidelity.

When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most successful agents to lead men away from God. Thousands will rise up in the judgment, and charge the ruin of their souls upon the infidel Voltaire.

By the thoughts and feelings cherished in early years every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character, and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.

Young men of to-day may become as precious in the sight of the Lord as was Samuel. They may have their names enrolled in the Book of Life, to be looked upon with pleasure by the Monarch of the universe and the angelic host. By faithfully maintaining their Christian integrity, the young may, like the noble Luther, exert a mighty influence in the work of reform. Such men are needed at this time. God has a position and a work for every one of them.

## The Noblest Work

If the young men in our cities would unite their efforts to discountenance ungodliness and crime, their influence would greatly advance the cause of reform. It is the privilege and the duty of every youth, as an angel of mercy, to minister to the wants and woes of mankind. There is no class that can achieve greater results for God and humanity than the young.

Let none entertain the thought that the religion of the Bible is weak and unmanly, the effect of fanatical zeal or superstitious fear. Many of the young refrain from entering the service of Christ because they are unwilling to confess themselves Christians before the world. They are ashamed of Jesus, ashamed to acknowledge and obey His authority. Such persons view religion from the worldling's standpoint. On this rock thousands have been wrecked.

God is the sovereign of the universe, and should we be ashamed to acknowledge our allegiance to Him? The holy angels are engaged night and day in His service. The highest order of beings in all the universe bow before the throne of God with songs of grateful, joyous praise. Is there aught in such service that can detract from man's true dignity? Saith the Lord, "Them that honor Me I will honor." The service of God is the highest, noblest work that can engage the powers of men or of angels.

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"TRUSTING the Lord when you are in a tight place, is not leading a Christian life."

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"You can not flee from the wrath to come until you forsake the sin you love."

## Character the Basis of Judgment

By J. N. Anderson

**T**HE conviction that God exists, and that we as free moral beings must stand before Him in our true character, is both general and deep-seated; in other words, we feel in our inmost selves and in the very fitness of things, to say nothing of divine revelation, that a final, eternal judgment awaits us somehow and somewhere on the borders of this and the future world. In this matter we have no choice; as sure as time passes on, so sure it is that we are approaching that event. The whole human race is as it were one great stream ever flowing irresistibly onward, approaching slowly but surely that mighty rock against which it must inevitably strike and divide, each branch running to its own—its final destiny. In this life the good and the bad mingle and commingle, the wheat and the tares grow side by side in the same field; the two kingdoms of light and darkness seemingly run parallel and outwardly blend. This can not be so ever; a final separation must come. Some years ago Lincoln declared that the American nation could not exist half free and half slave; and he was right. It is if possible still more true that the universe of God can not remain half holy and half sin. Can any one conceive of such characters as Judas the traitor and John the beloved disciple, or Paul and Nero, sharing in common the future world? As well try to mix light and darkness; they are mutually exclusive. Each character is in itself a little world which reflects and determines the world to which it conforms and belongs.

But in this judgment, this final, eternal separation, what is the test, the touchstone, by which such tremendous decisions are made? On what basis can the holy God fix upon His own created children destinies that are infinitely opposed to each other? In this there can be nothing artificial or arbitrary, since both the righteousness of God and the final destiny of man are involved. It must be in accordance with some principle that is as fixed as the very throne of God.

With great boldness Jesus invites all the sin-sick and sorrowing ones of earth to come unto Him in the assurance that He is prepared to satisfy the deepest longings of the human heart; and with the very same boldness does He assert that in Him are vested the right and the authority to pass sentence of eternal judgment on every human soul. In His teaching and in His life He never failed to set forth the infinite love that God bears toward the sinner; but on the other hand He was no less explicit in making known the moral responsibility of every individual. He was unflinching in His condemnation of sin despite His tenderness for the lost sinner. "He did not come to reduce the moral order to an anarchy of grace, and to break the inevitable connection between sin and punishment." He taught that the unprofitable servant will be cast into outer darkness; that the fruitless branches will be cast into the fire and be

burned; that the selfish servants will be cast into the fire prepared for the devil and his angels.

Jesus did not rest the judgment of mankind on the mere will of God, nor did He make it depend on the belief of man. With Him all will be judged by what they are in the sight of God. As their characters are, so will all be classed. On this point we never hear a protest from the enemies of our Lord, nor do we know of any recorded. The wheat is gathered into the garner. Is not this right and reasonable? The tares are consumed in the fire. What else could be done with tares? The good fish are taken out of the net and put into vessels, while

pronouncing of sentence, but rather a manifestation of the character already fully developed.

Once again, the wicked are bidden to depart, not because God exercises His infinite power of judgment against them, but because they in their inward state of mind and heart are accursed. God could not Himself change that fact. Nor is it different with those on the other side, since they are in their very natures in a state of blessedness. This is what they are, not what God makes them by pronouncing the word "blessed" in their hearing. The great Judge merely pronounces what is, and in no way alters the character concerned. The final judgment, then, that awaits us all is a mere classification according to our character; as a man is in his life, his heart, so will he be classed in that great day.

## The Perfect Guide

By Amos E. Flint

TO MAN was giv'n a perfect law,  
A covenant without a flaw,  
Blest testimonies sure;  
Of value more than worlds of gold,  
A firm foundation laid of old,  
Forever to endure.

No rival code with it can vie  
To teach, convince, and edify  
Frail mortals here below.  
Angels of light adore that guide,  
And loyal to its rule abide  
With fond devotion's glow.

Graven upon enduring rock,  
'Midst fiery flash and earthquake shock  
On rugged Sinai  
The Author 'scribed the precepts ten  
In quick'ning word, for sons of men  
To laud and magnify.

Man's feeble hand can not efface  
The testimonies of God's grace,  
Supported by His throne;  
True counselors, blest and divine,  
Long shall their sacred teachings shine,—  
Long as God's name alone.

That law reclaims from false desires,  
With wisdom pure the mind inspires  
That hastens to obey;  
An unction for the feeble sight,  
To show the path of truth and right,  
From which we often stray.

Then fix that guide on willing heart,  
Nor from its leading e'er depart,  
Tho others scorn it here.  
'Tis blest to heed its high commands  
With heart sincere, and ready hands,  
Inspired by holy fear.

A great reward attends on those  
Who wilfully do not oppose  
The teachings there purveyed;  
For all who gain that blissful home  
Where evil-doers never come,  
Must in those scales be weighed.  
Granger, Washington.

the bad are cast away. Is not that the reasonable and only way to do? The five foolish virgins are refused entrance not because they are late, but for the very good reason that the bridegroom does not know them. Had they been friends, he could not well have refused to admit them; and they being strangers, what cause for complaint had they when he turned them away? Is not this reasonable and entirely right? Do we not thus deal with each other in this life? This is indeed the very essence of justice and mercy. In this there is nothing arbitrary, no display of authority, no fixing of destiny by a power outside of man. Viewed in this light, judgment is seen to be a mere disclosing of what actually is. It is not a

## Getting Closer Each Day

By Clara Edna Rosencrans

**I**CAME across the above heading to a real estate advertisement the other day, and it seemed so suggestive, that I note a few thoughts which the appeal brought to my mind. The title first caught my eye, and my heart fairly stood still at the thought of the tremendous possibilities either for life or death, that face us in this crisis in the world's history; for the end truly is "getting closer each day," how close we may not know. The day, the hour, is fast drawing on when the last subscriptions can be made in God's plan with the "stock bonus" of "an inheritance incorruptible, and undefiled, and that fadeth not away."

"Beautiful for situation is Zion, the joy of the whole earth," and we may each have a residence in that city,—a home on the banks of the River of Life, and a life that measures with the life of God.

There is just one question: Will our applications be sent in in time? There is plenty of room for every one, but "there is a time for everything under the sun," and we must see to it that our names are entered before the accounts are finally closed up.

To those of us who feel that we have a "home over there," there comes this question: How are we seeking to improve it? Are we adding to its beauty, stone by stone, planting trees of righteousness about it, drawing supplies from the River of Life for its crystal fountains? Does the lily unfold there its petals of spotless purity, and, amid its evergreen shadows, does the amaranth gleam forth,—emblem of a life eternal?

The people who respond to the real estate firm are fitting up homes for, at best, a short sojourn. Yet notice how comfort and elegance are consulted in every particular. Note how earnestly they entreat their friends and relatives to become dwellers therein.

Should it not put us to shame, when we think that this "home" which we claim to be earnestly seeking is to be ours forever, that everything we do to beautify it will

give lasting satisfaction, and that those of our friends who remain outside will suffer eternal death? Alas! how little we do to win them to loving allegiance to our King! and how little we strive to gain for them a freehold in the city of our God! Can we not at least become as earnest and zealous about this work, as are the people of this world, knowing what mighty issues are at stake? knowing, too, that this home is free to them and to us on one condition—that we accept it?

Let us, then, strive to enter in, strive to learn the language of that city—the language of unselfish, loyal living—true, unshrinking service for our King, and thus bring some one home with us, to share the many mansions when they shall have been finished and our Sovereign says “Come.”

*Mountain Grove, Missouri.*

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## Jesus the Healer

(From Daniel March's "Walks and Homes of Jesus")

**T**HE world is one great lazar-house of diseased and suffering souls,—and Jesus comes, in the message of His Word, to make them whole.

The first awakening call of the Gospel to every soul is still the same as that which fell from the lips of Jesus in the porches of Bethesda: “Wilt thou be made whole?” This is the great question of redemption in answer to the great cry of humanity—“Who will show us any good?” Christ comes as a Saviour, a Healer, a Redeemer, and the help which He offers is sufficient for the utmost sorrows and necessities of the human race. It is not a partial or a temporary relief which He brings. He would make the wounded spirit whole. He would save from death. He looks upon us in love, that we may see in His eye the promise of something better than the world can give.

The three great moral faculties of the soul are faith, hope, and love; and these lie all paralyzed and inactive, until Christ comes to give them life.

## Faith the Channel

Faith is the conducting medium by which the renewed heart is made to beat in unison with the heart of infinite love. Faith is the living hand by which the soul takes hold on infinite help. Faith lifts the veil from the unseen world, and displays the glories of the Paradise above. Faith lightens the burden and relieves the weariness of life by anticipating the rest of heaven. Faith rejoices in the depths of affliction, conquers in the great fight of temptations, waxes stronger under every trial of its strength, reposes for protection under the overshadowing throne of the Most High. And yet without Christ, there is no assured foundation on which such faith can rest. He alone is the Author and the Finisher of faith. He comes to the poor, the helpless, and the guilty, saying, “Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Whosoever liveth and believeth in Me, shall never die.”

Hope is the recovered treasure, the loss

of which had left the soul utterly poor and undone. Hope can sustain the soul, like a sure and tried anchor, amid all the tempests and agitations of the world; it can give confidence and peace when the heavens are dark, and the journey of life is ending in the valley of the shadow of death. But without Christ the soul is utterly without hope; and He comes upon the mission of mercy to bring back the lost treasure, and to make every soul who will receive Him infinitely and forever rich in the possession of the hope of eternal life.

## Power of Love

Love is the golden chain which binds the believing soul in willing bonds to the service of the supreme Sovereign, to the society of the holy and the blessed, to the maintenance of justice and truth forever and ever. Love lifts the ransomed soul from the depths of despair, and gives it wings to climb the highest heaven, and a voice to sing its great Redeemer's praise in sweeter

## “Tho I Should Die with Thee, Yet Will I Not Deny Thee”

By T. E. Bowen

**T**HE night had settled down, the last one that Jesus was to spend with His disciples as their earthly “Lord and Master.” The meeting in the “upper room” was over. They had sung a hymn, and were now on their way to the familiar place of prayer in Gethsemane. Jesus, knowing that His “hour” was come, that hour when He should be delivered into the hand of the prince of darkness, for him to do as he would, began to explain a little more fully the cause for the “exceeding sorrowful” spirit that had settled down upon His soul.

“All ye shall be offended because of Me this night,” He said; “for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.”

From these words His disciples could gather no other meaning than that Jesus was soon to die. But they could not have it that way. They could not see how their growing cause could be advanced by the death of Jesus. And, further, how could it be that He should count them so base as to be offended for anything that might come to them because of Him? “Never!” they thought.

And Peter's thoughts soon formed themselves into words. “Tho all men should be offended because of Thee, yet will I never be offended.” Jesus replied by telling him that before the dawn of morning he would three times deny that he knew his Lord. “Tho I should die with Thee,” Peter stoutly affirmed, “yet will I not deny Thee.” And “likewise also said all the disciples.”

We wonder how this could be. But just before us a time is approaching when believers will pass through a similar test. The storm had been gathering in Jesus' work. He knew that it was only because of the restraining hand of His Father that He had been preserved from being taken by those thirsting for His life. He knew that “His hour” had now come, the time for the supreme test of the ages to be made; that the hour had struck for the Son of God to lay down His life for sinners—the fulfilment of the compact made between the Father and the Son away back before the world was, in that mysterious council when the plan of redemption was laid.

The disciples did not know all that was involved in the scenes taking place about them. Day by day prophecy had been fulfilling before their eyes, yet they comprehended it all but vaguely at best. Had they believed Jesus when He pointed out to them their condition, they might have been saved from defeat. But they did not know their own hearts, so entered upon the scenes of that eventful night unprepared.

“Tho I should die with Thee, yet will I not deny Thee,” were Peter's words. How about us? Are we cherishing the same self-confidence? Do we feel that whatever comes, we will not forsake the truth? Are

## The Bible

By Nellie M. Butler

If we could read the books of ev'ry age,  
Written by poet, chronicler, and sage,  
There's nothing we could find that would compare  
With the Bible. No book found anywhere  
Can equal it. Its thoughts are grand, sublime,—  
Above what man can think. It is a mine  
Of jewels rare. We read it day by day,  
And yet find something new,—some cheering ray  
Of light that brightens up the path. And more  
Of God's own love we see than e'er before.  
'Tis in this Book we find the truest Friend,  
With love that is unchanging to the end,  
Who gave His life that sinful man might live;  
And giving this, 'twas all He had to give.  
How oft we find upon a dying bed  
This name is faintly heard, the last that's said.  
When eyes are closed to all of earthly things,  
What peace and joy the name of Jesus brings  
To those who mourn. And when in prison cell  
This Book is read, no human tongue can tell  
The happiness it brings to him alone  
Who has no friend that he might call his own,  
To know that there is One who loves him still.  
How glad he is to do his Master's will.  
No other theme portrayed with mortal pen  
Is grand as this—the love of God to men.  
Angels desire into this theme to look,  
And so they study in this precious Book;  
And while eternal ages roll along  
It is their science and unending song.

strains than angels ever sung. And it is Christ who comes to quicken, in every soul that receives His Word, the paralyzed capacity for such love, and to kindle the faintest spark of spiritual life into immortal flame. Christ comes to lift up the depraved and darkened slave of sin, and make him a fit companion for the seraph that adores in the highest heaven, and shines the brightest in the splendors of the eternal throne.

These three great moral faculties of man—faith, hope, and love, without the use of which he is a paralyzed and helpless creature—this immortal triad of powers, by the exercise of which man enlists the help of Omnipotence, is all in ruins until Christ comes with the word of life. He comes to give soundness and unconquerable vitality to man's ruined nature, by renewing its decayed and unused capacities for faith, hope, and love.

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“If all man needs is environment, what was the matter with Eden?”

we prepared for the decided change in the sentiment of the people that is sure to come before the work of God closes in the world? The same heavenly hand that protected Jesus has been restraining and holding in check these powerful forces of evil. But some day they will be held no longer. The exact time for this change we may never know. But when God does permit it to come, it will be as much the carrying out of His eternal purpose in the great controversy between good and evil as it was to permit Jesus to be taken by the cruel mob in Gethsemane.

When the crisis came to the disciples they were unprepared. They failed to see that this experience for them and for Jesus was included in the Father's plan. They rose up against it in their hearts.

Is there not a lesson in this for us? After the resurrection Jesus explained to His disciples the meaning of these things. By "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," and showed that the Christ was to suffer "these things and to enter into His glory." But we must be prepared *beforehand*; for the events to follow this time of trial just ahead will not be a long earthly experience, but the final scenes connected with the deliverance of the people of God; the time of their entering upon the eternal inheritance in the kingdom of Christ.

To the humble believer in Jesus comes the encouraging promise of help and deliverance. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

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## Danger of Procrastination

A YOUNG man in Pennsylvania, who had been deeply convicted during the progress of a revival, was asked by his pastor to come to Christ. He answered, "Not to-night; perhaps I will to-morrow night." The next day the pastor went out into the country, and while on his way perceived at a distance persons gathering in the street; and when he reached the place, he at once saw that this young man to whom he had spoken the previous evening was nearly killed by being thrown from a horse. They carried him into a neighbor's house, where he lived but a few minutes. His last words were, "Lost! lost! and forever lost!" The call of mercy is often followed closely by the summons to judgment.—*Anon.*

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## Power of the Bible

A MISSIONARY in France offered a Bible in a humble dwelling. The man took it, tore out a dozen pages, and with them began to light his pipe. Some years after, the missionary happened in the same house. The family had just lost their son in the Crimean War, and his Bible had been sent back home. The missionary took it up, and saw that it was the very same Bible that he

had left in the house, and from which the leaves had been torn. The dying soldier had written on one of the leaves of the Bible, "Rejected and scoffed at, but finally believed in and saved." The Bible may be used to light the pipe of witticism by some, but for us it is a staff in life, a pillow in death, and our joy for eternity.—*Talmage.*

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## "Took a Chance"

AN engineer on the Lake Shore Railroad is held responsible for a wreck in which two men were killed. He is a man past his threescore, and has been in the employ of the road for forty years. He told the coroner's jury with tears streaming down his cheeks that he "took a chance, ran past his signals, knowing they were out of order owing to the blizzard, but thinking the track ahead was clear." The foreman of the jury was so affected that he refused to sign the verdict.

He "took a chance." The track ahead wasn't clear. That's all. Two dead. This was not a "lucky" chance. He tried his "luck," but lost and caused others to lose.

The man who "chances" it on his luck will get into a mix-up somewhere. There are always dangers on the road ahead. The track is always blocked somewhere. Common sense should teach men this, but they are poor scholars. Chance is blind. To pass the signal is to take a run in the dark.—*The New York Observer.*

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LET it be constantly borne in mind in the investigation of the whole subject, that, according to divine arrangement, the advent precedes the millennium, and the beginning of the millennium rapidly succeeds the end of this age, and the terrific judgments that accompany and succeed the advent.—*Dr. J. T. Barclay.*

# Our Bible Reading

## The Second Resurrection

(Quotations from A. R. V.)

1. *There will be two resurrections.*

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:28, 29.

"There shall be a resurrection both of the just and unjust." Acts 24:15.

2. *When will the righteous receive the reward?*

"In the resurrection of the just." Luke 14:14.

3. *Which resurrection takes place first?*

"And the dead in Christ shall rise first." 1 Thess. 4:16.

4. *How much time intervenes between the two resurrections?*

"The rest of the dead lived not until the thousand years should be finished." Rev. 20:5.

5. *Where are the saints during the thousand years?*

"And they lived, and reigned with Christ a thousand years." Verse 4.

6. *What is the condition of the earth during this time?*

"Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it." Isa. 13:9.

"Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1.

"The earth shall be utterly emptied, and utterly laid waste." Verse 3. See Jer. 4:20-27. Satan's prison then is the earth when it is brought back to its chaotic state.

7. *Has Satan claimed possession of the earth since the fall of man?*

"And the devil said unto Him, To Thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it." Luke 4:6.

"And he led Him up, and showed Him all the kingdoms of the world." Verse 5.

8. *How long will Satan be bound?*

"And he laid hold on the dragon, . . . and bound him for a thousand years." Rev. 20:2.

9. *How is he bound?*

"The rest of the dead lived not until the thousand years should be finished." Verse 5.

10. *What will be his last work of deception?*

"And shall come forth to deceive the nations which are in the four corners of the earth . . . to the war: . . . and they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Verses 8, 9.

11. *Where is the city?*

"And I saw the holy city, New Jerusalem, coming down out of heaven from God." Rev. 21:2.

12. *How is his work closed?*

"And fire came down out of heaven, and devoured them." Rev. 20:9.

13. *What will become of the wicked?*

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of Hosts, that it should leave them neither root nor branch." Mal. 4:1.

"All the nations . . . shall be as tho they had not been." Obadiah 16.

14. *In what condition will the second death leave the universe?*

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:13.

15. *How long will those of the first resurrection live?*

"But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20:35, 36.

G. W. ROGERS.



MOUNTAIN VIEW, CAL., OCTOBER 11, 1910

Manuscripts should be addressed to the Editor

## Whose "Christian Principles"?

### What It Means

WE refer again to the World's Christian Citizenship Conference. As stated in our last issue by one of its chief promoters, it has for its purpose the adoption of a "Declaration of Principles—the Christian principles of civil government," and these principles are to be recommended to the people of all countries for adoption.

Suppose these plans are all carried out—the "Christian principles" adopted, recommended, and the recommendation adopted in abstract by the governments of earth. In absolute monarchies, or autocracies, if there were such, the Christian principles in concrete would be those of the king. When he died and his successor came to the throne these "Christian principles" might undergo a violent change. The first king might be a Trinitarian, the second a Unitarian. What a change would have to be made in religious educational text-books! And how would the court preachers adjust themselves to the change?

But suppose a representative government like the United States should adopt these "Christian principles of civil government" in the abstract. Suppose that they should do as the National Reform Association, that is leading out in this great conference, advises,—embody them in the fundamental law of the state. The next thing would be to crystallize them into civil statutes, to make them practical in the life of the nation and of the people. One of the first questions which would arise would be, What is Christianity, and what are "Christian principles of civil government"? The legislators would immediately face a tremendous dilemma; for on one side would stand the Protestant Federation of Churches. Whether all Protestants were willing or not, the Federation would assume, in all probability, to speak for Protestantism, and such a large body would doubtless be accepted as authority on that side of the question by the religious, semi-religious, unreligious, and irreligious lawmakers.

Yet there would be a large number of true, devoted Protestants in different denominations, and sometimes whole denominations, that would utterly repudiate the authority of such a body, and they would be compelled to do this on the Protestant principle of the Bible and the Bible alone. How would these be regarded?

But there would face our legislators also another large body that have very decided views regarding Christianity and what are "Christian principles of civil government;" namely, the Roman Catholic Church. That body believes that the head of the church is not the Protestant Federation, or any

kind of federation whatsoever, but the pope. His word to them is absolute law, and his interpretation is standard. That body can not, consistent with its belief, compromise in any way by uniting with Protestantism. Our legislators could not in any way patch up the matter between the two religious bodies by asking mutual concession. The only compromising element, as far as we could see, and as far as history has demonstrated, would be the Protestant body itself, which would compromise and yield to Roman Catholic principles in order to develop the designs of the Christian Citizenship Conference. That would mean, therefore, as far as these principles were formulated into statute law, Roman Catholic government. One step would lead to another; every religious principle introduced into operative government would be an entering wedge for others to follow, until we should have full-fledged church-and-state government of which the pope would be the head.

Logically, such a government would emphasize its highest laws and would guard them by the strongest penalties. Logically, those laws would be that which pertains to religion, for man's good spiritually and morally. Logically, the free-born soul in Christ, who had been taught to serve God according to the dictates of his own conscience, and whose conscientious interpretation of the Word of God leads him outside of these "Christian principles of civil government," would be considered the worst criminal, tho no whiter soul might live in the republic. Upon him would be visited the highest penalties.

All these things would logically follow; and the more conscientious the supporters of such a perverted system would be, the more earnestly would they prosecute to prison and to death those who were conscientiously and really opposed to such a government. Thus would they demonstrate, as expressed by the United States Senate Report adopted in 1829,—

"that among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what GOVERNMENT DENOMINATED THE LAW OF GOD."

Therefore as the report declares,—

"To prevent a similar train of evils in this country, the CONSTITUTION has wisely WITHHELD FROM OUR GOVERNMENT the power of DEFINING the DIVINE law. It is a RIGHT RESERVED TO EACH CITIZEN, and while he respects the rights of others, HE CAN NOT BE HELD AMENABLE TO ANY HUMAN TRIBUNAL FOR HIS CONCLUSIONS."

These are noble words, and they ought to burn deep into the soul of every one who loves liberty. The American people ought to rise in their might, and denounce and repudiate every effort to change the principles of the freest and noblest government on the face of the earth.

We will consider in later numbers some of the other things purposed; and before we are through with this we will show that our Constitution as it stands is nearer the divine conception of what a civil govern-

ment ought to be than that of any government that has ever existed. The great conference to be held in Philadelphia in November next, is indeed an important one. It means much for American liberty. Are Americans awake to its meaning?

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## "Defenders of the Faith"

IN the September number of the *Biblical World* is an editorial entitled "The Passing of Apocalypticism." By apocalypticism is meant the view that has been held by the church through the centuries that sometime our Lord Jesus Christ will come in the clouds of heaven and gather His people to Himself, with all the other events referred to in the Scriptures as occurring at that time. The article seems to be called out by a reader's asking that the *Biblical World* should cite "one fact in the spiritual life that has been discovered since the [Scripture] canon has closed." The editorial first quotes the words of Dr. Inge, professor of divinity, University of Cambridge. We quote as follows:

"The earliest Christianity regarded the ascension as the penultimate scene of a drama which was very shortly to have its dénouement by the reappearance of the Messiah in the clouds of heaven. This is a fact, which, however unwelcome it may be to us, we ought, no doubt, to face.' Why this fact is unwelcome appears clearly in a later sentence. 'Our Lord is recorded in the Gospels to have made predictions which certainly have not been, and can not now be, fulfilled.' These predictions, Dr. Inge maintains, tho ascribed to Jesus in the Gospels, and incorporated into early Christianity, were not really uttered by Jesus. 'On the other hand,' he says, 'the view hitherto commonly held by most Christians, that our Lord promised to return to earth at a far distant date unknown to Himself, does not seem to have any support in the New Testament.'"

The *Biblical World* assures us that Dr. Inge is not "attacking" the Bible, but speaking "as a defender of the faith." Now the Gospels, all four of them, quote the words of our Lord Jesus Christ regarding His second coming. These words tell us that He will come again and receive His people unto Himself; that "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the coming of the Son of Man be;" that He will "come in the clouds of heaven with power and great glory," and many other utterances of the same import. And yet this "defender of the faith" tells us that we may not believe in any of these utterances at all, other than this, that those who uttered them may have believed them, but that they have deceived us by saying that Christ declared what they say He said. In other words, their stories concerning Him in this respect are absolutely false, and the church has labored under an entirely wrong conception of His teaching during nineteen hundred years.

In the light of this the *Biblical World* presents as the answer to the question in the beginning of this article the following:

"We desire rather to call attention to the fact that a kingdom of God already among us, slowly but surely moving toward the realiza-

tion of its ideal of perfected personal character and a perfected human society, has already displaced the hope of a day when the present order of things shall suddenly and forcibly be destroyed to make way for the instantaneous establishment of a heavenly kingdom."

He says further, in explanation of this thought, that instead of waiting for the day of the Lord, as an event which is to come "out of the clouds," Christians find inspiration in the thought that they are working with God in an age-long process toward a far-off goal sometime to be reached. This is Evolution substituted for revelation.

It does not seem to us that it would be hard at all for the ordinary man to see that this "defense of the faith" is frank infidelity. If we can not believe the writers of the New Testament respecting the utterances of Jesus regarding His second coming, why should we believe their utterances regarding His first advent, regarding the incarnation, regarding His supernatural birth, regarding His crucifixion and the events connected therewith, regarding His resurrection or His ascension? Logic would demand that if we were to reject what He said regarding His second coming as crude ideas, which the writers of the New Testament imbibed from erroneous Jewish thought, we should relegate a great deal more of the Gospels to erroneous teaching gathered from the same source, and finally that everything which did not harmonize or pay tribute to our superior latter-day view should be utterly rejected as unworthy of Christ. Thus we would come at last to believe that the very witnesses Christ chose were not true witnesses at all, but false, and that the endowment of the Spirit they received, that they might be true witnesses, was in itself a farce, as far as effecting what the Master designed. From such "defenders of the faith" we can most devoutly pray in the language of the old litany, "Good Lord, deliver us."

How one could conceive that this would be a help to any Bible student is more than we can possibly understand. If the Gospels and the writers of the New Testament in general—for every one speaks of Christ's second coming, and all are in harmony—do not tell us the truth respecting this, we have no foundation on which to build faith in Jesus Christ as a Saviour.

One of the reasons why this doctrine of apocalypticism, as it is called, is passing, is said to be that the disciples were disappointed in their hope of Christ's soon coming, and that the things which He is said to have promised "have not been, and can not now be fulfilled;" in other words, the disciples believed that the Lord was coming in their day; He did not come; their words have been proved false. We beg our readers to study the question further. That phase of the subject we will treat in our next.

It is impossible for a sincere Christian to have the best and most effectual success (whatever it may seem to be) while working outside of God's plan. It is likewise impossible for him who is not a consecrated

Christian (Are there any others?) to have success in God's work while working in harmony with God's plan outwardly. Knowledge, submission, and consecration are all needed. God's way is always the simpler, easier, more effective way to the devoted, submissive, obedient heart.

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## Alcohol and Business

THE following is clipped from a business circular, issued by a "life assurance society:"

"By reason of its poisonous effects, alcohol is an enemy of life-insurance companies. Directly and indirectly it is responsible for no small portion of the mortality rate.

"Notwithstanding the successful movements in various sections of the country to restrict its sale and use, the fact that over two thousand million gallons of beverages which contain alcohol are consumed annually in the United States indicates that this dangerous drug still exerts a powerful influence for evil. Even the 'high cost of living' does not seem to diminish the national thirst.

"In view of the wide-spread so-called temperate use of alcohol, we have endeavored to consider this subject in no narrow or partizan spirit, but solely from the scientific and practical view-point, as we would any other cause contributing to increase the cost of insurance.

"It has been conclusively shown by laboratory experiments that alcohol taken in so-called moderate quantities (two glasses of beer daily), reduces mental and physical efficiency. Those who are disposed to question this statement would do well to have themselves subjected to a test in some experimental laboratory, where the degree of impairment of mental and physical functions caused by alcohol can be measured quite as accurately as a yard of cloth.


"Alcohol is not a 'demon,' but a drug; not a stimulant, but an anesthetic. In so-called moderate quantities it reduces muscular and mental efficiency. It suppresses the higher brain functions, thereby releasing the lower. It is most dangerous to those with weak family histories. The effects of excess in those of normal family history may be transmitted to their children. The experience on large groups of insured lives shows that moderate drinking shortens life. Most cases of alcoholism are curable, if the desire for cure exists. Advertised cures are worthless; they merely 'sober up' the patient. The advice and assistance of an intelligent physician, the upbuilding of self-control, and faith in one's manhood, are the fundamental requirements for a permanent cure."

One life-insurance company, in an investigation covering forty years, found that for every 100 deaths among total abstainers, there were 131 deaths among the same number of temperate drinking policy-holders; 31 per cent in favor of the abstainers. Another company found it 100 to 146 in favor of the abstainers.

These facts ought to appeal to every man of common sense. Higher considerations appeal to the Christian.

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## The Electric Age

E have heard of "the stone age," "the iron age," "the steel age," and all men wish for "the golden age." This, however, seems to be becoming an electric age. Electricity has been called the life-force of all things earthly, and mechanically it is swiftly swinging that way. Generated by some great water-power up among the mountains, the busy, vibrating fingers of the giant propels machinery for all sorts of purposes a hundred miles away. In the parlance of the workshop, wherever the "juice" can be furnished at a reasonable rate, there its marvels are in evidence.

These thoughts were emphasized by a visit to the great electrical exposition held in San Francisco, September 19 to 24. It was an exhibit of electricity applied to almost every mechanical device of human utility and necessity, and in simplicity, neatness, and power always to advantage. We have not space to mention a tithe of the things exhibited, or to dwell upon any of them; therefore a reference to the few must suffice for all. The manager, Mr. Moses, was very courteous, and took pains to point out some of the most wonderful and novel exhibits.

In one section were great drills boring into solid

rock and steel as tho they were wood. By five different patterns of vacuum cleaners the housewives' cleaning woes were lessened. There were beautiful electric automobiles run with storage batteries, clean and odorless. An electric kitchen was in evidence, in which food was neatly and quickly cooked and served. The process of wireless telegraphy was shown, and messages from ships at sea were received. Electricity brought you within hearing of sermons preached and bands playing many miles distant. The telautograph copied in a good imitation of your own handwriting, your letter or autograph, on one sheet, while you inscribed it upon another. The copying machine might have been in another city 1,000 miles away. Another device, patented in San Francisco, writes in a large hand on a distant bulletin-board while the operator manipulates a keyboard or typewriter. If you wish to send a night letter over the telegraph wires, your message is taken, and comes out of the machine in a tape perforated with dots and dashes of the Morse alphabet. This perforated tape is fed into another machine; and 500 miles away, perhaps, an electric typewriter automatically writes out the letter recorded on the perforated tape.

Great improvements have been made in electric lighting, both in lessening the price and making it much more effective in light-producing power, altho human invention is yet far behind the glowworm in economy of energy. In one corner two cows were milked twice daily by an electric milking machine. An interesting exhibit was that of a man permitting 100,000 to 150,000 volts of electricity to pass through him. A paper could be lighted by contact with him, and other manifestations showed that he was supercharged. Eleven thousand volts would immediately kill. The secret is that in the high-frequency, alternating current the vibrations are so rapid from each direction that the nerves do not get time to respond, and hence receive no shock.

The whole exposition was an interesting and instructive exhibit, and it brought forcibly to the writer's mind the ancient prediction of this time, uttered by the messenger of God to the aged prophet by the River Hiddekel, "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. In the light of this and other prophecies of the Book, these great discoveries and advancement ought to lead men to Him whose understanding is infinite, and whose lesser manifestations of power and wisdom exceed all human devices.

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**Has He Ever Sent You?**—When Christ in His glory struck down the zealous tradition-bound Saul of Tarsus on his tour of persecution, and the humbled man asked, "Lord, what wilt Thou have me to do?" the Master did not tell him. He sent him to another, to a disciple of His. Jesus had a twofold object in this: (1) He wanted Saul to come into His church, to feel the union and interdependence that church-members ought to feel, to know that he was not too great or learned to be taught by a humble follower of Christ, whom a little time before he was seeking to slay. (2) It is God's plan to connect with Himself in soul-saving His people. Not one soul shall be gathered into His kingdom as the result of one's sole effort. No one will say, "I saved that soul." Even the Lord Jesus, by whose love and sacrifice and grace all are saved, associates with Himself in the saving of every soul some one or more of His children. He does this that others—angels and men—may have a part in the rejoicing. Not long ago a certain man of a certain expedition refused to share the glory of discovery of a certain point on this earth's surface with companions who had borne the trials and hardships with him and whose presence with him made possible the discovery. Jesus our Lord furnished all things for His work, and plans that all shall share His glory in the joy of soul-saving. Therefore He calls all to share in that work. Therefore He calls you that He may send you to some soul. Has He ever sent you? Have you ever heard Him call? Have you felt His burden? If not, why?



# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The Twenty-First International Eucharistic Congress of the Catholic Church

At Montreal, Canada, September 6 to 11

By C. M. Snow, Editor of "Liberty"



SIGN of the times indeed was the great Roman Catholic International Eucharistic Congress which convened at Montreal, Canada, September 6 to 11. No such gathering had ever before been held in the Western Hemisphere, and it is certain that in no part of the Old World had there ever been displayed a greater amount of pomp and pageantry in any of the twenty similar congresses held by the Catholic Church.

Money there was in practically unstinted amounts from all over the Dominion of Canada, the United States, and Mexico. It was the evident intent of the Catholic hierarchy to make this demonstration the greatest in the history of the church. The purpose also was evident from the time that the PLACE of this congress was announced, and the purpose was a twofold one. France had but recently struck a most severe blow at the Roman hierarchy, and England last year refused to allow the "host" to be carried in the eucharistic procession through the streets of London. THERE was formed the plan to have the greatest eucharistic demonstration in the history of the church in the French city of Montreal under the flag of Great Britain, and thus to show to the governments of both England and France the power of the Roman Church in the New World in a British possession among French people.

This double-headed purpose was not left for the people to surmise, but was openly declared in the one case and openly demonstrated in the other. Said Monsignor Montez de Oca, bishop of San Luis, Mexico: "This Eucharistic Congress in Montreal will be the vindication of the London congress when intolerance made it impossible to carry the holy eucharist through the streets. It is only fair that such a vindication should take place on British soil." That was the declaration of one half the purpose. The other half was not openly declared, but was openly demonstrated, as the following incident will show.

On the city hall are five towers, three on the front of the building and two on the rear. The middle tower on the front of the building is larger and higher than the others. From this, during the Eucharistic Congress, flew the flag of the nation. On its right flew the papal flag and on its left the green flag of Ireland. On one of the rear towers flew the flag of the United States, and on the other rear tower the flag of France. Inasmuch as the city of Montreal is predominantly French, and Ireland is not an independent nation, there were many strong protests made against the position of the flags. The question was repeatedly asked, "Why is the flag of France retired and the flag of Ireland put in front of it?" No real attempt was made to answer the question. No one was found who would admit the responsibility for the placing of the flags as they were, neither would any one in authority order them changed, and so they continued to the end of the congress. The reason for this is made more apparent by the attitude of Monsignor Touchet, archbishop of Orleans, who is reported by the Montreal press as being surprised at seeing the French flag on churches during the Eucharistic Congress, and as declaring that the tricolor, being the flag of the

Revolution, could not rightly be placed on a church. This explains the placing of the French flag behind the Irish on the city hall, and explains also Rome's reason for desiring that this Eucharistic Congress, held in Great Britain's French province, should be the most successful and spectacular ever held. The Mexican bishop, Monsignor Montez de Oca, who has attended every Eucharistic Congress thus far held, declared that the Montreal congress would "eclipse all the others, as the display of riches there and the cooperation of all would make it the greatest of all."

### The Elements Not Propitious

That it might be the most successful of all, all the Catholic churches of Montreal began a "solemn triduum" on the night of September



Cardinal Vannutelli, the Chief Figure at the Congress

1, the congregations joining in prayer for the complete success of the coming Eucharistic Congress.

After the enthusiastic receptions at the cities of Quebec and Three Rivers, the cardinal legate, Vincenzo Vannutelli, arrived at Montreal on Saturday afternoon, September 3, at 4:30 P.M., on the Canadian government steamer Lady Grey, which had been despatched to Quebec by the federal government to bring him. The government steamer was escorted by numerous other vessels, and was to have had an additional escort of sixty-one yachts; but the tempest raging at the time prevented this.

A special wharf seventy-five by one hundred feet had been constructed for the papal envoy to land upon, and a gorgeous throne had been erected at the wharf for him to occupy while listening to the mayor's address of welcome and while delivering his reply. All the vessels in the harbor were decked out in their gayest bunting in honor of the occasion, and

steam sirens were screaming and guns booming their welcome from the time the Lady Grey, bearing the pope's envoy and flying the papal flag at the masthead, hove in sight, until the landing was accomplished. But in spite of the "solemn triduum" and the prayers for propitious weather, the worst storm of the season was raging, and the special wharf became an impractical landing-place, and the gorgeous, rain-swept throne was not an inviting seat for the papal legate. He was accordingly whisked away in the mayor's carriage to the city hall, where the reception ceremonies were carried out. The specially-invited but rain-soaked "one thousand gentlemen," consisting of cabinet ministers, consuls, senators, members of parliament, ecclesiastical dignitaries, and prominent citizens, who were at the wharf to add impressiveness to the reception, followed as best they could.

### The Legate's Reception

At the city hall, on an improvised throne, the papal legate was seated, with the mayor on his right and Archbishop Paul Bruchesi of Montreal, the organizer of the congress, on his left. The mayor's address of welcome was an eloquent eulogium of the Catholic faith and of the loyalty of the people to the holy see. It closed with an application to the papal legate of these words of Scripture which properly apply to our Lord Jesus Christ: "Hosanna in the highest! Blessed is he that cometh in the name of the Lord!"

The legate's reply thanked the mayor and the population of Montreal for the magnificent reception tendered him as the pope's envoy, congratulated the Catholic portion of the population upon the ardor of their faith, the prodigality of their devotion and generosity, and the magnificence of their religious demonstrations. He voiced the sentiment that all who had contributed toward this congress were helping to exalt "the blessed sacrament of the holy eucharist." Many so-called Protestants who contributed of their means for this demonstration, may not enjoy the light in which the papal legate placed them; but he was perfectly justified in placing them there. One prominent citizen, a professed Protestant, had headed the list of private contributions with a donation of \$5,000, and many others had followed his lead with lesser amounts.

The papal legate's official reception occurred on the 3d, but the congress did not open until the night of the 6th. In the meantime the city was a scene of the greatest activity. Everywhere the work of decorating public buildings, churches, dwellings, and streets was in progress; and Father Bernard Vaughan of England, seemingly impatient of delay, opened up a war of words with the representatives of Protestantism. In a public address, he stigmatized Protestantism as "a soulless religion," a "religion without sacrifice," because of its rejection of the dogma and ritual of the mass. Many Protestant leaders accepted the gage of battle, and the Canadian papers published many columns of the controversy. This attack seemed to stiffen the back of Protestantism in the dominion for the time being, and some very pointed things were said.

Father Vaughan's attack did not meet with universal approbation among the Catholics themselves, some of the more far-seeing of the clergy taking the position that Rome's hopes of winning Protestantism lay not in denunciation, but in setting forth, without harsh invective, the positive principles of Catholicism. This latter mode of operation, which was strongly advocated by Rev. A. P. Doyle of Washington, D. C., was the more generally approved one, and the one which will be acted

upon wherever missions to non-Catholics are carried on.

## The Meaning of It

On the afternoon of September 4, the papal legate was advertised to address a gathering of Catholic women in the church of Notre Dame. Long before the hour set for the address every seat was taken and the aisles were full. It was estimated that 20,000 women were inside the edifice two hours before the time for the address, and hundreds were unable to gain admission. To avert a panic, Bishop Bruneault ascended the pulpit and held the attention of the women until the arrival of the cardinal legate. A squad of police and firemen was also summoned to the church to be on hand in case of panic. In Bishop Bruneault's address occur these words, referring to the procession of the eucharist which was to take place on the following Sunday:

"Jesus is preparing to leave the tabernacle in which He is held captive to rest on the throne of glory to pass through the streets of your city as a king of splendor and triumph, to receive the honors of a whole people."

The piece of bread over which a priest had uttered the words, "*Hoc est corpus meum*" (this is My body) was to take the place, to them, of Jesus Christ Himself. The costly monstrance in which that piece of bread was to be borne, and which was made especially for this occasion, was the throne referred to; and the people, as it passed, were to fall down and worship that piece of bread as if it were very God Himself. It was declared over and over at this congress that the consecrated wafer did not merely represent Christ, but was Christ Himself; the real presence was there, the priest had created God so soon as he had uttered the words, "*Hoc est corpus meum*."

More than that, on the badges worn by the delegates was a gold chalice, and over the chalice a circle representing the consecrated wafer, with the initials "I. H. S." stamped upon it. These initials stand for the words "*Iesus hominum Salvator*," Jesus the Saviour of men; and under the chalice are these words: "*Pain celeste reconfortez moi!*" which, being translated, is, "Heavenly bread, comfort me!" — a prayer to the bread — not as representing Christ, but to the bread as the real Christ Himself. That idea — the real presence of Christ in the consecrated wafer — was declared by many Catholic prelates at this congress to be **THE VERY SOUL OF THE CATHOLIC SYSTEM**. This is that doctrine which the English coronation oath for several centuries has declared to be idolatry; and beyond a shadow of a doubt, so it is.

The bishop concluded his address by stating to the women that in the evening there would assemble in that church an army of men — their husbands, brothers, and sons — who were "ready to shed their blood for the defense of their religion and their country."

## Seated on a Throne

At the conclusion of this address the papal legate, "from his throne on the sanctuary, addressed the vast audience and imparted the papal blessing." It is worthy of note that wherever the cardinal legate appeared in public he was seated upon a throne, with high dignitaries of the church on either hand, occupying lower seats. How different is this from the teachings of Jesus in reference to having respect of persons. Matt. 20: 26, 27. The expression, "from his throne on the sanctuary," instinctively brings to the mind of a Protestant those words of Scripture relating to "the man of sin," who "sitteth in the temple of God, setting himself forth as God."

In the evening another vast assemblage, consisting of 15,000 Catholic working men, gathered in the same church to hear a sermon by Archbishop Langevin of Manitoba, and to receive the papal blessing at the hands of the cardinal legate.

(Concluded next week)

Despatches from Berlin are to the effect that the emperor's declaration that he rules by divine right has not taken so well with the people as it might have a few years ago. The Socialists over all Germany are prophesying that the emperor's utterances will win them fifty more states in the next national legislature; and it is further asserted that if Chancellor Bethmann Von Hollweg is with the emperor in such utterances, he will find in the next Reichstag a decided majority combined against him. The Socialists' organ declares that "the kaiser's idea of rule is the conception of Asiatic despotism. He has of his own authority torn up the sheet of paper Von Buelow wheedled out of him and thrown the scraps to the German nation." So far, it is said, in not a solitary newspaper have appeared his utterances. Of course the logic of the emperor's speech would be the abolition of constitutional government; but some of his friends say his speech is merely the enthusiasm of the emperor under the inspiration of the moment, and must not be taken seriously. It shows, however, just what effect it would have if spoken at a wrong time.



Pope Pius X, who sent special delegate and blessing to the congress

The Roosevelt and Storer quarrel has been revived by the publication of letters which review the controversy concerning the ex-President's alleged authorization of the former ambassador to Austria-Hungary to visit the pope and ask as a personal favor to the President of the United States that Archbishop Ireland of St. Paul be made a cardinal. Roosevelt has hitherto publicly denied that Storer was ever authorized to represent him in this manner, and the Archbishop Ireland letters now published by Mrs. Storer tend to make the question of veracity more keenly felt by the contestants.

Two years' imprisonment and a fine of \$5,000 is the penalty imposed on Ernest W. Gerbracht, former superintendent of the Williamsburg refinery of the sugar trust. The charge is that of conspiring to defraud the Government by means of short weights. What would have been the penalty of a bank robber who took \$5,000 say? The sugar trust has stolen millions.

Sixteen persons lost their lives in a train wreck two miles east of Clayton, Kansas, September 23, where a cloudburst washed out 1,000 feet of track, and caused the plunge of a passenger train into the raging stream.

John Webb Keith, the last of a group of pioneers who came around the Horn from Boston, landing in San Francisco in June, 1849, died in the latter city, September 21.

Homeless, and a refugee from his country, Dr. Madriz, late president of Nicaragua, fled before the conquering arms of Estrada, the revolutionist, and temporarily found refuge at Amapala, the Pacific seaport of Honduras, with his principal generals and advisers. The Honduras government permitted him to remain only two days before peremptorily ordering him and his party to depart on penalty of imprisonment. There was no steamer in port, nor any aeroplane in Amapala, and he dared not go inland. What could he do? In this dilemma Dr. Madriz learned of a steamer due to arrive the following day, and cabled a request to the captain to pick him up in a small boat a few miles at sea from Amapala. This is the last that has been heard of him; for the captain of the boat to which Dr. Madriz signaled, reports that, tho they have made diligent search, the little boat has not been cited and the deposed ruler can not be found.

**To Evangelize Chicago.**—Four hundred Protestant churches of Chicago are ready to unite with the Chapman-Alexander campaign plan for the evangelization of their city. 400 churches, 600 ministers, 60 groups of six to ten churches, 60 evangelistic music directors, 1,000 evangelistic singers and soloists, and 5,000 evangelistic services, are figures which indicate the magnitude of this proposed campaign to begin October 16. Dr. Chapman and his associates are looking forward to the Chicago campaign as the most important step they have ever taken.

Shark's meat has been dyed and sold for smoked salmon in San Francisco markets. The shark meat, originally white, was ingeniously given a "smoke brown" hue by the use of anilin dyes, such as the health office has already put under the ban. The manufacture of the "salmon" has been traced to Seattle, Washington.

One of the most vigorous, progressive, clear-thinking, up-to-date men in the Congress of the United States, is Senator La Follette of Wisconsin. This is not only true of his public life mentally, but he is giving his great mental ability the best of working bases; he is a vegetarian, temperate, and clean.

A woman police officer, probably the first woman in the United States to serve in that capacity, is actively engaged in the city of Los Angeles, California. Her work is confined to public resorts, where her especial work is to look out for the welfare of girls who might come under evil influences.

A schooner arriving at Seattle, Washington, September 12, from the Kuskokwim River, is reported to be covered with ashes from Mount Shishaldin, on Unimak Island. The mountain, twenty-five miles away, could not be seen for the dense smoke and cinders.

The senate of the state of California has disapproved the report of Labor Commissioner John D. Mackenzie regarding Japanese labor in California, on the ground that he has misrepresented the wishes of the people by favoring Japanese labor in this state.

The expulsion of the Jews still goes on in Kief, Russia. In three days eighty-four were driven out after a brief period had been given for their exit, while thirty-two left voluntarily.

Four persons were killed and three seriously injured in the wreck of a special train at Delorme, West Virginia, when two coaches jumped the track and crashed into the depot.

Three post-card dealers in St. Louis, Missouri, have been arrested for selling post-cards of obscene pictures. Only three! And in one city only!

Forty-two excursionists were killed in a wreck on an interurban car line near Kingsland, Indiana, September 21.

Reports say that an immense field of bituminous coal has been discovered by prospectors near Cook's Inlet, Alaska.

# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XXXII.—The Healing of the Withered Hand

**A** NUMBER of days have passed since occurred the dastardly murder of the prophet of the wilderness; and still the mighty works of the Man of Nazareth, whose forerunner the prophet was, have gone on and multiplied. Hundreds and thousands of lives have felt the uplifting power of His presence; thousands of grateful men and women bear witness in their own bodies to the healing power of His touch. The priests and rulers are correspondingly annoyed and angry; and, headed by Annas and Caiaphas, they dog His footsteps, and send spies to catch Him in His words.

Constantly they seek excuse to bring Him before the Roman authorities, and so put an end to that life which is at once a condemnation and a rebuke to their own corrupt lives.

The entire country is astir. Astonishing miracles are of hourly occurrence. Rabbi Shaphan of Nazareth, and Jazer the scribe of Jerusalem, have lost none of their old-time hatred for the Nazarene, and with Annas and Caiaphas and many other of the priests and rulers, have unitedly agreed to destroy Him. But they must play their craven part in quiet, when possible, using diplomacy and tact, where they once carried on their vindictive warfare in public; this because they have learned to fear the people.

The raising of young Reuben of Nain from the dead has been carefully explained away by the crafty priests; and now the healing of a blind and dumb maniac, calls for a display of fresh diplomacy and deceit, and the blasphemous cry is raised, "He casteth out devils through Beelzebub the prince of devils!"

Since the burial of the Baptist by Matthias and his fellows, Matthias has journeyed to Jericho, that he might visit the home of his one-time Master, Machbor the ruler.

As the reader may remember from past descriptions, this ruler was generous and kind of heart, holding the Man of Nazareth and His followers in deep regard. But Machbor was undeniably a man of the world. He loved the praise of men, and the highest seat in the synagog,—but most and best of all did Machbor love his possessions. In his heart this man believed Jesus of Nazareth to be the promised Messiah. The time was fulfilled, and the evidence was perfect. But this Man was not popular with the priests, the Pharisees, or the rabbis; hence the ruler was not ready to proclaim himself His disciple. With increase of wealth and multiplied possessions, comes hardness of heart. Altho a frequent visitor at the home of Lazarus and his sisters at Bethany, and well aware of the continual and astonishing miracles of this Man, still did the ruler seek to stifle conviction and to drown the voice of conscience, lest in some manner it result in the separation from him of his vast and increasing possessions.

Shocked and distressed were Machbor and his wife Zilpha, at the tale of tragedy and horror which Matthias brought them, for they had loved and honored the murdered prophet.

"Herod Antipas will never again know peace!" exclaimed Zilpha, her soft voice trembling with indignation.

"Nay," returned Machbor, "it was the deed of a craven and a coward. His royal pathway is stained with blood—the blood of innocence—like that of his father, Herod the Great. Let us thank the Almighty, friend Matthias, that thou wast preserved in thine infancy from his bloody sword. What thinkest thou? is there not danger that even this mighty Miracle-Worker may fall before the sword of Antipas?"

"Verily, Machbor, the danger is great; but there is no less danger from the priests and the rulers. Indeed, there is rather more, I believe;

for of a truth they are thirsting for His life. But the Master seemeth to care for none of these things. Sometimes He healeth a man even upon the Sabbath day; and then," continued Matthias, "then the anger of the rulers knoweth no bounds."

"Indeed," rejoined Machbor, "none knoweth this better than my servant Cleopas, an old man who dwelt in Emmaus, until he but lately became my servant. Ho, Cleopas! come hither," called Machbor, as an old man with an abba wrapped about him, came briskly up the steps of the outer court.

"Come, Cleopas!" exclaimed Machbor and Zilpha in one breath, "come, tell thou this man, Matthias our guest, how the Nazarene healed thine arm in the synagog at Capernaum; for behold, Matthias dwelleth in Capernaum."

"Capernaum seemeth a busy city, indeed, young man," began Cleopas; "but I have dwelt in Emmaus, lo, these thirty years and more, even since the death of my wife Abigail and my little babe. Before that time I was a merchant and dwelt in Bethlehem. Ah! there is no place so dear to my heart as Bethlehem, and yet," continued the old man as a tear glistened on his cheek, while his voice shook with emotion, "I could not endure the sight of her streets, after that terrible night of slaughter, when of a truth I lost all that was dear to me on earth, and my right arm was cleft

### God's Thoughts and Ours

By Delwin Rees Buckner

BEHOLD the slave-built, rock-hewn pyramid,  
A monument of Egypt's crowning skill,  
The strange caprice of some ambitious will,  
The most gigantic thing the Pharaoh did.  
And yet if we could lift the snowy lid  
From off some heaven-piercing Alpine hill,  
A thousand pyramids might enter; still  
There would be room for others to be hid.  
Compared with God's man's triumphs count as naught.  
And we ourselves, compared with Him, are less.  
Man's dark imaginings are filled with lust;  
God's thoughts are pure. O, what a price that bought  
Such base transgressors, full of sinfulness!  
I loathe myself; in ash repent, and dust.  
Esmeraldas, Ecuador.

to the bone, by the bloody sword of the soldiers of Herod."

"What!" exclaimed Zilpha, addressing her husband. "Why, my Machbor, we knew not this; verily we knew not in what manner the right hand of our good man Cleopas became withered; we only knew that it was healed by the mighty Nazarene. Speak, Cleopas, that we may know the truth."

"Verily I do not often allow my lips to speak of that night of horror, but to-day—to-day—it hath been with me every moment—the memory of that night; and I must speak. After I have spoken, it may hap it will haunt me less."

"Surely," interrupted Matthias, breathlessly, "surely thou speakest of the night of the murder of the babes of Bethlehem; but they were not all slain, O Cleopas; for I, even I escaped."

"Then surely hath the Almighty preserved thee, my son," returned Cleopas; "but they entered our chamber and demanded to find the Babe. 'Where is He that is born King of the Jews, O Cleopas?' cried Varro. Then said Abigail my wife, 'Behold, He is gone from hence, with His mother and His father.' But the man of blood believed her not, and murdered my babe, even in the arms of his mother, which when she had seen, behold she died also; and when I would have pressed my wife and my poor babe to my breast, lo, mine own right arm had been cleft to the bone, and the fingers crushed and mangled. And of a truth, since then, mine hand hath been withered until—"

"Thou hast done well, O Cleopas," interrupted

Zilpha, brushing tears of sympathy from her gentle eyes, as the narrator hesitated a moment, "thou hast done well that thou hast told us this tale; for if but the hearing alone, sickeneth my heart, how must thou feel its horror in thine own soul!"

"But come, Cleopas," demanded Matthias; "behold, thou art now healed, and I would hear of thine healing by the Nazarene. Where wast thou? and how healed He thine hand?"

"I was in the synagog at Capernaum, and it was the Sabbath day. The synagog was crowded. Many had heard of the wonderful works of the Man; but none presented themselves to be healed, because it was the Sabbath day, and they feared the priests. But, young man, I had no fear of the rulers, for I believe even as this Man teacheth, that they but bind heavy burdens, grievous to be borne, upon the people of the Lord. The teachings of the Man, on this Sabbath day, were so different from those to which I had been accustomed to listen from the lips of the rabbis, that my heart was won to Him, and I felt within my soul that He would heal me, even tho it were the Sabbath day. Thinking thus, I arose and took my position nearer the seat of the Nazarene as He taught the people. As soon as I had done this, I saw that I had attracted the attention of many of the priests and rabbis, and their scowling faces convinced me that they felt no pity for me,—a crippled, gray-haired man. But I cared not, and continued to listen eagerly to the words of the Man. Finally, I noticed that I was sitting by the side of Shaphan, of Nazareth, a rabbi, and that he, with many others, was watching me closely. My withered and deformed hand hung helpless by my side. The small, deep eyes of the rabbi from Nazareth, shifted uneasily from the calm face of the great Teacher to myself.

"Suddenly the Teacher paused in the midst of His discourse, and fixed His calm, searching eyes upon the rabbi by my side.

"Tell Me, Shaphan, thou rabbi of Nazareth, is it lawful to do good upon the Sabbath day, or to do evil,—to save life, or to kill?" The face of the rabbi turned livid with rage, for he saw that the Teacher had read his thoughts. His deep-sunken eyes blazed angrily, and looking around about upon his friends, he opened his lips as if to answer, but no word escaped them.

"Meanwhile, I sat trembling, and was also silent," continued Cleopas. "Then the Man fixed His eyes upon me. Not only had He read the thoughts of the priests and rabbis, but He had also understood my own unexpressed desire to feel the touch of healing; for of a truth, I had told no man.

"Arise, and stand forth!"

"The words were spoken with power, but the eyes which were fixed upon me beamed with a love and tenderness which it is not possible, O Matthias, for me to express.

"Stretch forth thine hand!"

"This I had never done, since the sword of Varro had shattered the bones. But the words were those of authority. Immediately I determined to obey. A power which I had never before felt possessed me, I stretched forth my hand. As I looked upon it, supposing that He would touch it, behold, it was whole, like unto the other."

Cleopas ceased speaking, and sat with head bowed thoughtfully upon his hands, which lay the one above the other upon the top of his staff. For the moment a subdued and reverent silence fell upon the little group. Indeed, so occupied was each with his own thoughts that no one noticed the approach of a stranger, who suddenly appeared, standing by one of the columns of the court.

(To be continued)

— ★ ★ —

"If you can bind your Bible within its covers, you might as well bury it."

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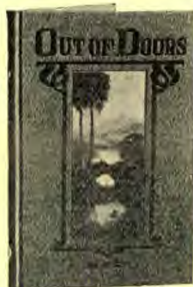
Evolution and the Sabbath. By George McCready Price. B. S. L., No. 198, price, one cent.

"At the end of this first week of time, God instituted the Sabbath as a reminder of the fact that He had made the world in six days of the same length and character as the seventh, or Sabbath."

This statement is found at the very beginning of this important tract. The author goes on to give scientific reasons why he can not accept evolution, and why he does accept the six-literal-day creative period of the Scriptures. He makes it very clear that the Sabbath is a constant reminder of the facts that the Lord did create all things, and did it in six days, and that He has power to re-create or redeem us as well.

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This is a tract which deserves careful study and a wide circulation. Address your tract society, or Pacific Press Publishing Assn., Mountain View, Cal.; Portland, Ore.; Calgary, Alberta, Canada; Kansas City, Mo.



## OUT OF DOORS

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## Into All the World

By W. A. Spicer

### Geographical Progress and Missions

IT was surely no accident that the dawn of the Reformation era in Europe was also the dawn of the era of geographical discovery. The time had come when not only the truth of God was to be revealed again to men, but the way into all the world was to be prepared, for the final work of spreading the light of truth among all peoples.

The progress of geographical discovery fits closely in with the progress of the missionary idea. Down to the fifteenth century Europe knew little more of the world than was known in the early centuries. In fact, by the Moslem invasion Africa and Asia had been largely obscured to European vision. But at the very time when Reformation truth was preparing to spread its wings of light in Europe, some impelling force in providence moved the hearts of navigators to undertake the discovery of the world. The following is a brief schedule of the early voyages:

- 1492 — Columbus discovers the New World.
- 1493 — Columbus's second voyage, discovering Jamaica.
- 1497 — Vasco de Gama rounds the southern cape of Africa.
- 1497-98 — The Cabots, of England, find the coast of North America.
- 1499 — Vespucci discovers South America.
- 1502 — Columbus on his fourth voyage reaches Honduras.
- 1519 — Cortez conquers Mexico.
- 1519 — Magellan sails, to pass through the Straits of Magellan and into the South Pacific, being slain in 1521 in the Philippine Islands.
- 1577-79 — Sir Francis Drake circumnavigates the globe, touching the Pacific Coast of America, from San Francisco to the Columbia River.

Next followed the centuries of settlement in the New World, while all the time the forces were at work to continue the progress of reformation until these last days, when the final message of reform is to be carried to all the world.

The nineteenth century opened the age preeminently of modern missions. And if the era of the Reformation was an era of world-discovery, this century of modern missions has been the century of world-exploration.

The missionary movement was not concerned with mere coast lines. For three cen-

turies the sails of the traders had swept the seas and touched at the trading ports. But under the great commission, "Go ye into all the world, and preach the Gospel to every creature," the inland wildernesses were to be penetrated, and the message of life brought to tribes and tongues hitherto unknown.

Again it is surely no accident that just as the call of missions was meeting a response in the church, there came also into the hearts of men a desire to open up the countries of the world, and to lay bare the secrets of unknown lands. It was

### Call to Serve

By John Francis Olmsted

THE clarion call of warning sounds  
The Master's soon return  
To reap the harvest of the earth,  
And worthless dross to burn;  
So then while we the warning hear,  
Which from the Word is given,  
Let's heed the Master's call to live  
And share the gift of heaven.

How can we idly stand and gaze  
While signs are coming fast,  
Fulfilling what the Lord has said,  
That time will soon be past  
For us to change and better be,  
E'en tho we should desire!  
For when probation's door shall close  
We then no good aspire.

But while the Master lingers near,  
And leaves the door ajar,  
We can repent, and turn, and live,  
And not His purpose mar;  
For He desires that every soul  
Should heed the warning here,  
That we should leave all earthly sin,  
And hail His coming near.

Columbus, Ohio.

### Providence Overruling

the natural spirit of adventure. And to many an explorer and martyr to science and the extension of human knowledge might be applied the word spoken by the Lord to Cyrus: "I girded thee, tho thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me." Others have been conscious of the divine impulse upon them to press on and on into the regions beyond, blazing many a trail along which later the Gospel missionary passed.

There was Mungo Park, for instance, the Scottish surgeon in the service of the African Society, seeking the route to Timbuctoo for the benefit of trade. When at last he

reached the upper Niger, flowing eastward, "broad as the Thames at Westminster," he fell on his knees and "gave fervent thanks to God" who had granted him success in his perilous journeyings. And after two years he returned, in 1797, having collected, it is said, "more facts as to the geography, manners, and customs of the country than all preceding travelers." And these were the facts that began to give West Africa a place in the thoughts of the church abroad.

While William Carey, apostle of India and pioneer of modern missions, received his inspiration from the Gospel of life and love alone, it was his study of the journals of Captain Cook's voyages among the Pacific islands that helped to deepen the conviction that the time had come when not alone explorers, but missionaries of the cross of Christ, must be out in the wilds, telling the good news among the heathen peoples. Speaking of the later years of the eighteenth century, Jules Verne wrote:

"During the eighteenth century

### Africa was Literally Besieged by Travelers

Explorers endeavored to penetrate into it from every side. More than one succeeded in reaching the interior, only to meet with repulse or death. This discovery of the secrets of this mysterious continent was reserved for our own age, when the unexpected fertility of its resources has astonished the civilized world."

In our own time Livingstone was the prince of African missionaries, and his motive was wholly and solely the missionary motive; but he really spent a good share of his life in what would be regarded as purely geographical work. Notwithstanding the disapproval of the missionary society at home, he felt laid upon him the burden to seek to open up to the knowledge of the world the heart of the great Dark Continent. Where the geographical part ends, he said, the missionary problem begins. And the results abundantly justified his course.

The following paragraph from Mills's International Geography shows how organized geographical work has been exactly timed by Providence to fit into the great plan of world-wide evangelization in these last days:

"The first [geographical society] was founded at Paris in 1821, the second at Berlin in 1828, and the third, which is now the largest and most influential, at London in 1830. There were in 1896 no less than 83



300. Panorama for the College in the Dock

active geographical societies in Europe, 6 in Asia, 6 in North America, 4 in South America, 4 in Africa, and 4 in Australia; 107 altogether, with a total membership of 50,000 persons. There are also at least 153 different geographical journals or magazines published regularly in all parts of the world. It may safely be said that this argues a more wide-spread interest in geography than exists in any other science."

As we study the up-to-date missionary map of a heathen land, we may little understand how many factors have entered into the making up of such a map. For instance, take the missionary atlas of China, just put out by the China Inland Mission, and drawn by Mr. Stanford, of London, the king's geographer. In spite of the fact that the paragraph will look a very solid one, I want to give, as an interesting illustration of the point, the following account by the geographer of the recent surveys used in the preparation of this latest and best map of a region into which all the missionary societies are pushing their forces:

"For the Kukunor district, compilations at the Royal Geographical Society; for Southwest Mongolia, the Russian Frontier Survey. For regions in the northeast of Tibet, Carl Futerer's route; for Southern Chili, the Topographical Section by the British War Office, also the China Field-Force Survey. For Inner Mongolia, Lieut.-Colonel Wingate's Survey; and for Manchuria, the Topographical Section by the British War Office. For Shantung, Honan, Chekiang, and Szechwan, the Topographical Sections by the British War Office. For Eastern China, the German War Office map; and for Kiangsu, the map by the Intelligence Branch of the Quartermaster-General's Department, Dehra Dun. For Anhwei, the Surveys of Lieut.-Colonel Wingate; and for the region of the Poyang Lake, charts by the Admiralty and by Consul W. J. Clennell. For the region of the Tungting Lake, the Admiralty Chart; for Yunnan, a map by Major Davies; for Western Kwangtung, maps by the Chambre de Commerce de Lyon; and for Hainan and Indo-China, the Carte de la Mission Pavie. For India and the adjacent countries, the maps compiled in the Burma Surveys Drawing Office."

### In These Last Days

the time has come when the message of the everlasting Gospel, as described by John in the fourteenth of Revelation, is to be carried to every nation, and kindred, and tongue, and people. For such a time as this it was essential that every nation and people should be brought out of obscurity. This generation in which we live is the first generation in which it could be truly said that all the world is known. This, then, is the generation in which the last Gospel message long foretold is to be carried to the whole world. This is the explanation of the unparalleled missionary activity of our time.

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### Our Mission Funds

(For August and September)

We have not as good a showing during the last two months as we had the one month previous. That is, July brought us more than both August and September. The two principal funds both represent needy fields; and he who invests in them is doing work for God.

	China Press Fund	Tokyo Church
Previously Reported	\$517.72	\$249.51
Mrs. Flora Campbell	1.00	
Mrs. J. B. Carson	2.50	2.50
Bertha McFadgen	1.20	
Mrs. C. Havstad	5.00	
Anna May Wareham	.40	
James Platt		15.00
Mrs. R. S. Zinn	.50	
Clifford Jennings	1.00	
C. F. Jones	.35	
Mrs. Caroline Miller	2.00	
D. J. and L. Curtis	1.50	
Mrs. F. F. Hibbard	2.50	
Melva Sevaton	.75	
J. S. Williams		1.00
Kate D. Connell		3.00
Robert Cowan	5.00	
Lester Michael	.30	
Wm. Lewis	1.00	
A. Irving	1.00	
Mrs. C. Miller		1.00
Total	\$543.72	\$272.01

### India Mission

Previously Reported	\$109.45
Joy Gates	2.12
Wm. Lewis	1.00
Mrs. F. F. Hibbard	2.50
Total	\$115.07

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The object of the little book is to set forth the values of various kinds of foods, their constituent elements, the best food values, how this food should be cooked, proper combinations, etc., etc. A large number of recipes are given, showing how to prepare the best foods in the best way. It is a neatly printed and helpful pamphlet to every housewife, in fact every one who eats. Can be obtained by addressing the publisher. Price 25 cents. Send postage stamps. Address College Press, Loma Linda, California.

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Having read the "Time of the Crucifixion and Resurrection of Christ," we testify that to our minds it contains a clear and interesting statement of the facts in the case, fortified with good evidence for the positions taken.

J. N. Loughborough, J. O. Corliss, E. J. Hibbard.



PUBLISHED WEEKLY

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Associate Editor ..... L. A. Reed

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### Study at Home

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Mouth Digestion, Drinking Water, Drugs and Poisons, Air and Ventilation, Heat and Clothing, The Skin and Bathing, Influences Affecting the Mind, Repair of Injuries.

The lessons have been prepared by the editor of *Life and Health*, and for practical value scarcely have an equal. For information and terms, address Fireside Correspondence School, Takoma Park, Washington, D. C.

### The German Magazine

Zeichen der Zeit for the fourth quarter 1910 is now ready. The thought of autumn and harvest-time is suggested by the beautiful three-color illustrations on the first and second pages of the cover, with promises of God's faithfulness in giving us the seasons, the grain, and all the blessings of life. The partial contents are as follows: The Harvest of the Earth, All the Scriptures, Daily Bible Study, The Sanctuary in Heaven, The 2,300 Days of Dan. 8:14, The Day of the Lord, The Millennium, The Spread of the Gospel and the End, The Modern Peace Movement, Is Universal Peace at Hand? All these articles with the exception of one are illustrated. Price, 10 cents a copy; 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy. Address your tract society, or International Publishing Association, College View, Neb.



MOUNTAIN VIEW, CAL., OCTOBER 11, 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.

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**The International Eucharistic Congress.**—In our Outlook department will be found an extended report by one well qualified to report and review the proceedings. Of the main thing in that great gathering, a Catholic paper, the *Western Watchman*, says:

"The Eucharistic procession in Montreal was the greatest triumph our Eucharistic Lord has ever achieved. 'He came to his own and his own received him.'"

"That Eucharistic procession in Montreal was the greatest event of the last four hundred years. It was the answer of the thinking twentieth century to the mad orgies of the decadent Protestant world."

And the London *Times* correspondent said:

"With over 100,000 Roman Catholics in a procession of the Host through the streets of Montreal this afternoon the Eucharistic Congress came officially to an end. Altho the march began at Notre Dame Cathedral before 2 o'clock this afternoon, Cardinal Vannutelli, bearing the Holy Sacrament, did not reach the base of Mount Royal until shortly before 7 o'clock this evening. There, in a great open space, his eminence celebrated mass while 200,000 people lined the slopes of the hill. The procession was representative of every office of church and state, among those who took part in it being Sir Wilfrid Laurier and the premier of Quebec, Sir Lomer Gouin."

These items will emphasize the article by Mr. Snow. They also show again the Roman Catholic view of Protestantism.

We could not print all the report from our correspondent of the great Eucharistic Congress. We thought at first to do it, and all the matter was in type, but just as we were making up our pages some excellent photographs came; these will be given with the rest of our report in our next.

## Another View

BEGINNING with the first issue in November the SIGNS OF THE TIMES for the next six months will present the following, and much more:

1. **Twenty-five Bible Readings** on important Scripture topics. They will present **God's answer** to many important queries rising in the human heart.

2. **Eleven articles on the Lord's Coming.** What does the Bible say concerning the manner and time of Christ's second advent?

3. **Eight serial articles** on the vitally important question of the **Sabbath**. In November a great World's Christian Citizenship Conference will advise the governments of the world to establish a **day of rest and worship** by civil enactment. Do you not wish to know, and your neighbors to know, **what the Author of the Sabbath has to say?** What His teaching is, is vital to the question. If we ignore it now, we can not in the judgment.

4. The Bible teaching concerning **Man in Life and Death** will be developed. Is Spiritism true? Has the spirit or soul of the late Professor James communicated with friends, as averred?

5. A series of timely articles on the great principles of **Religious Liberty** as taught in the Scriptures of truth. Needed now as never before.

6. A series of studies on the greatest book of the Bible, the **Revelation**, will run throughout the six months, the purpose of which will be the development of the first line of the wonderful book, "The Revelation of Jesus Christ," our Lord in all His work for man.

7. **Twenty-five articles by Mrs. White** on important Bible themes and practical godliness.

8. Our **Editorial and Outlook** departments will treat on vital godliness, Bible doctrine, and living, current topics, vital to the race. The meaning of the events of to-day will be disclosed in the white light of revelation.

9. Our **Bible Band** will still pursue their pleasant, profitable journeyings among the mountains and valleys, the plains and cities, of the Holy Land and its Sacred Writings.

10. Our **Question Corner**, our **Home** department, our **Missions** pages, will be filled with information, instruction, helpfulness, and profit. Our correspondents upon the ground will inform us as to the truth of national and international events in all parts of the world.

We say it without boasting or egotism that **no other journal published in the world will give us so much Bible truth in the same time at the same price.** Some of the great religious quarterlies and reviews ask nearly as much for one copy of a magazine as we do for the series.

Looking at it in another way, we would pay for the same amount of no better matter in book form from three to five dollars.

We furnish the series (six months) for 90 cents.

Five or more copies to one address, each, 62½ cents.

Five or more copies mailed from this office to different addresses, each, 65 cents.

For directions see previous page.

The annual cost of crime to the United States Government is a billion dollars a year. Noted European and American criminologists as-

sembled as the eighth international prison congress at Washington, October 2 to 8. In discussing the question of minimizing criminal offenses, the following are some of the questions which came up: Is the death penalty longer advisable for capital crimes? Is a crime more serious when a group commits it than when one person commits it? What are the essential principles of a modern reformatory system? What are the effects of probation? How shall we deal best with the tramp and the vagrant? What can be done to assist prisoners' families? How can we deal best with inebriety? Should children be treated as criminals when they violate the law? What can be done about idle and vagrant children in large cities? etc. Chairman O. F. Lewis asked: "What can be done to make fewer criminals? That is the question, and the purpose of this international convention is to bring the best thought and experience of the world to bear on the great issue."

—★—

**Ella Wheeler Wilcox** tells us that at all fashionable dinners and smart functions in the dining-rooms and lobbies of almost all European hotels, especially in England, one sees the woman and her cigaret. In every modern play she is introduced. It is said that some American husbands encouraged it, but now are alarmed at the increasing power of the habit over their wives; and she truly says that no one who has a real understanding of womanly charm, of pure daintiness and fine ideals of life, can advocate cigaret-smoking for the sex. As expressed by one young Englishman of the better class: "I have never been able to see it [women smoking] without a feeling of repulsion. I never yet saw a woman smoke a cigaret who did not lose something of her charm and her womanliness in my eyes." She further remarks: "It is not an unusual happening in these days to meet a delicate, refined looking, charmingly gowned woman who reminds you of an unfolding flower as she approaches you, only to have her exhale the odor of stale tobacco." It is a curse mentally, physically, and morally.

—★—

There are many doubting, troubled hearts among our readers. Let us say to them all: There is one great Burden Bearer. Let Him bear your troubles. Bring them all to Him. He is never "too busy" to grant you an audience. He is never so worried or care full that He will not consider your case. He is not so full of work that He can not help you. He will hear. He will consider. And the help He will give will be rendered according to His wisdom and your need. Only believe.

—★—

The rat plague in San Francisco seems to be abated as a result of an extensive campaign for the destruction of these disease-spreading pests. During one month 8,561 rats were caught, and the amount of bait used was 321 pounds of bacon, 104 pounds of cheese, and 620 loaves of bread.

—★—

The law authorizing Arizona and New Mexico to become states gives the President a veto on the constitutions they adopt. He will bring all his legal judgment and experience to bear in insuring for the new states forms of government they will not be ashamed of later.

—★—

The spread of Christianity in the Far East is shown by the annual report of the British and Foreign Bible Society, which says that over 1,000,000 copies of the Bible have gone to China, while thousands of evangelical books have been circulated.

—★—

A clipping is sent us concerning the remarkable spread of Mohammedanism, but on reading the clipping it has to do wholly with only a few tribes down near Lake Nyassa in Africa.

—★—

Mr. Frank B. Kellogg, who has been prosecuting the Sugar Trust, will conduct the case through all the tribunals to the United States Supreme Court for its dissolution.