



SIGNS OF THE TIMES

A Song of Praise

From Psalm 145

"I will extol Thee, my God, O King;
 And I will bless Thy name forever and ever.
 Every day will I bless Thee;
 And I will praise Thy name forever and ever.
 Great is Jehovah, and greatly to be praised;
 And His greatness is unsearchable.
 One generation shall laud Thy works to another,
 And shall declare Thy mighty acts.
 Of the glorious majesty of Thine honor,
 And of Thy wondrous works, will I meditate.
 And men shall speak of the might of Thy terrible acts;
 And I will declare Thy greatness.
 They shall utter the memory of Thy great goodness,
 And shall sing of Thy righteousness.
 Jehovah is gracious, and merciful;
 Slow to anger, and of great loving-kindness.
 Jehovah is good to all;
 And His tender mercies are over all His works.
 All Thy works shall give thanks unto Thee, O Jehovah;
 And Thy saints shall bless Thee.
 They shall speak of the glory of Thy kingdom,
 And talk of Thy power;
 To make known to the sons of men His mighty acts,
 And the glory of the majesty of His kingdom.
 Thy kingdom is an everlasting kingdom,
 And thy dominion endureth throughout all generations.
 Jehovah upholdeth all that fall,
 And raiseth up all those that are bowed down.
 The eyes of all wait for Thee;
 And Thou givest them their food in due season.
 Thou openest Thy hand,
 And satisfiest the desire of every living thing.
 Jehovah is righteous in all His ways,
 And gracious in all His works."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

3262.—The Holy Ghost

Are the three terms "Holy Ghost," "Holy Spirit," and "Spirit of Truth" synonymous?
A. L. K.

They are synonymous. It is quite impossible to give any description or definition that will cover the fulness of the Spirit of God. The expression in 1 John 5:7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is admitted, as far as we know, by all Biblical scholars, to be spurious. The verse is not found in any of the earlier manuscripts. God's Spirit is not confined to heaven; it is that which connects both Him and our Lord Himself with His children. The great life bond that binds together all who are in Christ Jesus, is the Spirit of God, the Spirit of Christ, the Spirit of Truth, the Comforter. It is the great all-comprehending life and power of God which makes present with every one of God's children both Father and Son.

—★—

3263.—Hell and Punishment

You say that the Bible does not teach that the soul is immortal. Then what was Jesus talking about in Mark 9:43-48? What was the undying worm but the undying soul that will be cast into hell where the fire will never go out? Man's flesh and body may be ashes on this earth for a while, but the soul and hell are in a different place.
T. B.

The Scriptures expressly tell us that "the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. In God's great plan both classes will be rewarded where they did their deeds. The 37th Psalm repeats the thought over and over again that the wicked shall be punished here; after that will come the eternal reward and kingdom of the righteous. Consequently there is no special place apart from this earth which is called hell, where the wicked will be in misery forever.

The whole thing would not be difficult to understand if man would but take into consideration the figure which the Lord uses. The word from which "hell" comes in Mark 9:43-48 is "Gehenna," which comes from the Hebrew words meaning "the valley of Hinnom." This valley, referred to several times in the Old Testament as the valley of the son of Hinnom, lay just east of Jerusalem, and seems to have been a beautiful place. But in it were built up the high places of Baal, and these apostate Jews caused their sons and their daughters to pass through the fire unto Molech. See Jer. 32:35. Because of the abominations which Israel committed there, that valley was desecrated, and called the Valley of Tophet, and the Lord declared that it should become the "Valley of Slaughter," where the carcasses of His people should be meat for the fowls of heaven. It afterward became a place where the offal of the city, the carcasses of malefactors, and the dead bodies of beasts, were cast. Upon these, two agencies of destruction preyed: First, the worm, constantly devouring the putrid carcasses, could be spoken of as the undying worm. Secondly, to avert pestilence, constant fires were kept burning to consume what the worms did not devour; and as these fires were ever burning, they could be said to be unquenchable. Therefore neither fire nor worm represents what was cast into this pit of destruction, but the agencies of destruction. They represent that which will utterly annihilate the soul, or the person. See Isa. 51:6, 8, in which it is declared, "The moth shall eat them up," and "the worm shall eat them." The same figures are used in the last verse of the last chapter of Isaiah, in which we are told that these agencies of destruction prey not upon living souls, but upon dead "carcasses."

But will the fire ever burn?—No. And will the

worm never die?—Yes. Just the same as the unquenchable fire which burned up Jerusalem went out. Compare Jer. 17:27 with 2 Chron. 36:19, 21. Just the same as the eternal fire which consumed Sodom went out when the city was burned. Jude 7. This apostle speaks of those cities as "suffering the vengeance of eternal fire." Peter tells us they were turned "into ashes." 2 Peter 2:6. That is, the punishment will endure just as long as those cities remain destroyed, which will be through all eternity. But the fires were long ago quenched under the waters of the Dead Sea. So when the worm has done its work it, too, will die. But until the work is done, no power in the universe apart from God can stay the destruction. The same thought is emphasized in Matt. 3:12, where the wicked are likened to chaff, and we are told that God will burn up the chaff with unquenchable fire. That fire will be kindled by the presence of God, and that presence of God will save His people.

—★—

3264.—The Hundred Years of Isa. 65:20

When will the prophecy of Isa. 65:20 be fulfilled? If this prophecy meets its fulfillment after the millennium, does the expression, "The child shall die an hundred years old," refer to the time "Satan shall be loosed a little season," and does it limit this "little season" to a hundred years?
A. L. K.

We have answered this question very frequently, and twice, we believe, in this volume. Would say briefly that it seems to us that it comes in the close of the day of the Lord, after the thousand years of Rev. 20:4, and that it limits the time of the "little season" to the hundred years in general terms. For a fuller exposition see SIGNS OF THE TIMES of April 19, 1910, Question No. 3097.

—★—

3265.—The 6,000 Years

When does the 6,000 years of this earth's history expire?
G.

This we do not know. There are various systems of chronology, some making it a hundred or more years in the future, some of them contending that the 6,000 years are already in the past. Taking all things into consideration, the very best information at hand would indicate that the 6,000 years are nearly expired; but just when they will expire is unknown to mortals. The Lord has set no time for His coming for human beings. He tells us when that day is near, and admonishes us to be ready.

—★—

3266.—What Is Lawful in Marriage?

In 1 Cor. 7:27 it is said: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." And verse 28 says: "And if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." Now if a man's wife has left him of her own will and the man has taken another woman, does Paul mean by the 28th verse that there is no sin in doing this? What does he mean that such shall have trouble in the flesh?

SUBSCRIBER.

The mere fact that a wife leaves her husband does not give him the right to marry. She is his wife still altho she has left him. In verse 11 we read, "But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." The Lord in Matt. 5:32 gives us the only true cause for divorce, and that is fornication, or transgression of the marriage vow. Where the wife or the husband has proved false in this respect the other party may secure divorce and marry again, according to our reading of the scripture. But the mere leaving of either party does not leave the other free to marry

without divorce, nor does it indicate divorce unless there has been transgression of the seventh commandment. The trouble in the flesh to which the apostle refers seems to be simply that which follows all marriages in the added anxiety of rearing of children, etc. The 28th verse would seem to refer to those who had purposed marriage but who had refrained from it for the Lord's sake.



Schedule for Week Ending October 29

Sunday	October 23	John 9, 10
Monday	" 24	" 11, 12
Tuesday	" 25	" 13-15
Wednesday	" 26	" 16-18
Thursday	" 27	" 19-21
Friday	" 28	Psalms 90-94
Sabbath	" 29	" 95-100

—★—

JOHN 9-21 inclusive are scheduled for our readings for the first five days of the week, altho a mistake was made by not putting the last chapter of John in the printed schedules. It was omitted by oversight. Note the last verse of chapter 20. There we have set before us the purpose in writing the book. These things are written that we may believe that Jesus is the Christ, and that believing we may have life through His name. Psalms 90-100, filled with splendid spiritual, devotional food, conclude the week.

—★★—

Our Bible Band for 1911

THAT means you; for surely you wish to join. How many are keeping up to schedule this year? How many, like slow trains, are always behind time?

Does it discourage you? It ought not. It ought to make you more determined "to make good," to start again, to keep up.

Some of our readers have thought the readings too long. Of course each day's reading can be accomplished in from ten to twenty minutes. But there are those who feel that this time is not sufficient to put upon so long a lesson, yet they have no more time.

Well, we have these suggestions to offer, and we want your opinion. We have thus far followed three plans in reading the Bible: (1) Morning readings in the Old Testament; evening readings in the Psalms and the New Testament. (2) Reading the Bible through in the *Biblical order* of the books, equalizing the reading for each day as well as unbroken chapters would permit. (3) Reading the Bible in chronological order so far as unbroken books would permit, with reasonable effort to equalize each day's reading without breaking chapters.

For 1911 we present to our readers the following propositions:

1. Shall we follow any of the above plans in the year to come? If so, which? Designate by number.
2. Or shall we take two years for reading the Bible through instead of one, following the Biblical order of books? Answer by yes or no.
3. Shall we take two years for reading the Bible through, and follow the *chronological order* of books? Answer by yes or no.

Answer by postal card. You need not repeat the question; answer by number, and please answer. We will let the majority decide at the end of three weeks from the time this appears.

We shall endeavor to connect with this reading course, as in the past, that which will be of value to our readers. If the course is for two years, more space for suggestive comment will be given in the SIGNS OF THE TIMES.

If we adopt the two-year course, in Biblical order of books, one year's readings will reach from Genesis to about the 107th Psalm. Let us hear from all soon.

Signs of the Times

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

For Terms, See Page 15
Vol. 37, Number 41

Mountain View, California, October 18, 1910

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

The Father's Duty

By Mrs. E. G. White

THE history of Samuel, the pure, noble-hearted prophet, and of Moses, the holiest of men, the most illustrious of leaders, shows how great is the mother's power to mold the character of her child, even in its earliest years. During this period her influence is paramount to all other. Even the infant in her arms will catch her spirit, and copy her deportment. It is important that mothers understand their duty, and that they seek wisdom and grace from God to perform their sacred work to His acceptance.

But great as is the work of the mother, it should never be forgotten that the father also has a part to act in the education and training of his children, and that he is under the most solemn obligation to perform that work with fidelity. Especially as the children advance in years is the father's influence needed, in union with that of the mother, to restrain, control, and guide. Parents little realize the harm done by withholding from their children needed and wholesome restraint, and allowing them to grow up with uncontrolled passions, and selfish, debasing habits.

The course of Eli — his sinful indulgence as a father, and his criminal neglect as a priest of God — presents a striking and painful contrast to the firmness and self-denial of the faithful Hannah. Eli was acquainted with the divine will. He knew what characters God could accept, and what He would condemn. Yet he suffered his children to grow up with unbridled passions, perverted appetites, and corrupt morals.

Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he had failed to do. His sons were impatient of control, and he weakly resigned the reins to them, and suffered them to pursue their evil ways at pleasure. The fond father overlooked the faults and sins of their childhood, flattering himself that after a time they would outgrow these evil tendencies. He

did not regard his children as a sacred trust which God had committed to his care, to be returned with interest; but he looked upon them as his own. Hence, instead of seeking guidance and help from God, and following the instructions given in His Word, Eli chose his own way of management, that most agreeable to his ease-loving disposition. Had he taught his sons to obey their father, they would have learned to obey God; but by permitting them to disregard his commands, he taught them to disregard the commands of their heavenly Father. Thus their evil habits strengthened with their years; and when they reached manhood, they were ready to defy all authority, both human and divine.



Seilon, on the site of Shiloh, where the sacred tent and the ark remained for four centuries. Here lived Eli.

Wholesome Restraint Needed

God requires every parent not only to give his children right instruction and a good example, but with promptness and decision to restrain their inclination to do evil. The fact that Eli stood in holy office, caused his lax discipline, and the selfish, irreverent, licentious course of his wicked sons, to exert a corrupting influence upon the whole nation. All parents should strive to make their families patterns of good works, perfect Christian households. But in a preeminent degree is this the duty of those who minister in sacred things, and to whom the people look for instruction and guidance. The ministers of Christ are to be examples to the

flock. He who fails to direct wisely his own household, is not qualified to guide the church of God.

The Place to Begin

Christian parents, if you desire to work for the Lord, begin with your little ones at home. If you manifest tact and wisdom and the fear of God in the management of your children, you may be intrusted with greater responsibilities. True Christian effort will begin at home, and go out from the center to embrace wider fields. A soul saved in your own family circle or in your own neighborhood, by your patient, painstaking labor, will bring as much honor to the name of Christ, and will shine as brightly in your crown, as if you had found that soul in China or India.

The Lord will not pass unpunished the neglect of parents to train their children for His service. By kind and judicious management,

fathers as well as mothers should bind their children to them by the strong ties of reverence, gratitude, and love, and should kindle in their young hearts an earnest longing for righteousness and truth. While the mother seeks to implant good principles, the father should see that the precious seed is not choked by the growth of evil. His sterner discipline is needed that his children may learn firmness and self-control amid the allurements to sin which must be met on every hand.

An Important Work

Let parents beware how they undervalue or neglect their work. Great is the reward of fidelity, terrible the penalty of unfaith-

fulness. One child wisely educated—trained to love and practise the right because it is right—may impart to thousands the blessings which he has received. Through his influence and example, the lessons of uprightness, purity, and devotion that shaped his own character, are permitted to shed their precious light far and wide.

How many faithful and honored workers for God and humanity have been given to the world as the fruit of a godly training in childhood! It was said of Timothy, the beloved colaborer with Paul, that he knew the holy Scriptures from a child, and that the faith which dwelt in his mother and grandmother, was revealed also in him. The influence of faithful Christian parents can never lose its power. A young man when about to be ordained as a Christian minister, stated that at one time he had been well-nigh led to adopt the principles of infidelity. "But," he added, "there was one argument in favor of Christianity which I could never forget, and that was the consistent conduct of my own father. Through that I was at length won to the Saviour."

By neglect of duty, parents exert a far-reaching influence for evil. One ungodly, disobedient son may lead many souls in the path of iniquity. Each of these will corrupt others; the evil traits cherished will be transmitted to posterity; and thus iniquity is constantly increasing and multiplying, and all because parents choose the way which is easiest at the moment, the way of gratification and indulgence, and look not to the misery in store for themselves, their children, and their children's children.

The solemn warnings contained in the Word of God, the judgments visited upon the indulgent father and his rebellious sons, should arouse parents from their stupor, and lead them to see and feel their duty to give to their children, by right education and discipline, correct habits and sound principles. Christian father, labor kindly, patiently, for the welfare of your children. Seek to turn their hearts to the bright beams of the Sun of Righteousness. Teach them by precept and example, that the spirit of Christ is the spirit of doing good.

A Trust Committed

To every father and mother is committed a little plot of ground before their own door. It is their work to clear it from noxious weeds, and to mellow the soil, that the precious seed may take root and flourish there. To do their work faithfully will be far more pleasing to God than to go on a mission to some foreign land, leaving the home field neglected. The work of Christian ministers and parents should begin with their own children. Present to the church and to the world a well-disciplined family, and you present one of the strongest arguments in favor of Christianity.

If parents who are following Eli's example of neglect, could see the result of the education they are giving their children, they would feel that the curse which fell on Eli would assuredly fall on them. The sin of rebellion against parental authority, lies at the very foundation of the misery and

crime in the world to-day. In His holy law God Himself speaks to children: "Honor thy father and thy mother." Again, by the pen of an apostle He commands them, "Children, obey your parents." The Old and the New Testament alike teach respect and obedience to parents, and also admonish all to reverence and honor the aged, to tenderly protect and cherish those whose heads are white and whose steps are feeble. If children were trained according to the teachings of God's Word, they would manifest a deference for superiors, a propriety of deportment, and a beauty of character that would make them beloved by their associates, and beloved of God.

An Underlying Cause

There is a cause for the spirit of insubordination that exists in the family and the state, and that threatens to overthrow the very foundations of government. It is to be found in the growing disregard for the law of God. In ancient times parents were commanded to diligently teach its sacred pre-

Labor On

By Pearl Waggoner

LABOR on a little longer.
Swift the day is fleeting by;
Even now the shades of evening
Can be seen across the sky.

Labor on, for night is coming,
When earth's work must all be done.
Weary not; the time is shortening,
And the crown is almost won.

Labor on,—the world is waiting;
Look around, the fields are white.
O, how few are those who labor!
Yet each moment brings the night.

Rouse thee, then, to new endeavor;
Labor on,—the field is wide.
Courage take from this assurance,
Angel help is by thy side.

Labor on, nor grow disheartened
By the roughness of the way.
Many sheaves—the worker's guerdon—
Shall be thine at close of day.

cepts to their children, that they might thus become acquainted with the character of God, and His claims upon them. But men have become wiser, in their own conceit, than their Maker. Many have set aside the law of God, and have followed their own judgment in preference to His revealed will. How terrible have been the results of this teaching upon the youth! Self-indulgence, dissipation, profanity, and even greater crimes prevail to an extent that is frightful to contemplate.

The Lord holds parents and guardians responsible for the children under their care. He has not left us in uncertainty concerning the characters that He will accept. Nothing less than purity in thought, word, and deed, will meet the divine standard. The Word of God sets forth in unmistakable language the duties of parents. If they will faithfully perform these duties, His Spirit will crown their efforts with success. Those words of holy writ are as true now as when first uttered by the wise man, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Under the Law and Under Grace

By T. Godfrey

FOR sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15. It is evident that the above scripture does not apply to the unregenerated soul, but must have its application in those who have been reconciled to God through the blood of the everlasting covenant, and the washing of regeneration; as we see from a careful reading of the context, in connection with the text, which says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:12-15.

Before sin entered into the world, man was in perfect harmony with the law of God, the law witnessing to his righteous character; but as soon as he disobeyed God, he was brought under the law, under the dominion of sin, under the sentence of death, the law testifying to his guilt. For he had transgressed the law that demanded the life of the transgressor. The Word of God says, "The soul that sinneth, it shall die." Eze. 18:4, 20. "For the wages of sin is death." Rom. 6:23. Therefore the law speaks to those who are under the law, under the dominion of sin, under the sentence of death. Says the apostle Paul, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

By the act of disobedience, Adam brought sin and death upon the whole human family. Therefore the whole family came under the dominion of sin, under the sentence of death. The Word of God says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Now the transgression of the law is sin. The apostle John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. After the fall of man, man could not save himself. He could not earn eternal life by works. The law could not be abrogated, nor the sentence annulled. So to save a fallen world from sin and death, and to uphold the honor and integrity of His throne, God sent His Son into the world to die for a fallen race. Jesus says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Says the apostle Paul: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law [subject to death], to redeem them that

were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor.

5:21. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do [could not pardon the sinner], in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

the Eucharist, this man is the center of all that splendor and pomp and magnificence, the cynosure of every eye, the one to whom all the cardinals and bishops and priests and people pay their obeisance, and eagerly and affectionately come with their tribute of homage."

But hope for the Old World is by no means abandoned. The Papacy expects its cause to grow worse before it is bettered, but looks forward with confidence to the time when the nations of Europe, wearied of the anarchy and political chaos into which, they will believe, the abandonment of the church has thrown them, will once again find enrolment under the papal banner, and seek papal patronage in the bringing about of better political conditions. According to *America* the Papacy is still the hope of the nations. The editor continues:

"Nor is all lost in the Old World from which that people have sprung. England saw a similar scene two years ago in its great metropolis. In France for the last decade the atheistic government has neglected all its internal affairs, allowed its navy to rot, its army to be disintegrated, its Apaches to turn its boulevards into war-paths while it watched with feverish anxiety the specter of the pope that seemed to be ever startling its secret councils and cabals. Spain would have been long since in wild revolt had not the restraining

hand of the pope held back the indignant Catalans, Castilians, and Basques. Rome is constantly thronged with hundreds of thousands of pilgrims from all parts of the world who journey thither, not to pay their respects to the usurper or the Jew, or to take a last glance at the vanishing glories of the past, but to beg on bended knees a blessing from the pope. Not only the poor and humble, but kings and presidents and emperors are there to solicit the favor of entering his presence. His words are more powerful now than ever before, and reach in an instant to the ut-

termost ends of the earth, where he guides or teaches. More than at any other period, perhaps, tho he is shorn of all earthly glory and power, does the pope of Rome reign, rule, and govern."

Nor can we deny the correctness of this statement or the possibilities of the implied forecast of the future. The prophet of Revelation tells us that there will come a time when the deadly papal wound will be healed, and all the world shall again wonder after the beast, when the nations of Europe, which have forsaken her standard for a little time, and turned their faces toward the light, will forsake the way of truth, and turn back again by way of the wilderness of Roman superstition. Feeling that national prestige, and even existence, are dependent upon papal edict and churchly influence, the nations of the Old World, following the leadership of apostate Protestantism in the New, shall "have one mind, and shall give their power and strength unto the beast." United under the leadership of antichrist "these shall

The Hope of the Papacy

By Francis M. Wilcox

THE prophecy of Revelation 13 indicates that the one government of all others that will prove a stronghold to the papal hierarchy in the closing years of earth's history is the United States of America. Of the work to be done by this Government the scripture declares:

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

True to prophetic prediction, the Papacy sees in the growth and progress of its work in the United States its hope for the future. The last decade has given many evidences of the determination of European powers to continue the work of shaking off the papal yoke. The papal church, recognizing this growing spirit of insubordination among its older children, turns to the New World, looking to the Benjamin of the nations for future support. These sentiments are voiced by the editor of *America* in his issue of September 24. We quote:

"The world at large is generally convinced that the Papacy is a wreck. In the northern countries of Europe its very name has been held in abomination for more than three centuries, and the Latin races are now moving in the same direction of revolt. The nation that formerly gloried in its title of the Eldest Daughter of the Church, has thrust out the pope with contempt, and refuses to recognize his existence. The churches are dismantled, the religious orders are expelled, and bishops and priests are haled before the courts as criminals for loyalty to the representative of Christ. Spain, 'the Catholic,' has announced its purpose of assuming the same attitude of hate. Little Portugal is also in revolt, and in the pope's own dominions a usurper rules, while an atheist Jew is the mayor of the Eternal City, and is actively engaged in obliterating every memory of Christ from the very heart of Christianity. Worse conditions are promised for the year 1912."

From this cry of lament over the waning prestige of the church in the Old World, the editor strikes a more hopeful note as he turns his view toward the western hemisphere:

"Yet what is this occurring in the great city on the St. Lawrence? Half a million people



Interior of St. James Cathedral, where the Eucharistic Congress was opened by the papal legate

are gathered there for a religious celebration. Triumphal arches span the thoroughfares; the public buildings are hung with the flags of every nation, and the facades of the houses are almost hidden by the decorations. Multitudes have hurried thither from all parts of the world. There are priests and prelates and laymen from the great Republic beyond the borders; from Italy and France and Germany, and England and Scotland and Ireland, from South America and the islands of the Caribbean. Even Greenland and South Africa and distant Jerusalem have sent their representatives. In the endless and gorgeous pageant that passed through the streets there were Negroes and white men, Indians in their war-paint and Chinese in silk robes with their flags of the flaming dragon. There were university professors in their insignia of office, tonsured monks in their varied garbs, military and ministers of state, priests in their sacerdotal robes, bishops with their copes and miters, cardinals in their royal scarlet, but one conspicuous figure stands out in splendid scene towering like Saul over all the people. In his hands is the Adorable Host which he is bearing from the great basilica to the altar on the Royal Mountain. After His Majesty of

make war with the Lamb." The real animas of this great false system, and the spirit which has controlled it for ages, is at last plainly revealed. Professing to be a representative of God on earth, the vicegerent of the Lord Jesus Christ, it proves its true character by waging war against the very One it has professed to represent.

But its kingly rule is over. There is a blessed sequel to this controversy between the forces of evil and the forces of righteousness. As the nations all array themselves against the truth of God and against the God of truth in a last superhuman effort to forever destroy from the earth the cause of righteousness, the record says: "The Lamb shall overcome them: for He is Lord of Lords, and King of Kings." And the kingdoms of men which gave their strength to the beast and revived her old-time prestige and power, failing in the realization of their hopes, shall turn upon their pretended savior. "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished."

For a brief period this great false system shall stand forth in pretentious strength and splendor, with the kings of earth bowing low at its footstool. With resumption of power over the consciences of men, the queen of apostasy shall say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." But the divine penman adds, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

These are the days of gathering strength for the Papacy, days when decadent Protestantism is shamedly bowing its head, and confessing that its stand for God and truth has been an error, and that after all the great papal system against which Luther and his collaborators contended was the true church of God. The wine of Babylon is making drunken the nations of men. But while this is true, and while the great Christian church, under the figure of Babylon, is represented as filling up with every abominable doctrine, God has a loyal people in every church connection, Roman and Protestant alike. And to them is the living message of God sounding to-day: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

These are the stirring events soon to take place on this earth; and we who are living, whether we will or not, must be participants in the controversy. The conflict is not between men, but between principles, between the great system of evil on the one hand and the truth of God on the other. To the world there is sounding a warning message, that all who love truth may be led to recognize the truth and take their stand upon the right side. To this end we should seek to extend the message of salvation. With hatred for

sin, but with love for sinners, in humility of soul, but with fearlessness of spirit, leaving to God the consequences, those engaged in this great movement must give uncompromisingly the message designed to awaken a fallen church, and call to the standard of truth and righteousness those who honor and revere God and His requirements above the requirements of men. In simplicity and sincerity, in love and meekness, but with earnest zeal and holy boldness the message must be declared. The conflict before us will be sharp, but it will also be short and decisive. It will test the loyalty and strength of every soul. The degenerate and the weakling will go down before the fierce onset; but he who makes God his trust and the Scriptures of truth his guide, who with humble dependence upon the Lord of Hosts shall walk humbly before his God, him will the

with the cares of the world and the deceitfulness of riches, can not grow. It will be abundant when the seed falls into receptive and responsive hearts.—C. B. Allen.

—*—

The Folly of "Just This Once"

ONE of the chief dangers in any one's life-course is the inclination to experiment in sin. In that direction is unexplored territory, with a touch of excitement in the excursion. Sin invites a trial, promises quick returns in self-gratification, and keeps any thought of the after-cost as far out of sight as possible.

One of sin's most alluring forms of invitation is the call to an alleged harmless experiment in real life, a single excursion into that beckoning land. And devilish skill has invented no more plausible and no more destructive plea than the frank, open-faced, cheery call to "try it just once."

Some of us like to think that we are no longer affected by such a call as that. There was a time when the keen curiosity of youth, the passion for experiment, the longing for anything forbidden, might have caused a great commotion of spirit within us. But all that is a thing of the past. We are buried now in a press of work. Life lacks the glamour it once had. The blood flows slowly where once upon a time it leaped. And we flatter ourselves that Satan's schemes for our downfall have seen their best days, and a lull has come in the warfare of good and evil in us, especially in the tug of that old desire to experiment in forbidden things.

But the fight is not over. The form of the testing may be changed; the varieties of sin that once charmed us may have become detestable and loathsome, yet ears that are deaf to the call of these remote and hated sins are still capable of listening to the call of other sins, in the old and strangely plausible approach with their plea of "just this once."

It is a curiously effective plea. After all we have learned about our proneness to become creatures of habit, after all we have observed in the failing lives of others, after all the agony we have suffered in the struggle to recover ground lost through experiments in evil, it would seem that sane men and women, young and old, would be as cautious against the approach of the old "just-this-once" plea as against the approach of a pleasant-faced thug and cutthroat well known to his intended victim. We know what he is after. But we let him come on to close quarters—well, just this once. And what more could he want?

The persistence of temptation is such that no man can comfortably assure himself that this method of testing has ceased in his case. A man of established principle, of upright life, will by no means escape the testings of "just this once." Every strong principle he has will be attacked again and again, and many an argument will be pressed upon him to prove that while his principle is right enough in its way, he oughtn't to be so hidebound, so strait-laced,

Death and the Grave

By *Iva M. M. Lawson*

DEATH and the grave shall pass away
In the dawn of the morn of eternal day,
When life and light appear,
When, clad in the robes of eternal light,
The saints shall arise from their sleep of night
To behold evermore the glory bright,
Where death has passed with fear.

Death and the grave shall have no place
In the earth made new, by heavenly grace,
Where the saved of earth shall dwell,
No fears shall haunt our dreams of bliss,
Or cloud our sky of happiness,
Or e'er disturb our peaceful rest —
Banished are death and hell.

Death and the grave shall not be known
When the saints of light shall wear the crown
Of conquerors over sin,
When Christ receives at the portal wide
His children of earth for whom He died,
No fear of death can there abide,
When He bids us enter in.

Death and the grave shall have no power
To claim our loved, not for one brief hour,
Where life and light abide.
We need not fear, when our crown is won,
The sad good-by, at the setting sun,
Of lives so dear, our loved, our own, —
Death never there can hide.

Death and the grave are conquered now,
Since the God of life their gates passed through,
And holds the potent key.
He will lead us by His hand of might,
Through the gates of pearl to the city bright;
And there in the glorious home of light
Death nevermore shall be.

Riceville, Tenn.

Lord safely guide through the perils before us, and bring him off a triumphant conqueror to the end. We need to fortify our souls against the conflict of the morrow by walking closely with God to-day.

—*—

Sowing and Harvest

HARVEST follows seed-sowing. What shall the harvest be? Why, in kind as the seed scattered, wheat from wheat, weeds from weeds. The law is the same also in spiritual agriculture. To harbor unholy thoughts, sinful desires, and to be dominated by evil passions, leads inevitably to death. To think fine thoughts, cherish holy desires, to receive God's Word, and to regulate life by it, will result in joy, strength, peace—life eternal. The harvest is sure. It may be scant because the seed, falling upon hearts trampled hard by a thousand worldly interests or thronged

as to stick to that principle in *this* case, when his own interests and the interests of others will suffer by his peculiar notions.

A Christian college student at the end of a long and taxing course found himself face to face with a Monday examination for an important professional position. A long, quiet Sunday offered a rare opportunity for study, and yet that student, on principle, had not studied on Sunday during his whole college course. What should he do? He might break his rule just this once. He was keenly anxious about the examination. The struggle was severe. But he determined to spend that Sunday in rest and in Christian work as usual. In a letter to a friend he wrote: "About my chance, I don't think I have much. Whatever comes I shall accept in good grace, realizing that it is not my will, but His." That student did not secure the desired position, but he had already passed with honors a severer test than any professional examination, and he is unshaken in his conviction that he had no right to let go his principles to get more preparation for the test.

In contrast to this type of man is the man who assents to the rightness of certain principles, and practises them nearly always, almost without a break, hardly ever turning aside from them. He can not fairly be called a man of principle, because you can not be quite sure that he will think it desirable to stand by those principles under all circumstances. Once in a great while he has chosen to ignore in an open-eyed, perfectly frank way what he has been known in general to hold. To do what he did "just once" seemed to count for so little with him that you wondered how often the "just once" might be repeated if the desire were strong enough.

The American total abstainer who takes wine in Europe need not wonder at the lifting eyebrows and incredulous smile of some of the home folks who saw him dining over there, and who listen to his total abstinence pronouncements at home. The American Sabbath-keeper who is strict with himself and his family at home, need not be surprised to find himself and his nation lowered in the eyes of the Italian Christian who is asked to guide him to shops and shows on Sunday. The teacher who on principle never goes to the theater at home, but who decides to go when on a visit to the metropolis, just to see what it is like, understands only too thoroly the folly of "just this once" when she is greeted from the next row by one of her scholars whom she has been trying to help in the overcoming of the theater-going habit.

And even tho no one in our acquaintance ever knows of these deliberate departures from our principles, what a fearful loss there is in our inability henceforth to say squarely that these things we have wholly let alone! A reformed man was once telling at Northfield some of his terrible experiences of sin, and pressing home upon the spellbound audience the reclaiming power of Christ, when a minister on the platform leaned over to Mr. Moody and whispered, "I wish I had such a story as that to tell."

"O!" exclaimed Moody, "don't say that! Thank God you haven't. Thank God you haven't!"

No single experiment in sin can possibly be made without bitter results. We must not, as we value our allegiance to Christ, even begin to get used to the notion that the curse of sin is in its continuance. The true testing quality of "just this once" lies in its appeal to us to consider a single wrong act as morally unimportant, easily put into the background of life, and well worth experiencing while it lasts. We can assent to this, and set in motion a long procession of regrets, and wrestlings, and ugly personal problems; or we can meet the sinister sophistry with a rock-ribbed "No." Who of us in his right mind would not choose the clear, high levels of the land entered by that stout refusal, in preference to the tangled swamps of an experiment in sin?—*Sunday School Times.*

Rejoice and Sing

By Flora E. Warren

THE birdies warbled sweet notes of praise
One beautiful Sabbath morn,
As I mused on the likeness of joy and song
In the hearts of the Spirit-born.

What bird has storehouse with plenty filled?
Yet God for the sparrow cares.
Will He fail, then, to care for my daily need?
He has numbered my very hairs!

What bird can know, as it sings to-day,
The blessings next morn will bring?
Yet joyful each hour does their music swell;
Shall I wait to rejoice and sing?

God's Word holds promise for every bird;
Will He fail to hear my cry?
And He heareth whenever the ravens call;
He will ever my need supply.

No earthly storehouse or wealth is mine,
And stormy winds blow wild,
But the Father's sure promise will never fail;
He will shelter each trusting child.

My prayer, then, oft as the moments pass,
Is, "Father, supply my need;"
With a song of His praise I rejoicing go
Wherever His hand may lead.

The Judgment Hour

By O. P. Freeborn

JEHOVAH, who spoke the word, and the heavens and the earth were created, declares, "My glory will I not give to another, neither My praise to graven images."

The papal church tramples under foot the holy law of God spoken at Sinai, which affirms that the "seventh day is the Sabbath of the Lord thy God," and exalts the first day of the week, "the venerable day of the sun," commonly called Sunday, a great living relic of Baal worship. And the multitude of professing Christians consciously and unconsciously accept this work of the Papacy.

Jesus Christ spoke, saying, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." The doctrine of the Light of the world is, I do the pleasure of My Father by keeping His commandments, and thus abide in His love. See John 6:38; 15:10. John, the disciple whom Jesus loved,

wrote, saying, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "This is a deceiver and an antichrist." 2 John 9, 7.

The confederacy of the Protestant churches in America is antichristian in that it sets itself in array against the witness of Jesus Christ, who testifies that the way of eternal life is through the keeping of the commandments of God. Matt. 19:17. Not by this means does God set up His kingdom. It is not His purpose that man shall be glorified.

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," is God's message for this time. When Satan, the usurping prince of this world, who is the power of darkness that has spread the veil of the mystery of idolatry over all nations, shall be dethroned by the glorious coming again of Jesus Christ, Christ, who is the true Light of the world, will glorify His saints by calling from their graves His sleeping ones, and translating the living. He is the rightful King of the throne of David (Eze. 21:26, 27; Luke 1:32, 33), and the Prince of the kings of the earth (Rev. 1:5; Dan. 7:13, 14).

In anticipation of that time we may sing: "Praise ye Jehovah. Sing unto Jehovah a new song, and His praise in the assembly of the saints. Let Israel rejoice in Him that made him: let the children of Zion be joyful in their King." "Let everything that hath breath praise Jehovah. Praise ye Jehovah." Ps. 149:1, 2; 150:6.

— ★ ★ —

Why? O, Why?

See Psalm 42

WHY go I mourning all the day long? Ps. 38:6. "Why art thou cast down, O my soul?" When shall I come and appear before God? Why panteth my soul for God? "By night on my bed I sought Him whom my soul loveth: I sought Him, but I found Him not." Why do I continue to hunger and thirst after righteousness? Why do I ask and receive not? Why do I seek and find not? Why do I knock and it is not opened unto me? My tears say unto me continually, "Where is thy God?" Why? O, why?

The failure must be with me. I ask amiss for lack of consecration, or I have not faith. I will still hope in God. It may be I shall yet praise Him for the light of His countenance, for the joys of His salvation.

H. A. ST. JOHN.

— ★ ★ —

It is easier for me to believe that God can create matter than to believe that matter can create man.—*W. J. Bryan.*

— ★ —

"TEMPTATIONS are sure to ring your door-bell, but it's your fault if you ask them to stay to dinner."

— ★ —

LIBERALITY consists not so much in giving a great deal as in giving seasonably.—*Bruyere.*



MOUNTAIN VIEW, CAL., OCTOBER 18, 1910

Manuscripts should be addressed to the Editor

No Occasion of Stumbling

PEACE is not a condition of heaven alone; it is the privilege of the children of God to enjoy peace here. Says the psalmist, "Great peace have they which love Thy law: and nothing shall offend them." Ps. 119:165. The margin reads, "they shall have no stumbling-block;" and the same idea is conveyed by the Revised Version, "and they have none occasion of stumbling." This does not mean that the children of God will have no enemies or trials, for they will have the same as others, and more, as long as Satan is permitted to work; but they will permit none of these things to be to them a stumbling-block or an occasion of stumbling. Their affections are not set on men, but God. They love God; they love His law; their service belongs to Him; from Him comes their reward. What others may do or may not do will not affect God. Others wrong us, but the evil result falls upon those who do the wrong. Others fail to appreciate; God will always appreciate. Love of God means abiding trust in God; and he who trusts in everlasting strength and love, will not be ashamed, confounded, or offended.

— ★ ★ —

What Christian Citizenship Means

AMONG the purposes of the World's Christian Citizenship Conference, as set forth by the Rev. J. S. Martin, one of its chief promoters, is the following:

"The conference will be expected **TO ADOPT** and **RECOMMEND** to Christian citizens of all countries a program of action which may be helpful in their efforts to realize in their several countries **A CHRISTIAN STATE OF CIVIL SOCIETY**. This program will refer to such matters as public education, laws affecting the family, the day for rest and worship, righteous men for civil office, the removal of the curse of intemperance, the reformation of criminals, the abolition of war, the salvation of the cities, and, as fundamental to and including all these, a genuine revival of national religion."—(From article by Mr. Martin in this paper two weeks ago.)

It is proper for citizens in every land to interest themselves in public education, in that fosterer of governmental expense and crime, intemperance, in the just treatment and reformation of criminals, in the abolition of war, in the right government of cities. With all these a civil government may properly deal; but the day for rest and worship, the revival of national religion, the examination of men as to religious character, is no part of civil government. Just as soon as civil government enters the religious field it becomes intolerant and the tool of the bigots who may be able to use it. And there is no religious body on earth good enough and wise enough to be trusted with civil power. The proper reforms in the normal field of

civil government are used as blinds to lead in the deadliest enemies to church and state. It is well that every man should have a weekly day of rest and worship, but that matter lies between him and his God. If a government affair, who shall decide? If a "Christian" government had any right to decide, it ought to choose that the day that Christ gave, honored, taught, observed—namely, the seventh day—should be the national day of rest and worship; but the Sabbath of the Lord needs no help from civil government, and the great mass of the people reject the day. Should the "Christian" government take the other side, it is inconsistent, contrary to the Christian Book, and could never have the united support of its citizens. Just as soon as the government defines in statute law or legal document the weekly day of rest and worship, it makes itself a party to religious controversy, which can result only in evil. By that very act it needlessly, foolishly, places itself in antagonism to many of its citizens who are as worthy of support, protection, and honor as are their opponents.

As to a national religion, the very term is nonsense. The nation is not a person. As a nation it can not repent, be baptized or saved. We might as well talk of the saving of a corporation, the Standard Oil Company, for instance. Christ saves men one by one, by persons, not by societies or nations.

The sad thing is that men who are professed Christians would advocate such a thing; yet we are told that

"this Declaration of Principles and this Program of Action will come before the conference with the concurrence and the endorsement, not only of the large and representative committee which shall prepare it, but of a far larger number of leaders in the religious world before whom it will be laid for their suggestions and their concurrence."

What it means may be learned by the following excerpt from a report of an address by Mr. Martin sent out by the chosen and duly appointed press association of the National Reform program committee:

"Let the **MORAL LAWS** of our country, based as they are **UPON GOD'S LAW**, be **EMBODIED** in a **TEXT-BOOK** and taught in all state institutions. And let the **WORD OF GOD ITSELF** be read there. Let every teacher understand that American patriotism calls for this, and let every opponent understand that this is **CHRISTIAN AMERICA** with the privilege, right, and **DUTY** of **MAINTAINING A CHRISTIAN PUBLIC SCHOOL SYSTEM** with the **WORD OF GOD AND PRAYER** and religious songs in it, and that **THE CITIZEN WHO DOES NOT LIKE THIS COUNTRY**, with the **CHRISTIAN RELIGION THUS RECOGNIZED** in its great educational training school and the civil and religious liberty it guarantees alike to native and foreign born, **HAS THE PRIVILEGE OF SEEKING ANOTHER COUNTRY WHERE HE MAY FIND THINGS MORE TO HIS LIKING.**"

What tribunal will decide as to what are the "moral laws of our country" that are based upon God's law?

We may safely assert that Mr. Martin does not rightly represent Christianity. Whatever its perversions have been, true Christianity has always been fair. It has

disfranchised no man politically; it grants equal freedom to all its opponents. Mr. Martin proposes to grant it to "Christians," to those wearing his brand of theology. For it need not be said that the non-conformist Christian or insurgent religious citizen—tho his life be as white as a Paul or Moses—would be expatriated, banished, outlawed, as truly as the veriest infidel. In the name of religion Jesus died while the infidels triumphed. Yet of the infidel even, Jesus said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

— ★ ★ —

The New Testament Teaching Regarding the Second Coming of Christ

"The Passing of Apocalypticism" Again

WE noticed last week an editorial in the *Biblical World* for September regarding modern ideas and the second coming of Christ, in which the editor presents as "a great spiritual fact" that

"the conception of a kingdom of God already among us, slowly but surely moving toward the realization of its ideal of perfected personal character and perfected human society, has already largely 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."

In other words, the greater part of Christendom believes in a coming converted world through a process of evolution rather than in the second coming of Christ and its attendant events.

We were told by one who spoke as "a defender of the faith" that

"our Lord is recorded in the Gospels to have made predictions which certainly have not been, and can not now be, fulfilled." "The predictions, as they stand in the documents, clearly assert the return or coming of the Son of Man as imminent."

That the apostles and their disciples believed at some time that Jesus was soon coming again is clearly evident, for they did not see all things clearly; but that the New Testament teaches the constant imminence of Christ's coming at all times we deny.

One consideration which will help us to an understanding of its teaching is that the New Testament is one book. It came through different persons, bearing the stamp of their several individualities, but the Author is one, and the object of the multifold phases of the book is one. There are different instruments, but the Master Musician has brought them into harmony, and the music and the song are His. The various persons play various parts in the great drama, but the direction is His, and all parts teach singly and together the same true story.

The New Testament (or the Bible) is not an incongruous patchwork of the teaching of Christ, perverted by Petrine or Pauline theology; but it is all the theology of Christ, taught through various writers.

Another consideration is that the New Testament is given for all time. The apos-

tles and other writers each wrote for his own time, but many of them wrote also for ours. Jesus spoke for that time; He spoke also for the last days.

It was so with the ancient prophets. Isaiah prophesied for his time; he also prophesied of long centuries to come. He spoke of the "voice crying in the wilderness" (Isa. 40:3); and seven hundred years later nearly, John the Baptist literally fulfilled the prophecy by the River Jordan (John 1:23). He spoke of the Anointed of God who should open the prison for those who were bound, who would give liberty to the captives, and preach the acceptable year of the Lord (Isa. 61:1, 2); and nearly seven centuries later, Christ Jesus the Lord, stood in the synagog at Nazareth and declared, "This day is this scripture fulfilled in your ears" (Luke 4:21).

The entire import of our Lord's great discourse on the subject under discussion recorded in Matthew 24 and Mark 13 is against such a conception as presented by the *Biblical World*. By a series of events He places His second coming far in the future from His day, and that in direct response to the question of the disciples as to the time of His coming. He expressly declares that many world-noted events will take place, but "the end is not yet."

The brethren at Thessalonica seemed to get the idea from the teachings of Paul, whom the Spirit used for all time, that the coming of Christ was imminent; but the apostle declares that no such idea should be obtained or inferred from any word or letter from him "that the day of Christ is at hand." And he expressly and emphatically affirms that that day shall not come till the great apostasy foretold by the prophets has taken place. In the end of that apostasy Christ would come, and by the forthshining of His personal presence destroy the wicked. See 2 Thess. 2:1-10.

In the light of the above principles and considerations there are no contradictions in the writers of the New Testament, and we can emphatically say that our Lord is not recorded in the Gospels to have made predictions which can not now be fulfilled.

Again we say that God spoke for all time, and therefore according to His Word, He did not leave a gap in these last days to be filled by Higher Critics.

— ★ ★ —

Result of Searching the Bible

A GENTLEMAN was asked what led him to embrace the Gospel which formerly he was known to have despised. He said, "A person put into my hands Paine's 'Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remembered to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd a book as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the pas-

sages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the Sacred Word for my guide, and to be a faithful follower of the Son of God."

— ★ ★ —

At a conference of the Hicksite Quakers held at Ocean Grove, New Jersey, recently, thousands of Quakers from different parts of the United States and Canada were in attendance. But, says a newspaper report, "No one would have identified them from others by their dress. The women wore their hair in the latest fashions, their dresses were in present-day style; flowers and feathers adorned their hats, and they wore jewelry." Thus a people whom God has greatly used in their original simplicity and characteristic humility are now indulging in the vanities of fashion. And they have chosen these things in preference to living by one of the principles this body has been called to witness for: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit."

— ★ —

The following quotation is taken from *The Free Methodist*: "Five hundred clergymen, representing all denominations in Greater New York, attended a special clergymen's matinee of 'The Fortune Hunter' at the Gaiety Theater." *The Burning Bush*, commenting on the above, says editorially under heading of "A Worldly Ministry:" "This shows up the worldliness of the ministry of only one city, but it is a good sample of what can be found all over the land. We never yet have met a minister or a professed Christian who attends the theater, who is not worldly and

does not have a love and relish for the world; and the Word of God plainly declares that such do not have the love of the Father in them. These clergymen represent thousands of church-members, and what their pastors approve of and do, in most cases the congregations that listen to them from Sunday to Sunday will approve of and do. What prospect can there be of any kind of a revival among these churches, when the god of this world has so completely blinded the eyes of both the ministers and their congregations? . . . It is a burning shame and a great sin; and every true-hearted servant of God should cry aloud against this apostasy and flood-tide of worldliness among ministers and in the churches. The time is come for us to ask as Moses did, 'Who is on the Lord's side?' Let such come out from all worldliness and follow God."

— ★ —

The "Daily Province" of Vancouver, B. C., quotes a sermon preached by the Rev. Dr. Bland of that city on the general subject of a city for the people. He declares that one of the hopeful signs is that the church is not much attended. He intimates that the church does not come in touch with the people. He further declares that "indeed in many cases they see in the church very little religion," but in that new church which he hopes for there will be no "need of any holy days, because every day will be a holy day," etc., etc. He said some good things among the utterly impossible things. Somehow we have many good diagnosticians, but few physicians, for the ills of humanity. He tells us that "in religion there is only one damnable heresy, and that is the divorce of religion from life." This probably ought to be carried further, and that is the divorce of religion from the Word; for the Word would prove the life of the church if that Word was accepted as Jesus gave it, spirit and life. Unless the church does meet certain conditions, he feels that anarchy and trouble lie before us.

— ★ —

"You want to be true, and you are trying to be; learn these two things: Never to be discouraged because good things get on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it."

Our Bible Reading

Dependence upon God

1. Upon whom is every man dependent?

Upon "God that made the world and all things therein, . . . seeing He giveth to all life, and breath, and all things." Acts 17: 24, 25.

2. What is every man's position in this world?

Every one is a servant. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

3. Whose servant is every one naturally?

"Whosoever committeth sin is the servant of sin." John 8: 34. "All have sinned." Rom. 3: 23.

4. Has man no power to uplift himself or his fellow man?

"Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146: 3.

5. What was the result of Israel's trust in man?

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 13.

6. To whose power, then, shall we look for freedom?

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45: 22. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

7. What has God promised dependent man concerning the necessities of life in this world?

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 33. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

8. What protection to the harvest does obedience in this duty secure?

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord." Verse 11.



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"

Congress Opened

(Continued from last week)



HE opening of the congress on the evening of the 6th was a spectacular event. The formal opening to the papal legate took place in St. James Cathedral, a church which is an exact reproduction of St. Peter's in Rome, with the exception that it is only one half the size. This cathedral is a work of art in architecture within, and was most beautifully illuminated. Every niche where the most beautiful flowers could be placed was thus decorated. The hundreds of electric lights, the tall flickering candles, the nodding roses, lilies, and chrysanthemums, and the gorgeous apparel of cardinals, archbishops, bishops, priests, and altar boys, made up a scene such as is seldom witnessed in this world. All were designed to impress one with the glory of the Church of Rome and the importance of the eucharist.

With much ceremony the legate was led to the altar and given his place. A chamberlain read the letter of the pope appointing Cardinal Vincenzo Vannutelli as the legate to represent him at the congress. Following the reading of this letter, the cardinal spoke for three quarters of an hour, extolling the sacrament of the eucharist, and depicting what the acceptance of the dogma would do for the world.

The Papal Letter

The pope, in his letter of appointment to Cardinal Vannutelli, had declared that "by this public manifestation, the eucharistic bread, unhampered by space and division, will bind together the lands which the seas divide, stimulate distant nations to vindicate and proclaim the glory of God the Saviour, and to honor with due loyalty and submission the center of Christian unity, to wit, Christ's vicar on earth." This, therefore, gave the key-note to the cardinal legate's address. So he declared:

"Europe extends her hand to America; and this continent, in her sublime fervor, unites with the Old World to exalt together the greatest of the sacraments, under the supreme direction and with

the encouragement of the supreme pastor of the church. . . . Why is it proper to celebrate, more especially here in Montreal, these first sittings of the Eucharist Congress which can be called international because it unites, for the first time, the Old and the New World in solemn praise of the eucharist?"

The answer given by the cardinal was that, in the earliest history of Canada, the euchar-



The papal legate with his guard of honor, and the organizer of the congress on his left

istic sacrament occupied a prominent part. But the idea of the Roman Church is, as the two sentences from the legate's address indicate, that the whole world is to be brought into the Catholic fold through the sacrament of the eucharist. In that idolatrous practise the world is to bow to the feet of "the universal pastor," the pope. The High Church of England, as Father Vaughan declared, has already recognized the eucharist as a true sacrifice; and the whole purpose of these congresses is to impress upon the people the absolute necessity of the eucharist in the plan of redemption.

The Purpose of That Church

to dominate the earth was plainly declared by the pope's legate in these words:

"The day upon which He [God] permitted the discovery of America, God said to His church, as He had said to His divine Son: 'I will give thee as a heritage all the nations of the earth; I will give thee all the innumerable populations of these immense regions, and they will be added to those thou already possessest.'"

He prophesied that Canada would become the cradle of a great Christian civilization, the dioceses of which would multiply with great rapidity; and then continued:

"Scarcely two centuries and a half will have passed away [since the settlement of Canada] before Catholic North America will see all these flourishing dioceses attached to the ancient hierarchy of the churches of the Old World. Then the universal pastor, taking directly under his charge these

new and immense spiritual domains, will show to an astonished universe the Old and New World realizing before the human race the universality of the church foreshadowed by our Saviour and His apostles."

Weakening Protestantism—Back to Rome

The archbishop of Montreal, in his reply to the legate's address, touched upon the same theme when acquainting the legate with the "extraordinary good-will with which our separated brethren greeted the news of our congress." After mentioning the different ways in which this sentiment had been expressed, he asked: "Is this the awakening foretold by many? Is it a step towards doctrinal unity? Are the old-time days returning? This is God's secret. . . . The civic authorities, as you have seen, have spared nothing to accord a worthy reception to the representative of the holy see. You will receive a no less respectful welcome from our federal and provincial governments."

At the close of the reception the Catholic clergy came up to the legate's throne, bowed the knee before him, and kissed his ring. There was much of this ceremony throughout the congress, the high dignitaries of the church sitting upon the rostrum and receiving this knee-bending and osculatory adoration from the priests and prelates of less degree.

The wide-awake Roman priest, can not fail to see the narrowing of the gulf between weakening Protestantism (so-called) and alert, militant Catholicism; and the homage paid the dignitaries of the Eucharistic Congress by civil officials in every capacity could not but convince these ecclesiastics that Rome is winning her way in the New World with tremendous rapidity; and upon America they are depending as a chief factor in leading the

tions of the Old World back to the feet of the Roman pontiff.

One of the most impressive scenes of the whole Eucharistic Congress was the procession of Catholic children from the church of Notre Dame to the St. James Cathedral to receive the papal blessing at the hands of the cardinal legate. There were between 25,000 and 30,000 of these Catholic school children in line. Those of the girls who had been confirmed during the present year wore their long confirmation veils of some white material that fell nearly to their feet on all sides. There seemed to be several thousand of these. Every child carried or wore some sort of papal emblem, most of them carried the papal or pontifical flag. The girls came first in platoons and by schools with their black-robed and rosary-bearing teachers; and these were followed by the boys similarly disposed and accompanied by their priest teachers. One could not prevent the reflection that from the natural increase alone, there were represented here for the next generation one hundred thousand Catholics.

The Coming Generation

As these passed in platoons before the gorgeous throne of the papal legate, his hand was waved over them in conferrance of the papal blessing. Here was the Catholicism of the next generation, educated in all the superstition of that church, and banded to do its bidding, no matter what the task appointed. Four days previous to this procession, Father Vaughan of England had declared that "anything like race suicide can not even be mentioned in a Catholic town." His declaration struck the writer as very apt in this special connection. He predicted that if the present conditions continue, Protestantism will die out and Catholicism take its place through the simple matter of the large birth-rate in Catholic families and the diminishing size of Protestant families.

Viewing this procession of children to the

throne of the papal legate, the gorgeous apparel of the legate and the cardinals and bishops who occupied the throne with him, this text of Scripture came forcibly to the writer's mind: "I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:7, 8. And the time draweth on apace.

Again and again was heard at this congress the declaration that North America is **THE CATHOLIC CHURCH'S HERITAGE**, and that through the medium of the eucharist the Old and the New World were to be united under the sway of the Papacy.

All the work of the week in council meetings for the priests and in open meetings for the general public, was leading up to the great demonstration of Sunday,

The Eucharistic Procession

in which the papal legate would march through the streets under a gorgeous palachin, bearing the monstrance containing the "host." To make this the most wonderful procession in the history of North America, no expense was spared. Large buildings were beautifully illuminated for the evening display after the procession, buildings public and private were lavishly decorated with flags and bunting, and the streets along which the pro-



One of the expensive temporary triumphal arches under which the eucharistic procession marched



St. James Cathedral, where the official opening reception to the papal legate was held

cession was to march were studded with beautiful arches and hundreds of pillars from which flags of different colors were flying. The procession started about half past one, and darkness had shut down over the city before the legate with the "host" had reached the Repository in Fletcher's Field where the eucharistic ceremony took place.

It was a cosmopolitan parade, gorgeous and motley. It included English, Irish, French, Italians, Poles, Syrians, Lithuanians, Chinese, Indians, and even the governor of the STATE OF RHODE ISLAND with his staff in uniform. This latter seemed a veritable paradox and against nature. The procession included thousands of priests in their robes of office, altar boys by the hundreds, and Catholic men's societies from various portions of Canada and the United States, all with banners and many of them with bands. The legate with the "host" marched near the rear of the procession, attended by cardinals, archbishops, and chamberlains, and surrounded by a guard of honor from the survivors of the Zouaves who had fought for the pope in Italy. The Sixty-fifth Canadian Regiment also took part in the procession, tho plainly informed by the officials at Ottawa that their participation in a procession of this nature was strictly illegal. Following the cardinals, marched all the dignitaries of the municipal and provincial governments, adding the prestige of their position to the glorification of the papal dogma of the eucharist.

All along the route of the procession flower-

boys were strewing roses in front of the cardinal legate, and the path from the street to the Repository was a veritable bed of cut flowers. Over this only the legate with the "host" and the immediate attendants passed.

Following the mass at the Repository in Fletcher's Field, the papal legate bore the "host" to the "Hotel Dieu" nunnery, where it is to remain.

This ended the congress, the most successful ever held, and a powerful testimony to

The Might and Influence of the Church of Rome

No one could attend that congress without being convinced that he was in the presence of the most ingenious and mightiest single organization that exists in this world at the present time; an organization which has apparently turned the very purposes of the Almighty upside down, and made idols out of the most sacred symbols of our Lord's passion; an organization which looks only to the accomplishment of its purpose, and permits no consideration of human rights to stand in its way. This is the power with which this generation has to deal from this moment on; and the indications are that Protestantism (so-called) has so emasculated itself with its Higher Criticism, Evolution, and New Theology, that it has no power to enter the contest with any hope of success. Rome sees her advantage, and is pressing it. We are rapidly entering the time when "all the world" will "wonder" after that power. It is indeed a time for individual heart-work, and for the proclamation of the last message given by God to this world to warn this generation against that power which robes itself in gorgeous apparel and traffics in the souls of men.

Takoma Park, Washington, D. C.

— ★ ★ —

Increasing Wealth.—One of the signs of the last days is the piling up of riches, of which an apostle speaks so emphatically in James 5:1-8. How this stands out in a recent editorial in the *New York World* in which the house of J. P. Morgan & Company is spoken of as controlling and influencing capital to the amount of ten bil-

(Continued on page 14)



The gorgeous repository in Fletcher's Field where open-air mass was celebrated, and to which the papal legate bore the "sacred host" on the great day of the procession.

Shiloh: the Man of Sorrows

Copyright 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

Chapter XXXIII. The Miracle at Bethesda

ALL and graceful, with an air of martial dignity which was very noticeable, the stranger leaned carelessly upon one of the richly carved marble columns of the mansion of the ruler Machbor of Jericho.

"Thinkest thou that He who hath healed thee is the Messiah—the Shiloh of Israel?"

It was the voice of the stranger addressing Cleopas; but so soft and musical were the tones, that there was scarcely a shade of surprise in the face of Machbor, as he replied courteously:

"Who art thou, stranger? Surely thou shalt abide in mine house and find rest until thou goest on thy journey. But, I pray thee, who art thou?"

"My name is Crispus, and my birthplace, Rome. I have abode many years in Jerusalem, that I might be healed of mine infirmities; but later abode I in Capernaum."

"Verily the physicians of Jerusalem are greater than those of Rome; but of a truth, man, *thou hast* no infirmities. Surely thou art a jester!" exclaimed Zilpha, casting a glance of astonishment upon the manly figure. The closely cropped hair was tinged with gray, but the eyes had the brilliancy and the fire of youth. The fresh, round face was almost boyish in its contour.

"It ill becomes one to jest, whose heart is filled with gratitude, and from whose lips naught but praise to the Almighty should come forth," replied the stranger, glancing respectfully toward Zilpha, and seating himself beside Matthias.

"If thou wilt answer my first question, young man," he said, as Matthias lifted his brown eyes to meet the kindly glance of the stranger at his side, "if thou wilt answer my question, then will I tell this woman how I spent many long months in Jerusalem by the pool of Bethesda. But the question: Thinkest thou that He who hath healed this man whose right hand was withered, is the Messiah, the Shiloh of Jacob?"

"Verily, I do believe that this Man is the Christ!" cried Machbor, the ruler, earnestly. "And of a truth, I should be minded to follow Him whithersoever He goeth;—but how can I leave my so great possessions?" And the head of the ruler sank upon his breast.

"Surely, thou hast said, O Machbor," added Matthias, "He who healed the hand of this man is the Messiah."

"Amen!" exclaimed Cleopas, the old man, rapturously, lifting his right arm high above his head.

"And believest thou that this Jesus of Nazareth is He who was born King of the Jews, in Bethlehem of Judea,—He whom the father of Antipas sought to slay in His infancy,—He who once was thine infant Guest, O Cleopas, when thou wast a merchant in Bethlehem?" The words poured from the stranger's lips eagerly, anxiously, joyfully.

"Verily it is He!" exclaimed Cleopas and Matthias in one breath, while Zilpha and Machbor regarded their stranger guest wonderingly.

"There, now," continued he, "now are mine eyes opened to understand the mysteries of the Almighty. The holy Babe which hath escaped the sword of Herod at Bethlehem, is also this Man of Nazareth, the Shiloh of Israel, He who hath also healed me, Crispus,—the impotent man by the Pool of Bethesda."

"What!" exclaimed Matthias eagerly; "art thou indeed he whom I have often seen lying upon his mat beneath the porch, close by the Pool of Bethesda?"

"Thou sayest it, young man;" and the stranger sighed deeply, and for a moment bowed his head as if in earnest thought; then began his recital:

"My father was a Roman, but my mother an Israelite. I was a centurion of Herod the Great, from the time of my appointment until I became afflicted with the awful malady which soon rendered

me helpless. Ye know that the life of a soldier is beset with evil, tho Jehovah forbid that I should make excuse for my sins, which are indeed black enough,—aye, so black that despair and anguish seized upon my poor soul many a time. No man gave me comfort, but every one declared as did the rabbis, that Jehovah afflicts no man except for his sins; and peradventure, if those sins be great, so must also the punishment of the body be great, for the sins of the soul."

"The Nazarene teacheth not that doctrine," interrupted Cleopas, "but the priests and rulers insisted that I was but receiving the just reward for my sins. 'Wouldest thou not lay hold of a sheep, O Shaphan,' said the Nazarene, 'even as thou hast often done among the cliffs and pits of Nazareth on the Sabbath day? And who shall say that a man is not better than a sheep?' But," concluded Cleopas, again assuming a listening attitude, "why should I interrupt thee? Continue thy speech, O Crispus."

"Mine infirmity came upon me when I was yet a young man," responded the stranger. "Perceiving that a life of folly was telling upon my strength, I had abandoned my dissipated habits some time before, but it was too late. The seeds of a fearful malady had been sown; and that which I had sown, I must also reap. Even when the scribes and Pharisees reproached me for my sins, I myself realized that there was, alas! too much truth in their words; and while they lost no opportunity of condemning me in my wretchedness, my own heart condemned me also.

"While my father and my mother lived, I abode with them in Jerusalem, continually trying the efficacy of the medicines of the physicians. After a few years, my parents died. By this time I had no recourse but the charity of the people. My one and only hope was the healing power of the waters of Bethesda. For this reason, I abode under the shadow of the porches almost continually, wrapped in my abba, and lying upon my mat. Day after day, week after week, month after month, year after year, dragged slowly by, until even *this* hope was almost abandoned. But as I saw some who entered the pool, retire, apparently healed, I continued to beg of the passers-by to assist me *once* more to reach the healing waters.

"Some pitied my agonies; others paused to look upon me curiously, even as they might regard the wild beasts of the hippodrome; still others jested and shot out the lip as they passed me by. But whether moved by compassion or by rude curiosity, all were alike unable to render me any aid. Even the priests, the ministers of the holy temple, reviled me, as one under the especial curse of Jehovah. The Roman soldiers were kinder to me than they, understanding, as they did, that I had also once been a soldier.

"One day during the last Passover, I was more discouraged and cast down than ever before. The sweet scent of the green clods of the valleys and hills, and of the fresh flowers of the early spring-time, was in the air. I had crept very near to the brink of the pool, waiting, watching, almost breathlessly, for the moving of the waters, which I had learned to anticipate so anxiously. While my hot eyes were fixed upon the glassy surface of the pool, suddenly the waters began to tremble and quiver in the sunlight. With a cry of exultation, I strove to throw my paralyzed body over the brink, down the stony steps of the deep pool. But in spite of my feverish haste, I moved so slowly that even when I had almost accomplished my object, another man, younger and far stronger than I, pushed me roughly aside, and leaped into the waters!

"The cry of exultation upon my parched lips gave place to a moan of despair. So many times I had suffered the same or a similar disappointment, that I said aloud:

"Now hath the Almighty forsaken me on account of mine iniquities!"

Crispus paused, and once more bowed his head, as if overpowered by the memory of his past wretchedness.

"Every incident of that Sabbath day stamps itself upon my heart," he continued. "The far-off hills of Judea, bright with the yellow glory of the low-hanging sun, were sharply outlined against the purple sky. The spotted night-hawk already circled above the walls of the city and cried to her mate. I closed my eyes and lay back upon my mat, wishing only that the end might come, and come quickly, and wondering if it might not be possible to destroy myself. But of one thing I was sure,—I could not live until the waters were again troubled. Life had become intolerable; hope was dead. My sins pressed so heavily upon my soul that I groaned aloud.

"Suddenly I heard the rustle of a garment near me, and the echo of a soft footfall. I opened my eyes, startled and confused, to see a face, compassionate and gentle, bending over me.

"Wilt thou be made whole?"

"The voice was full of melody as the music of an harp. For an instant only, my heart thrilled with a ray of hope. Surely this Man was willing to help me to enter the pool. But the opportunity was gone. It was too late. The angel had troubled the waters and had departed, and I had seen that the man who had jostled me aside, had been the first to enter. These thoughts rushed through my brain, and I replied:

"Sir, I am friendless. No man pities my condition, and I am not able to enter the pool unaided. I have many times undertaken to do so, but another, who is not so helpless as I, steppeth in before me."

"While I addressed these words to Him, I wondered who the Man might be. O mine host! this Man seemeth not like unto any other of the sons of men. I had heard of a mighty Miracle-Worker who had done great cures in Judea and Galilee and in Jerusalem, but my own heart was so filled with bitterness and despair that I said: 'There may be good, but verily it is not for me; for my sins are visited upon me, and my soul despaireth of good. Thirty and eight years have I suffered from this mine infirmity,' I continued, scarcely daring to look up at the Man, who was standing by my side, for I had learned to dread the reproach of men.

"After a moment, as the Stranger had made no move to pass on His way, I looked up into His face. My eye caught His. Verily I was astonished and spellbound at the unspeakable sadness and majesty of His countenance. The eyes that looked into mine melted my soul. I loathed the sin which had bound me. Fixing upon me a look of unutterable compassion and love, again He spake, while He reached out His hand and touched my feverish brow caressingly with His cool fingers, even as a mother might caress her helpless babe:

"Rise; take up thy bed and walk!"

"Immediately a thrill of divine power shot through my benumbed body, and a sense of great peace and of perfect health possessed me. I had not risen to my feet for almost two score years; but I questioned not the authority of the One who bade me. I leaped to my feet, folded the mat upon which I had so long lain, and placing it upon my shoulder, I sprang into the street.

"Whither goest thou, fellow?"

"I turned mine eyes in the direction of the voice, and beheld Caiaphas, the high priest, together with a company of scribes and rabbis, among whom was the scribe Jazer. But I feared him no longer; for I stood before him in the strength of perfect manhood. The face of Caiaphas wore a dark frown; but I at once addressed him, bearing witness joyfully to the astonishing miracle which had been wrought in my poor body. 'Thou knowest me well, O Caiaphas,' I said, 'seest thou not that I am healed?'

"Wherefore carriest thou thy bed upon the

Sabbath day, contrary to the law,—for behold, the sun hath not yet set!’ demanded Caiaphas in a voice hoarse with rage, not heeding my question, and pointing with his left hand, about which circled the straps of the phylactery, toward the low-hanging sun.

“He who hath made me whole, bade me take up my bed, O Caiaphas,’ I replied.

“What man is that who said this unto thee?’ demanded Jazer.

“Then of a truth I remembered with shame that I had not only forgotten to express my gratitude to the mighty One who had healed me, but I had also neglected to ask Him His name.

“I wist not who it is that hath made me whole,’ I stammered; but as they passed on, the scribe Jazer hissed spitefully: ‘It is the Nazarene. What shall we do, O Caiaphas?’

“At once I made my way toward the temple, my heart filled with praises to Jehovah. I had scarce dared to hope that I might once again see my Deliverer; but as I was passing the Golden Gate of the temple, I saw Him walking in Solomon’s Porch. While I was opening my lips to address Him that I might thank Him, He spake unto me:

“Sin no more!’ He exclaimed, holding up His hand with a gesture of warning. ‘Behold, thou art made whole; sin no more, lest a worse thing befall thee!’

“Then I thought to bring Annas and Caiaphas that they also might see Him; for I said, ‘Surely, this is the Messiah.’ But I understood not the anger of the chief priests and scribes, neither understood I their hatred against the Man; for behold, O Machbor,” concluded the narrator, “behold, these men sought His life, and I knew it not.”

(To be continued)

An exposition, verse by verse, of one of the most striking chapters in the New Testament; covering our Lord’s great discourse on the destruction of Jerusalem, the end of the world,

Matthew Twenty-four Second Coming of Christ

and the special signs of His second coming to reward His children. The facts of fulfilment given make this pamphlet worth many times its price. 94 pages, price 10c.

PACIFIC PRESS
Mountain View, Cal.

APPROXIMATE CHRONOLOGY, OR THE TIME OF THE CRUCIFIXION

Places in condensed form a few facts, from Scripture, history, and astronomy, that will enable the reader to understand the exact time of the crucifixion and resurrection of Jesus, giving the year, the month, the day of the month, the time of the moon, the day of the week, and the day of the Jewish month. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California.

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.

A Brief but Comprehensive Treatise covering the History and Doctrine of the Sabbath and Sunday

The LORD’S DAY The Test of the Ages

Controversy from Creation to the Present. Truth supported by Scripture, Historical Fact, and Argument. A *Multum in Parvo* on the Sabbath Question. Illustrated; 128 pp.; price 10 cents post-paid.

PACIFIC PRESS
Mountain View, Cal.

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

AN illustrated, 48-page, quarterly magazine, published as an exponent and advocate of true religious liberty; defending Christianity and the rights of conscience; upholding the Bible as the infallible word of God; recognizing the church and state as ordained of Heaven for specific and distinct purposes, but vigorously protesting against the alliance of the church with the state in the attempt to advance religion and to promote the state. Price 25 cents per year. Liberal terms to agents.

Address, LIBERTY, Takoma Park, D. C.

A clear, tho brief, setting forth of the Bible types and symbols, the services in connection with

CHRIST OUR ADVOCATE

the earthly sanctuary, the effectual sacrifice and priesthood of our Lord, to which all these types pointed, and the great prophetic period of Dan. 8:14. Contains 112 pages and is illustrated. Price ten cents.

PACIFIC PRESS
Mountain View, Cal.

Life and Health

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

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

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

Seventh-day Adventist Hymn and Tune Book. The best selected and arranged hymn and tune book ever issued. Contains 1,413 hymns and 568 of the choicest tunes and sacred songs ever written. 640 large pages. Cloth, plain edges, 75 cents; half leather, marbled edges, \$1.50; Russia, marbled edges, \$2.00; Turkey morocco, gilt edges, \$2.25; Levant, round corners, gilt edges, leather-lined, \$3.25. Address this office.

Who Changed the Sabbath?

Have you seen the new illustrated edition of “Who Changed the Sabbath?” On the first page we have a clerical figure represented as chiseling out the Fourth Commandment of the Decalogue. Below it is this text, “He shall think to change times and the law.” Some of the sub-headings are:

What Did the Prophets Say?
Christ’s Teaching and Example
Who Wrought the Change?
The Confession of the Guilty
Protestant Testimony

Sixteen pages, \$1.00 per hundred, post-paid. Address publishers SIGNS OF THE TIMES.

German Reference Bibles.

The Pacific Press has in stock at its factory and branch offices a select line of German Bibles which it sells at the following net prices, post-paid:

No. 1130—8½x5½x1½. Cloth, sprinkled edges, brevier, references, heavy board covers, made in Berlin\$0.75

No. 1116—6¾x4½x¾. Limp leather, red edges, India paper\$1.25

No. 221—6¾x4½x¾. Morocco, red edges, round corners, India paper\$1.75

No. 214—6¾x4½x¾. Morocco flaps, gilt edges, paper-lined, thin paper, nonpareil, references, helps, maps, Elberfeld make\$2.25

No. 225—6¾x4½x¾. Morocco, Oriental cloth-lined, with flaps, red edges, thin paper, nonpareil\$2.50

No. 226—6¾x4½x½. Morocco, gilt edges, with flaps, India paper\$2.50

Address Pacific Press, Mountain View, Cal.

\$3700---One Agent’s Sales---\$3700

“What,” you say, “a single agent sold the *Signs Monthly* to the value of \$3,700?” Fact; \$3,781.70, to be exact. She makes it her business. She lives well, feels well, and is happy. Her hours of work are short, she comes and goes as she pleases, in fact she is her own boss.

Do you wish to better your condition? Are you ready to substitute this healthful, educational, pleasant, well-paying work for your present position? If so, get in touch with us at once. We have certain helps which are furnished free.

The November number of this magazine is NOW READY. Its leading features are of unusual interest to all — Christians and unbelievers alike. A good number to start with.

Some idea of the importance and excellence of this number may be gotten from the following partial list of contents:

Catholic Eucharistic Congress. Recently met at Montreal. The religious and secular press of America was stirred up because of derogatory anti-Protestant speeches by Father Vaughan. We had a special correspondent on the ground.

Recent Work of the Aircraft Men. This article takes the reader back to the first efforts of aerial navigators and makes mention of the most notable flights to the present date. The writer of this instructive article attended some recent demonstrations, and is eminently qualified to write intelligently on this important subject.

Opinion of a Noted Jurist.—This lawyer, after hearing the first reason given by a Seventh-day Adventist for keeping the Sabbath, said, “Hold on, that makes me think of a story.” This story, altho amusing, showed that this reasonable man did not care for other reasons since the law of God so plainly commanded the observance of the Sabbath.

Inasmuch as this is our Thanksgiving Number the article “Origin of Thanksgiving” will be most appropriate. Limited space forbids a more lengthy description of this November issue. Other meritorious contributions coupled with those already mentioned make this number of the *Signs Monthly* fully equal to any former number.

\$1.00 a year; 10 cents single copy; 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

SIGNS OF THE TIMES, MOUNTAIN VIEW, CALIFORNIA



(Continued from page 11)

lion dollars and more. Even the great Beef Trust with its control of five hundred million dollars capital had to yield when the ten thousand millions spoke. The Beef Trust objected to higher freight rates; the great railway money trust demanded that the freight should be paid, and the Beef Trust will pay it. But it is pointed out that the consumer will find it with certain other frills and furbelows added to the cost of his dinner. And the writer of the editorial well remarks, "There is hardly a limit to the power of one man in this country if he chances to control ten billion dollars."

— ★ ★ —

An Infamous Deed

CALIFORNIA, yes, the country, is shocked by the news of the awful explosion which wrecked the Los Angeles *Times* building at 1 A.M., October 1. Twenty employees were killed and as many more injured. The property loss has been estimated at half a million dollars. Within a minute after the explosion the *Times* building was in a mass of flames caused by the instantaneous ignition of gas from broken pipes. There were over a hundred employees in the building at the time of the explosion. Many leaped from second and third story windows and were seriously injured, while many were entrapped and buried under the crumbling walls, or suffocated by the smoke and flames.

Two dynamite bombs have been found in the city, one being placed under the window of the home of Gen. Harrison Gray Otis, editor-in-chief of the *Times* and largest stockholder in the company, which is conclusive evidence that dynamiters have wrecked his plant. As the institution opposed union labor, an accusation has been made that the labor unions are responsible for the crime.

Governor Gillett, after expressing his horror and feelings of the awful deed, remarked:

"It is useless to talk of anything but dynamite in the explosion. Subsequent developments, where the bombs were found on the porch of General Otis's house and at Zeehandelaar's home, show that the men or man who did these things cared not a thing for human life as long as vengeance for a fancied wrong was accomplished. Whether guilty or not, the labor unionists will have to be blamed for the crime until shown that they are not guilty, as everything points to a desire to wipe out property and lives of those who have been fighting organized labor for years. The saddest part of it is that many innocent men have lost their lives, and families have been made to suffer."

The unionists deny the charge that any union or true union men are responsible for the outrage.

In a letter to the editor of this paper of October 2, General Otis says:

"Dear Sir: Accept my thanks for your letter of sympathy. The crime committed was indeed infamous and almost beyond description. Our building and machinery have been destroyed, but the *Times* itself can not be destroyed. We will go on fighting as before for the great principle of industrial freedom, and we believe victory will yet be the outcome throughout the entire nation. The country can not surrender to a mob of anarchists, nor can the people consent to have one essential of republican liberty destroyed.

"Very truly yours,
"H. G. Otis."

We wish we could share the hope that General Otis holds, but the events of the past few years



A view of the "Times" Office (in the foreground) before the fire

are not at all encouraging even to the most sanguine. If it were mere property alone which suffered in these outbreaks it would not be so serious, but it is utterly impossible for life to be safe unless property is safe at the same time.

Rewards have been offered by the city and county of Los Angeles, state, business firms, organizations, and citizens, aggregating \$100,000, the largest, we believe, on record. The merchants and manufacturers of Los Angeles are responsible for \$50,000 of this; and we do not wonder if such things are allowed to go with indifference that the question naturally comes to the mind of every one, Whose



Scene after the fire, the magnificent "Times" Building in ruins

home or hearth or friends are safe? To the Associated Press General Otis declares:

"More than all else do I deplore the sad loss of life. I with my co-owners in the *Times* property can endure the physical loss which the destruction of the building involves, with its expensive plant of modern printing machinery and all necessary accessories of an up-to-date American newspaper. . . . But we are overcome with sadness by the fact that so many of our loyal and faithful workmen were slain by the hands of conspirators and assassins. . . . We can repair the physical damage done and restore the great property destroyed, but we can not restore life taken away; and this

is the great burden which weighs on our hearts in the face of this frightful calamity."

And it seems to us that every true man, whatever may be his politics or opinions regarding things earthly, should coincide with this. And we hope for the sake of those who live that such steps may be taken in justice as will make life safe.

Jesus said the days of Noah were so should be the days just prior to His coming. And in the days of Noah, we read, "The earth was filled with violence."

— ★ ★ —

Beginning September 30, the American Purity Federation began a national campaign against the white slave traffic. The *Woman's National Daily* says editorially: "The movement is an important one because of the fact that a warning will be carried to those who have not realized their danger. We all flatter ourselves with the comforting belief that our own homes and neighborhoods are immune. It is because no community is immune that the necessity for the great activity [purity evangelization] exists. The people of the cities to be visited should extend greetings and moral support to their visitors. They will come bringing, with their message of warning, a more comforting message of hope."

It is interesting to compare the cost of our Government in the administrations of John Adams and William Taft. While the average yearly cost during the term of the former was 50 cents per capita, during the first year of Mr. Taft it was \$13.55, according to Representative Sherwood. The first session of Congress under President Taft spent more money than any previous session, even those in war—\$1,096,275,155. In the appropriations for the last four years, 72 per cent went for military purposes. The expenditure attributed to the personal expenses of President Taft during his first year will be about \$319,000; of President Lincoln in his first year, \$29,980.

Twenty-two soldiers of the twenty-seventh company, coast artillery corps, at the San Francisco Presidio, are suffering the effects of ptomain poisoning. A new record has recently been made with the big coast defense guns, and the soldiers have been celebrating the event with a banquet. Almost unmistakable evidences trace the result of poisoning to the eating of shrimp salad which was on the bill of fare. The victims will probably recover.

A new alloy of aluminum is reported to have been discovered called duralumin. The new metal, it is declared, is as tough as steel, and can be rolled, drawn, stamped, extended, or forged at suitable temperature, and is less susceptible to corrosion than other aluminum alloys.

A warning sent out in a public health bulletin states that mad dogs are often playful and do not always froth at the mouth with seeming intent to attack every human being they meet, and, according to the bulletin, they are susceptible to the malady in cold as well as in hot climates.

Government officers are endeavoring to stop the use of cocaine and other pernicious drugs at soda-fountains, and have seized large quantities of preparations used in popular soft drinks.

A writer in the "Scientific American" of September 24, by elaborate comparisons contends that the great Argentine Dreadnought is superior to the American Dreadnought Wyoming in the following particulars: greater arc fire of 12-inch battery, higher level of guns on direct comparison, better protection, higher speed, greater storage capacity for fuel; and that without question the Argentine battle-ship "is the most powerful and best protected vessel designed up to the time at which she was ordered."

An interesting experiment in community farming is being tried at La Porte in the Gulf Coast country of Texas. Ten families will live in one house, and the work is to be equally divided. They will eat at a common table, the domestic work being divided among the wives. The profits from the products of the farm will be divided equally. They will employ no outside labor, and expect to manufacture their own farming implements.

General Wood, chief of the staff of the army, is determined to ascertain just what the American soldier knows about fighting. They have been gorged with theory, he declares, and he wants to know how much they can apply practically. Practical tests will therefore be required of the soldiers, in which they must demonstrate their ability to use army weapons. Not long hence they will meet this test in actual warfare.

Cotton planting is going on apace in Imperial Valley, California. Eight gins are being erected, and 100,000 acres will probably be planted next season. The fullest information can be obtained by addressing the California Development Board, Ferry Building, San Francisco.

Simultaneous with the shaking of the towns of Unalaska and Dutch Harbor by an earthquake, a new island was added to the Bogoslof group, in the Aleutian channel, rising from seventy fathoms of water.

The oldest flag in existence is the flag of Denmark, a plain red banner bearing on it a white cross.

My Garden Neighbors.—By L. A. Reed. A new nature-study book just fresh from the press. All will be interested in the true story of the sparrows who learned to imitate the bluebirds, of the cat that went wild, of the cowbird that imposed on a sparrow, and all the others in this instructive and entertaining book. It contains 256 pages with over fifty illustrations, several of them colored. Bound in cloth, \$1.00. Address this office.



Our Little Folks' Bible Nature

By Ella King Sanders

OUR great world is one expression of the wonderful thoughts of God, and to study nature is to better understand these thoughts.

This new child's book gives simple graded lessons on Bible nature, beginning with Light, without which life would soon become extinct.

By easy steps the beginner is given an acquaintance with the wonderful works of God as seen in nature. An excellent book for the home training of children or as a help in the school.

One hundred and forty-four pages, illustrated with new drawings especially made for this book and with thirteen colored plates. Beautifully bound. Board covers, 25 cents; cloth, 50 cents.

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore.

Kansas City, Mo.

14 MONTHS — FOR — \$1 A GOOD TIME TO SUBSCRIBE

As an inducement to subscribe for the *Signs Monthly* now, we offer the November and December numbers free on all yearly subscriptions.

2—Months Free—2

Send \$1.00 at once and we will enter your name for these two months and the entire year 1911. This offer does not apply on six-month subscriptions, but may be taken advantage of by old as well as new subscribers. Tell your friends about it.

October number now ready. Agents wanted. We help you get started. Write us to-day.

SIGNS OF THE TIMES MONTHLY
Mountain View, Cal.

IN THREE DAYS

SAN FRANCISCO

Overland Limited

TAKES YOU

To Chicago

ACROSS GREAT SALT LAKE
AND
HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment
Electric Lighted Throughout

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

Southern Pacific



PUBLISHED WEEKLY

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

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

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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

SUBSCRIPTION RATES

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

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

DATE OF EXPIRATION

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

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

C. H. Jones, Circulation Manager.

Friend in the Kitchen.—This is an educational cook-book. Its object is to educate people away from flesh-eating by presenting to them a far better way. This "better way" consists of 400 thoroly tested recipes for the preparation of good, wholesome dishes, none of which include meat of any kind. The book gives the nutritive value of foods, time required to digest various foods, rules for dyspeptics, best food for infants, substitutes for meats, and, in fact, about everything a person wishing to reform his dietary needs to study. Durably bound in flexible cloth, 25c; oilcloth, 50c. Address this office.



The Vegetarian Cook Book

By E. G. FULTON



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

This book contains 419 pages, including a handy and well-arranged index of all the recipes given.

Tastily bound in cloth, price,
post-paid, \$1.00.

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Calgary, Alberta. Kansas City, Mo.



MOUNTAIN VIEW, CAL., OCTOBER 18, 1910

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

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

Contained in This Issue

	PAGE
General	
The Father's Duty - - - - -	3
Under the Law and Under Grace - - - - -	4
The Hope of the Papacy - - - - -	5
The Folly of "Just This Once" - - - - -	6
The Judgment Hour - - - - -	7
Editorial	
What Christian Citizenship Means - - - - -	8
The Second Coming of Christ - - - - -	8
Our Bible Band for 1911 - - - - -	2
An Infamous Deed - - - - -	14
Question Corner	
Questions 3262 to 3266 - - - - -	2
Our Bible Reading	
Dependence upon God - - - - -	9
The Outlook	
The International Eucharistic Congress - - - - -	10, 11
The Story	
Shiloh: the Man of Sorrows.—Chapter XXXIII. The Miracle at Bethesda - - - - -	12
Poetry	
Labor On - - - - -	4
Death and the Grave - - - - -	6
Rejoice and Sing - - - - -	7

Portugal a Republic.—In February, 1908, King Carlos of Portugal was assassinated. It was the object of the conspirators at that time to overthrow the government and declare a republic, but the plot failed. The conspiracy, however, was not overthrown. Temporarily defeated, it pursued its plans, and the grand coup was made, according to meager reports, October 3. Wires were then cut, the palace bombarded by a war-ship, King Manuel, imprisoned, and a republic declared. Army and navy are with the revolutionaries. Theophile Braga is proclaimed first president. The king and queen and queen dowager are on a British cruiser.

Common sense, it seems to the ordinary man, would indicate that the surest way to entrap a criminal would be to say as little as possible about the men who were on his trail, their movements, clues, etc. But our enterprising dailies tell us in wearisome detail and monotonous repetition of every detective, sheriff, chief of police, and lawyer engaged in the work of hunting down the multiple-dyed criminals who wrecked the Los Angeles Times plant and murdered a score of men. Of course, we are told that the detectives are keeping much to themselves, but it clearly seems that they are telling too much. In the case of two noted train wreckers a few years ago, it was learned that the news in the daily papers gave them daily warning of the whereabouts of their pursuers. The policy of the daily press seems to be to keep the public excited and so sell their productions. The same is true in the case of an awful crime committed in the murder of a girl recently come to light in San Francisco. The unwholesome mess dished up each morning does not make for the moral health of their avidious readers.

Cardinal Vincenzo Vannutelli, who represented Pope Pius X at the International Eucharistic Congress in Montreal, visited Washington, and accompanied by other papal dignitaries was received by President Taft, who added his word of greeting to the envoy.

The Federal Government has directed the arrests of persons connected with the firm of Scheftels & Company, a mining corporation selling stock in mines operating in Nevada, and by which thousands have been defrauded. We warn our readers against mining and land schemes in general.

There died the other day in London a great painter, Holman Hunt. It is said of him that he had two purposes in his art, to "copy nature with scrupulous care, and to make his pictures of profound moral significance." One of his great pictures is "Jesus the Light of the World."

Only Believe.—Sincere belief in God through His Word brings the soul into harmony with the Infinite, with the One "who worketh all things according to the counsel of His own will," who "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand." It is rest to be in harmony with Him.

* Our great six-month Present Truth *
* Series of the SIGNS OF THE TIMES *
* begins in two weeks. It will be em- *
* phatically truth for this time. Our ef- *
* fort will be to make the performance *
* better than the promise. Do you wish *
* your neighbor to know the truth? — *
* Ask him to subscribe for six months. *
* It may be better to ask him to read it, *
* you sending it free. That reading may *
* prove his salvation. You will receive *
* greater blessing; for "it is more blessed *
* to give than to receive." It will cost *
* you but 65 cents each to send it to *
* five of your friends mailed from this *
* office; but 62½ cents if you give or mail *
* them yourself. See the last page of *
* last week's paper. Better, pages 8 and *
* 9 of the issue of September 27. You *
* will want every copy from November 1. *

Roman Catholic Organization.—We presume that it is true everywhere. Referring to state-and-church troubles of France the *Western Watchman* observes that "the poor people do not know that the church is attacked." That is, they do not read the newspapers. "But," the *Watchman* declares, "the church has in her hands the means of sending news from one end of the republic to the other with lightning rapidity." The strongest, most absolute, most effective secret society on the face of the earth is the Roman hierarchy.

Daredevil Risks.—The sensitive soul reads with a feeling of horror even the head-lines of the recent automobile cup-race in the East where at almost every turn of the track some one was killed or injured. Four, we believe, were killed outright and a number of others greatly injured; yet the race went on. Daily the papers tell us of serious automobile accidents in various parts of the country, owing to fast, reckless riding largely. More or less of this is also seen among men who are essaying to rival the birds. Marvelous things have been done, and even more marvelous things probably will be done, and yet there are always those who are willing to take risks beyond what they know is safe and suffer the consequences. The following item is characteristic in many such events of these days. It refers to the flight that has been made over the Alps by a French aviator, George Chavez. "No sharper example of the irony of fate can be imagined than his. He had soared above the Simplon

Pass, 8,000 feet in the air, and had swept past the forest of jagged and icy peaks which form the portals, had glided over the awful labyrinth of chasms which lie on the Italian side, and then was wrecked and almost killed when flying but a few feet over a level country and within fifty miles of his goal." Scarcely is one great trial over when one comes upon its heels, and there are always ready to follow the men who foolishly dare and die. If one were to take such risks as that for purely moral causes the mass of people would condemn him. To win some little trophy, to excel some one who has gone before, men freely risk life. Why should they not be even more willing to do it for principles that are eternal, and for prizes whose value is incalculable?

The University of Cambridge, England, has acquired the copyright of the Encyclopædia Britannica, and announce that they are about to publish an entirely new edition—the eleventh—of this stupendous work. This new and original edition is constructed as a whole, and will be so published, its survey of human knowledge coming down as late as the summer of 1910. It will consist of twenty-eight large quarto volumes, the last of which will be a full and comprehensive index. These volumes will be printed on tough, thin India paper, bound in flexible covers, so that the whole edition will weigh but sixty pounds, and will only occupy two feet of linear shelf room as against six feet of ordinary paper and binding. It is promised not later than the first of 1911.

That San Francisco police are openly winking at certain violations of the Penal Code as well as city ordinances, is an accusation brought against Chief of Police John B. Martin by District Attorney Charles M. Fickert. In Fickert's charge he declares: "The two worst features of the Tenderloin as it is now conducted is the freedom with which young boys and girls are permitted to visit the dance halls and dives." The chief of police has been forced to resign and a new one has been appointed, who begins a vigorous reform.

To settle the dispute among physicians as to whether human beings are immune to bovine tuberculosis, physicians in the state are endeavoring to induce the state to offer pardon to a life convict who will offer himself for inoculation with bovine tuberculosis bacteria and to be nourished with tuberculosis beef. Great interest is taken in the proposed experiment. But one convict would scarcely be a test. He might have life enough to be immune to all germs.

According to "Good Health," New Orleans protests against the train loads of babies sent into the South from New York. Many of these, says Dr. Clarence Pierson, superintendent of the Jackson (La.) insane asylum, are children of alcoholics and degenerates, and the effects of alcoholism as shown by statistics in his asylum, he contends, may extend to the seventh generation. Luxury and love of ease he declares are producing wide-spread degeneracy. See Eze. 16:49.

Dr. P. Harvey Middleton, in an article in *Good Health* for September, avers that pellagra is a national menace. One of its great contributing causes is said to be the use of spoiled or moldy corn for food. It is said to be much more wide-spread than first announced. It works slowly, and its victims generally end their days in the insane asylum.

The strict enforcement of immigration laws is causing numerous protests from barred incomers. Many humanitarians say the tests are more severe than should be applied to desirable immigrants.

A fearful catastrophe occurred in Staunton, Ill., October 4. Two interurban trains crashed head on, and thirty-seven were killed and thirty injured.