

SIGNS OF THE TIMES

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3358.— Stone and Rock, Matt. 16: 18, 19.

Will you please explain Matt. 16:18, 19? What is the meaning of the Greek word from which "Peter" and "rock" are translated, also John 1:42? What are the keys of the kingdom of heaven?

F. L. M.

1. Peter comes from *petros*, which means a stone or a mass of rock broken off from the great original rock.

2. "Rock" comes from *petra*, invariably translated "rock" throughout the New Testament, just as *petros* invariably has reference to Peter, a stone or mass of rock from the original rock. Peter had made a confession of Christ Jesus. Our Lord told him that that did not come of any wisdom which he possessed, but God had revealed it to him. And upon that rock, confession of Christ as Saviour, God would build His church. What the rock is is clearly shown in Deut. 32:4 and Ps. 18:31. "Who is God, save Jehovah? and who is a Rock, besides our God?" This very clearly shows that He only is the Rock. "His way is perfect." Again listen to the apostle Paul as to what the true foundation is: "For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. And Peter himself tells us very explicitly that believers are "living stones, are built up a spiritual house, to be a holy priesthood," but at the same time "the foundation Stone" is Christ Jesus, and He also is a "Rock of offense" to those who disbelieve. The word "rock" comes from *petra*, the same as in Matt. 16:18. See 1 Peter 2:4-8.

3. Keys are the things that open. The keys of the kingdom of heaven open the kingdom of heaven, and the kingdom of heaven is opened by faith in the Gospel of the Lord Jesus Christ. This Gospel was preached by Peter to the Jews on the Day of Pentecost. It was preached to Gentiles, Cornelius, the Roman centurion, by Peter. See Acts 2 and Acts 10. God chose Peter to present both, to the Jews and to the Gentiles this wonderful Gospel of which he had the keys. And so we read in Acts 15 the words of Peter himself: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us." Acts 15:7, 8. But this did not elevate Peter above the other apostles; for at the very council in which Peter spoke these words, James himself presided, and Peter was there, as well as the other apostles. Upon the foundation of Christ Jesus and belief in that foundation God builds His church. It is not by any man or any men that the church is founded. It is founded by the power of God Himself through that Son who has given His life to redeem mankind. Every one who believes in Him is as Peter was, a living stone built upon that foundation.

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3359.— Sun Standing Still, Joshua 10: 12

How are we to understand Joshua 10:12? Does the sun move? Does this change the reckoning of time?

F. A.

The language of Joshua 10:12 is quoted from a poem "The Book of Jasher," now unknown, and the language is the language of appearance just as we use it in common conversation, the rising of the sun, the setting of the sun. It so appears to us, altho in reality the earth revolves. No, the event did not change the time, tho the light period was longer; it is still called "a day." If that occurrence had changed dates doubtless some reference would be made to it. It is not a scripture which would in any wise affect our salvation. The whole record is given to show that God remembered His promise to His servant Joshua, to be with Him as He had been with Moses. Joshua 1:5.

3360.— Let the Dead Bury Their Dead, Luke 9: 60

Please explain the text, "Let the dead bury their dead." L. H.

Read as in the Revised Version, "Leave the dead to bury their own dead." The young man wanted to follow Christ, but he wanted to wait, perhaps, till his father died. He did not rightly understand the relative importance of following Christ and abiding at home. He did not have clear ideas as to duty. Jesus said in substance, Let those who are dead to the great importance of soul-saving truth, bury their dead. They have time for this. But let him who is called of God, make God's work first.

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3361.— The Heritage of Jacob

A correspondent (W. S. K.) contends that Isa. 58:13, God's instruction concerning His Sabbath, was all given concerning the heritage of Jacob.

True, the Sabbath was given to Israel to be a sign between them and God forever. Ex. 31:17. But let us note several other facts: (1) God's promise to Abraham was that he should inherit the world. Rom. 4:13. Isaac and Jacob were heirs with him of the same promise. Heb. 11:9, 13-16. (2) The very bounds of the inhabitable earth were according to the number of the children of Israel. Deut. 32:8. (3) All the promises of the Bible are to Israel. Rom. 9:4, 5. There is no hope to the Gentile as such only as he becomes Israel by faith. Eph. 2:11, 12. (4) There is hope for the Gentile if he will take hold of God's covenant, live the light, and observe the Sabbath. Isa. 56:1-7. (5) Jesus Christ is our justifier and example. He saves us by giving us His righteousness wrought out in obedience to all God's commandments, including that of the Sabbath. (6) He gives us His life that we may follow His example, and "walk even as He walked;" "leaving us an example, that ye should follow in His steps." 1 John 2:6; 1 Peter 2:21. (7) Therefore the hope of the Gentile is, to become an Israelite, a Jew. Rom. 2:27; John 4:24.

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3362.— Week of Fasting and Prayer

Please explain through the paper about the week that is set apart for prayer and fasting. J. H. M.

We do not know what particular event is referred to. It is well for God's children to pray at all times, both singly and together. It is well to fast as occasion may demand or require. In times of trouble and in great crises God's people have frequently sought Him with fasting, and He has graciously heard, while He has condemned those who did not participate. See Joel 2:12-18; Isa. 22:12-14; Ezra 8:21-23; Matt. 9:14, 15. The Bridegroom is still away, and there are many times when it is fitting to fast.

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3363.— Cain and His Wife, Gen. 4: 16, 17

Will you please explain for me Gen. 4:16, 17? And who was Cain's wife? D. K.

Cain deserved to die, but the Lord reserved that punishment for Himself. Therefore, as the Revised Version reads, God "appointed a sign for Cain, lest any finding him should smite him." Verse 15. Then Cain became a wanderer, for "the land of Nod" means "the land of wandering." His wife was his own sister, one of Adam's daughters. Many years may have elapsed between verses 16 and 17.

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3364.— The Days of Daniel 12: 11, 12

Will you kindly explain in Question Corner Dan. 12:11, 12, and locate the 1290 and 1335 days? V.

There seems to be clear historical evidence to show that the "abomination that maketh desolate,"

the putting of man in the place of God, was established in the period 503 to 508 A.D. 1290 years from that date brings us to 1793 to 1798, when this union of Church and State developed in the Papacy ended, its spiritual domination was broken. The 1335 days must begin at the same date, 508, and would therefore end in 1843 at the climax of the great advent movement at that time.

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3365.—"Reverend"

Is it right to "Reverend" any man? E. E. W.

We read in Ps. 111:9, "Holy and reverend is His name." There are many who will not use the word as applied to man. Not a few prefer "Pastor" or "Elder." Words in time undergo great changes. So with this word. It only means now that the one to whom it is applied is a preacher of some sort.



Schedule for Week Ending March 11, 1911

Day	March	Numbers	Page
Sunday	5	33, 34	
Monday	6	35, 36	
		Deuteronomy	1
Tuesday	7		2-4
Wednesday	8		5-7
Thursday	9		8-10
Friday	10		11-13
Sabbath	11		14-17

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Our week's readings begin with Numbers 33, a good exercise in name pronunciation, and yet having its oases, like the fountains and palm-trees of Elim; then follows the death of Aaron, God's warning concerning the idolatrous inhabitants of Canaan, the border of the land, the cities of refuge, and Zelophead's daughters.

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The word "Deuteronomy" means the second law, or the doubling or repetition, by Moses, of the law. It is the rehearsal of God's doings and of His law to Israel, before the man of God should lay down his work to another. It is the last book of the Pentateuch. It is worthy of note that when our Lord met the devil on the mount of temptation with weapons from the Word, every one was drawn from the book of Deuteronomy; and contrary to the Higher Critics, who place it as late as or later than Manasseh, Peter attributes the book to Moses. Acts 3:22, 23. Its time of writing was the eleventh month of the fortieth year. The second verse has a wonderful lesson. From Horeb Israel started for the Promised Land. Kadesh-barnea is on its very border. Eleven days' journey only, yet it took unbelieving Israel nearly forty years! The "Companion Bible" gives ten discourses of Moses as follows: (1) 1:6 to 4:40; (2) 5:1 to 10:5; (3) 10:10 to 12:32; (4) 13:1 to 26:19; (5) 27:1 to 28:68; (6) 29:2 to 30:20; (7) 31:2-6; (8) 32:1-43; (9) 32:44-47; (10) 33:2-29. The portions omitted in the above are narrative or introduction. The promise of verse 8 is mentioned twenty-seven times in Deuteronomy; but how could men understand it without Genesis? It is a book worthy of much study.

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CHAPTER 4 refers to the Decalogue, and presents the mighty appeal which follows as an incentive to Israel to observe it; in chapter 5 it is repeated in substance, and its manner of giving rehearsed to show its holiness and integrity. Israel is reminded of their own littleness, of God's goodness, and continually are they warned not to forget, but to take diligent heed. The reading presents nothing particularly new, but it presses home upon the heart with tremendous force God's great moral lessons. They are needed to-day.

Signs of the Times

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

For Terms, See Page 15
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Watchfulness and Prayer

By Mrs. E. G. White

HOW many there are whose hearts are to-day aching under their load of care, and who are thinking, "O, if there was only some one to help me bear my burdens!" Well, there is some one to help you bear your burden; there is rest for you who are heavy laden. Jesus, the great Burden-bearer, invites, "Come unto Me, all ye that labor and

and thus bring upon yourselves the additional burden of remorse. When you do not want to be distinct from the world, but desire to mix up with it so that no difference is seen between you and the world, then you may know that you are drunken with the cares of this life. O, there are so many selfish interests, so many cords to bind us to this world! But we must keep cutting

eat? or, What shall we drink? or, Where-withal shall we be clothed?" "for your heavenly Father knoweth that ye have need of all these things."

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The magnificence of Solomon was not to be compared to the beauty of one of these little flowers, with its delicate colors, which the God of heaven had painted upon it by His wondrous skill. Will not He who has taken



JACOB'S DREAM

Salvator Rosa

An artist's conception of the dream of Jacob, which God gave the discouraged young man to show him how God cares for His children, and that all Heaven was engaged in active ministration for humanity.

are heavy laden, and I will give you rest." Here is the promise of the Master; but it is on condition. "Take My yoke upon you," He says, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "For My yoke is grievous." Is that what He says? No. "My yoke is easy, and My burden is light." The burden you are carrying, which is so heavy, and which causes such weariness and perplexity, is your own burden. You desire to meet the world's standard; and in your eager efforts to gratify ambitious and worldly desires, you wound your consciences,

these cords, and be in a condition of waiting for our Lord.

The world has forced itself in between our souls and God. But what right have we to allow our hearts to become overcharged with the cares of this life? What right have we, through our devotion to the world, to neglect the affairs of the church and the interests of our fellow men? Why should we manufacture for ourselves burdens and cares that Christ has not laid upon us? Why should we, through distrust of His promises, suffer from wearing, anxious care? He says: "Take no thought, saying, What shall we

so much thought for the flowers of the field, care for your mortal bodies? Will He not see that you have bread to eat and raiment to put on, O ye of little faith? And more than all this, will He not also clothe you with the garment of His own righteousness?

Our heavenly Father has a thousand ways to provide for us that we know nothing about. But we are not excused from effort. While we may trust His constant care, we must not conclude that we may be slack in that which our hands find to do. We are to be "not slothful in business; fervent in spirit; serving the Lord." "If any provide

not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

There is one thing in which we must be deeply in earnest, and that is in the service of God. There is no danger of having too much zeal here. If we would only work with an eye single to the glory of God, the mists would roll away, and our views of right and wrong would become clear. We should consecrate our property. The language of our hearts would be, "Lord, here is the means for which Thou hast made me responsible; what wilt Thou have me do with it?" And we should make straight paths for our feet, lest by any false step the lame be turned out of the way. The whole effort of our lives would be to glorify the Saviour, the Man of Calvary, and to prepare for the life immortal.

"Watch ye therefore, and pray always." There is great need of watchfulness, not for our own sakes only, but also for the sake of our influence upon others. Our influence is far-reaching. We may think that it is confined to our own households; that only the members of our own families know what we are and what we are doing. In some cases this may seem to be true; but in some way the influence of the home life goes out beyond the home.

And what do we learn from this? That in our homes and in all the relations of life, we should be watchful and prayerful.

Solemn, sacred duties devolve upon us. We should so speak and so walk that the Spirit of God may be in our hearts, and His blessing in our homes. If we had more of the love of God in our hearts, and His praise were oftener upon our lips, we should be better prepared to glorify Him here and hereafter. But what will our words accomplish, if they are not backed up by a holy life?

"Watch ye therefore, and pray always," "that ye may . . . stand before the Son of Man." What a position to stand in before the world, to be ready and waiting for the coming of the Lord, that at His appearing we may be able to say, "Lo, this is our God; we have waited for Him, and He will save us." What a triumph it will be to enter in through the gates into the city of God, bearing the palm branch of victory! what a privilege to have a right to the Tree of Life, and to eat of its precious fruits!

If we would share in the glorious reward promised to the overcomer, we must fight the good fight of faith. This is what the apostle Paul did, and he says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Let us be of the number of those that are "rich in good works," "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

ness or personality that survives the death of the body, if, as God asserts, "the dead know not anything"? No one denies that *love, hatred, and envy* are attributes of mind. God tells us that these states of mind perish with the dissolution of the body. We all believe that God made man, and that He, as He Himself says, "knoweth our frame." Can He, therefore, be mistaken when He asserts that "the dead know not anything"?

The divine declaration recorded in verse 10 of the same chapter is significant in respect to the question we are considering. It runs thus: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Observe, please, that the Author of man here asserts unqualifiedly that the dead have no "knowledge," no "wisdom." This being true, they can have no consciousness, no mind, no life. All who believe in the God of the Christian, believe in His Word; and believing in His Word, they know that "the dead know not anything."

The inspired psalmist entertained no doubt as to man's inability, when dead, to *remember* God or to offer Him *thanks*; for he says in addressing God, "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5. He again declares, "The dead praise not the Lord." Remember that David under the inspiration of the divine Spirit made this declaration respecting *all* the dead — the *righteous* as well as the *unrighteous* dead. It is because they "know not anything," because they are not alive, that the dead neither "remember" nor "thank" nor "praise" the Lord. Who is the more trustworthy, David, the chosen of the Lord, or the modern salaried teacher of theology?

In the 38th chapter of Isaiah we have narrated an incident in the life of Hezekiah which is strikingly pertinent to our inquiry. The facts of the story are these: Hezekiah the King "was sick unto death." Through the prophet Isaiah the Lord sent the King a message to the effect that his illness would end fatally. But for some cause Hezekiah felt so averse to dying at that time that he turned his face to the wall and with weeping entreated the Lord to spare his life. In answer to the King's contrite petition the Lord sent him this message by the hand of Isaiah: "I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." In the joy and gratitude of his heart for having been so wondrously saved from death, Hezekiah, guided by the Spirit of God, passionately exclaimed: "Thou hast in love to my soul delivered it from the pit of corruption. . . . For the grave can not praise Thee, death can not celebrate Thee: they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." (See verses 1-5, 17-19.)

The meaning of Hezekiah's words can not be mistaken. He is praising and magnifying the Lord. He declares that if he had died and gone down into the grave, he could

Man in Death

By George W. Rine

HE paradoxical question, "Are the dead alive?" is nearly as old as the human race. Millions are still asking the same hoary question, just as if God, the Creator of man, had not, thousands of years ago, given us a categorical answer. The well-known journalist, Mr. Fremont Rider, recently gave to the public a book with the title, "Are the Dead Alive?" The book, we are told, is having an unprecedented sale. Nearly thirty years ago the famous Society of Psychical Research was created in London primarily for the purpose of discovering the true answer to this time-old question. It is through the scientific investigation of the phenomena of Spiritism that the society has prosecuted its quest of the coveted answer. The membership of the society has always consisted of scientists and authors of international fame. Branch societies have been organized in Italy, France, and America.

Now if these learned researchers, and the world generally, really believed the testimony of God given through His Word as to the state or condition of the dead, the Society for Psychical Research would never have existed, and the question of the centuries, cited above, would never have been asked. God's answer to the question is so clear, simple, and definite that a child can not mistake its meaning. When the Creator announced to our first parents that if they

disobeyed Him — ate of the forbidden fruit — they would surely die, He meant exactly what He said. True it is that Satan, the father of lies, as he is of all other forms of sin, contradicted God by declaring to the mother of the race that even if she should disobey her Creator, she would *not* die, but be all the wiser and happier for her disobedience. Strange to say that not only our first parents, but nearly all their posterity, have accepted the pronouncement of Satan rather than that of God, as to man's condition in death.

Do you really know, dear reader, whether the dead are or are not actually dead? Do you want to know? If you do, why not accept the witness of God as set forth in His Word respecting this otherwise baffling question? Should not the testimony of the omniscient One be accepted as conclusive, as *final*? Through His servant Solomon, man's Creator bears the following unmistakable testimony: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but *the dead know not anything*. . . . Also their *love, and their hatred, and their envy, is now perished*." Eccl. 9:4-6. Should not this direct, clear-cut dictum as to the condition of man in death, forever settle the question in the mind of every sincere believer in the God of the Bible? Does man possess a conscious-

not "praise" and "celebrate" the Lord as he was now doing. But he was *alive*, and hence able to offer to God, who had saved him from the power of death, praise and thanksgiving. So he rapturously exclaims, "The *LIVING*, the *LIVING*, he shall praise Thee, as I do this day." Only the living, declares good King Hezekiah, can praise and worship God; for he knew that the dead were actually dead, and therefore incapable of thought and love and thanksgiving. He knew, as the Scriptures teach, that if he had died he could not have gone into the presence of God at death, but would have lain unconscious in the "pit," or grave, until that day when "the dead in Christ shall rise first."

Those who hold the doctrine of inherent human immortality, believe, of course, that it is the *mind*, the *conscious personality*, which survives the change called death. The powers of thought and feeling, they maintain, can not die. It is a dogma that has its roots, not in the teachings of Holy Writ, but in the occult sacerdotalism of ancient Egypt, in the philosophy of Plato, of Socrates, and in the vapory and often grotesque scholasticism of the Dark Ages. True it is that in Eden the dogma was first enunciated, not, however, by the Author of life, but by the prince of darkness, the father of lies. Hence it belongs to what the inspired apostle characterizes as the "doctrines of devils."

The theory is in flat contradiction to the testimony of the divine Spirit. In His Word God has given us an express declaration to the effect that at death the *mind* as well as the body, the *rational* as well as the physical powers, are dissolved, *aye, perish*. Surely not one of my readers can fail to grasp God's pronouncement when He says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His [man's] breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." Ps. 146: 3, 4. Not simply man's physical organs, with their functions, perish at death, but also his "thoughts"—his mind. Had Solomon, then, any warrant for his asserting that "the dead know not anything"? Aye, he had, as we now see, the unqualified declaration of omniscient God for his warrant. Can God, the Author of man, be mistaken as to the status of man in death? How often Jesus said that He came to declare the words of God the Father! Hence He said just what we should expect Him to say respecting Lazarus after the latter's death. The Master first said, "Lazarus sleepeth." But the disciples placing a false construction upon the word "sleepeth," Jesus said plainly, "Lazarus is *DEAD*." The Master did not say that Lazarus was in heaven, or in glory, or had gone to God; but He did say, "Lazarus is dead." Not Lazarus's body, but Lazarus as a *personality*, all there was of Lazarus, was dead.

But, thanks be to God, tho Lazarus was really dead, he was not irreclaimably dead; for Jesus proceeded to restore Lazarus to life, not by recalling him from heaven or

from Paradise, but by raising him from the dead—by a resurrection. It was at this time that our Lord declared, "I am the resurrection and the life," and then vindicated His stupendous claim by raising His dead friend to life. Whom shall we believe, Plato or Solomon? Socrates or David? Satan or Christ? It was the Spirit of God and of Christ who affirmed through the psalmist that when a man dies, "in that very day his *THOUGHTS* perish."

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Psalm XXIII

The Lord is my Shepherd; I shall not want.

I shall not want BEST.

"He maketh me to lie down in green pastures:"

I shall not want REFRESHMENT.

"He leadeth me beside the still waters."

I shall not want HOPE.

"He restoreth my soul:"

I shall not want GUIDANCE.

"He leadeth me in the paths of righteousness for His name's sake."

I shall not want COMPANIONSHIP.

"Yea, tho I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me;"

I shall not want COMFORT.

"Thy rod and Thy staff they comfort me."

I shall not want SUSTENANCE.

"Thou preparest a table before me in the presence of mine enemies:"

I shall not want JOY.

"Thou anointest my head with oil;"

I shall not want DRINK.

"My cup runneth over."

I shall not want ANYTHING IN THIS LIFE.

"Surely goodness and mercy shall follow me all the days of my life:"

I shall not want ANYTHING IN ETERNITY.

"And I will dwell in the house of the Lord forever."

— Selected.

— ★ ★ —

"From the Sunrising"

By L. A. Reed



In the book of Revelation there are wondrous visions of history told in advance.

Among the scenes beheld by the prophet John, was that of the work in the earth of the demons in the last final conflict of earth's history, spirits of demons "which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16: 14. And these kings thus led by the satanic spirits are seen coming from the sunrising"! It is thus that the history of the world has been told for ages.

From the sunrising—in this direction have moved the mighty events of the nations for thousands of years. From Babylon to Medo-Persia, from Medo-Persia to Greece, from Greece to Rome, from Rome to Europe, from Europe to the United States, from the United States to the Philippines, Japan, and China—such has been the trend of events through the years. Following the sun, moving with the movement of the light, so civilization has marched with the years. "Westward the course of empire" has taken its way.

But preceding the picture of the nations

being led astray, we have another picture, another vision given the prophet, recorded in the 7th chapter of Revelation, verse two: "And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice." "From the sunrising comes God's angel." From the sunrising—the providence of God precedes the deceptive work of the spirits of demons! Through the years God's work, God's providence, His angelic representatives move ever in advance of every other work whatsoever. God leads the way. Blessed are they who keep pace with Him.

But sad for those who fall behind! In the rear, coming behind, trailing in the dust and the mist, are the deceiving spirits leading hosts who have rejected the counsels of God and are opposed to His purposes. From the sunrising, therefore, move those, it is true, led by the demons of wrong; but ahead of them, triumphant, mighty, moves majestically the work of God, conquering,—from the sunrising.

It is good to know that God's work is in the lead. It is good to know that God's agencies are far in the advance. It is good to know that all things are clear to the vision of our Creator. Out of His calm eternity He beholds all things that concern humanity. He controls, as we shall all see at last, the destiny of the world. May we follow His providence—from the sunrising. May we too move with the light. May the angel of God that comes from the sunrising, crying with a great voice, be our leader.

May we not be among those who follow the lying spirits, moving also from the sunrising, but failing to keep pace with the merciful providence of God. All these are led by unclean spirits, spirits of demons, and they gather the nations for Armageddon.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

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Founded on an Empty Tomb

SAID an unbeliever, sneeringly, "The Christian church is founded on an empty tomb." And so it is. This blessed fact, first of all, makes life endurable and the burdens of life bearable. Luther at a time of great perplexity and fear sat by his table with bowed head and heart. Soon he lifted his face triumphantly toward the light, and his finger began to trace upon the table, "He lives! He lives!"

We wonder not that the disciples ran to the sepulcher when first they heard that it was empty. Our own hearts beat more quickly as this truth takes possession of us. —*The Classmate.*

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"WHEN the parents are consecrated, the children are early converted."

— ★ —

"HE can not trust God for his past who is trembling as to the future."

— ★ —

"THE least prayer that reaches God's throne shakes His footstool."



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Milton C. Wilcox

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

The Sealing of God—The Sealed A Supplementary Prophecy

IT is not an infrequent occurrence in the Word of God, especially in its historical and prophetic portions, to find a continuous line carried through in a general way from beginning to the end, and immediately following find some of the later portions retraversed, disclosing new views, new fields, or revealing some additional feature in detail which could not well be considered in the great general view. It is as tho a traveler should take a swift journey from Chicago to New York with a friend, catching occasional glimpses of the cities and general scenery along his route, and then after reaching his destination that friend should return with him to Albany in the night and take a day ride down the wonderful Hudson, giving him entirely new views of that portion of territory covered from Albany to Yonkers.

In fact, the Bible begins that way. In Gen. 1:1 to 2:3 we have a general account of creation and of the first week in connection with this earth's journey in time. Immediately following (Gen. 2:7-25) we have a more detailed account of the work on the sixth day so far as related to the father and mother of the race. We have several instances of such supplementary prophecies in the Revelation,—in chapter 7 in the prophecy of the seven seals, in chapters 10 and 11 in the prophecy of the seven trumpets, in chapters 15 and 16 in the prophecies of the beasts.

In this number we will study the first eight verses of Revelation 7, a vitally important prophecy to the people of God. The very terms "seal of the living God," "servants of our God," the staying of the four winds, the fixing of the seal upon a certain class, should arrest the attention of every thoughtful reader. What does this vision mean which falls under the opening of the sixth seal, between the events of verses 13 and 14 of Revelation 6? Let us first question the source.

The Answer of the Text

1. In what words does John's next vision open?

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.¹

2. Who next appeared?

And I saw another angel ascend from the sunrising.²

Scripture Lesson

Rev. 7:1-8

Common Version

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
4. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.
5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

3. What did he have?

Having the seal of the living God.

4. What and to whom did he cry?

And he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

5. How many were sealed?

And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

6. How many were there from each tribe?

Answer: Of the tribes of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin, twelve thousand each.

Note and Comment

1. After this.—All the ancient Greek copies, Alford tells us, have "after this," not "after these things." John did not see the things described here as taking place after the awful wrath of chapter six; but the meaning is that after he

saw that awful wrath of the sixth seal, he was shown what he is about to describe. **Four angels.**—The earth number, but still angels from heaven in control of events under God. **Holding the four winds.**—"Winds" is a symbol of strife, war, revolutions, commotions. Dan. 7:2; Zech. 6:5. When the four winds blow at once, there will be universal strife and confusion, causing the worldwide whirlwind of Armageddon, covering the earth with its slain. Jer. 25:32, 33. The disturbances of the past—the conquering of some one or more powers—have been overruled of God for peace among the nations. So the earth was quieted by the conquering power of Persia, that God's people might build His temple in peace. Zech. 6:5, 8. So the earth was quieted when our Lord first came to earth. Even so God's mighty messengers, who are given special charge among the nations, control the strife of earth till God's work is done, and "the end is come upon the four corners of the land." Eze. 7:2.

How marvelously has strife been stayed in these wonderful years, so pregnant of war and of rumors of war! War, dire, general, and universal, has been predicted for the last fifty years. Preparations for war unprecedented have been carried on during that time, increasing in geometrical progression with the years. Strenuous efforts have been put forth by mighty men for peace, vast sums have been given, government aid secured, international parliaments assembled; but government representatives have returned from peace congresses where they have made eloquent pleas and drawn glowing, roseate pictures of the world's future peace, to face far more extravagant measures by their home government for war. Nations are almost bankrupt under the mighty burden. The back of the people is bent near to breaking with the awful incubus, grim mutterings of sedition are common everywhere, and observing men are looking with apprehension to that time when, to paraphrase Tennyson's line, when "World-wide Demos will rise a demon and shriek, and slake the light with blood." It is true that Andrew Carnegie gave of his uncounted hoard just recently the great sum of ten million dollars for peace; but what is that compared to seven hundred million dollars for Dreadnoughts? Every nation is preparing for war. God said they would, despite the false and universal cry of peace. Nations would beat plowshares into swords, and pruning-hooks into spears; the weak nations would say, I am strong; and finally all, moved by the demons of war, would gather in the last great Armageddon strife for the conquest of the world. Joel 3:9-14; Rev. 16:14, 16.

We see it all but the last; and the only reason why we have not long ago seen it, is that God is staying the winds of strife till His work is done. One soul is worth more than all the sinful kingdoms of earth, and God's closing work is to warn men and save souls, and in the light of His Word there will be no universal war or strife till His work is done.

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2. From the sunrising.—Relating to direction as well as to power and glory. Ezekiel says, "And, behold, the glory of the God of Israel came from the way of the east." Eze. 43:2. Another speaks: "But unto you that fear My name shall the Sun of Righteousness arise with healing in its wings." Ever





the Gospel has gone westward, until in its closing aspect it will encircle the earth, even as the sun, and return to the place of its starting, but not in a declining day; God's closing work to every tribe and tongue and nation will be like the rising sun in glory and in power till the work closes. See Rev. 14:6, 7; 18:1. It is in power and character an ascending work. Above all the mists and fogs and miasmas of the false pagan philosophies which have originated in a mystical and darkened East will that Gospel shine. The false church will be "filled with customs from the East," and so will bear the false soothsaying message of peace (Isa. 2:6); but God's loyal children will accept the message of light which shines above all these, and preach to every individual heart the only message of peace, God's righteousness in His Gospel. Isa. 57:19-21; Rom. 1:16, 17.

Upon the remainder of this lesson there are four great questions: Who is "the living God"? What is His "seal,"—that which distinguishes Him from other gods which men worship? Who are the sealed? Who is the sealer?

a. **The living God** is the Creator of the heaven and the earth. "Jehovah is the true God; He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He [the living God, Jehovah] hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." Jer. 10:10-12. And so the true and living God in contradistinction to all false gods is ever characterized as the Creator of the heavens and the earth. See Ps. 96:5; Acts 4:24; 14:15; 17:24-26; 1 Thess. 1:9, *et al.* Therefore it is not surprising that in the last days of unfaith and infidelity a mighty burden of God's great "everlasting Gospel" to all the world is, "Worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7. God's power to create and re-create by His word is sinful, dying man's only hope. Regeneration is re-creation. As hopeless as the eons of soul transmigration is the evolution of the modern Higher Critics. There is hope for you and me, fellow sinner, in the one fact that God can and will create a new heart, a new disposition, which will delight in righteousness.

b. What is the seal of the living God? It must be that which points out that characteristic so often declared—His creative power. A seal is that which is used to authenticate, stamp, make legal or authoritative. The original word is *sphragis*, and is defined to mean a seal, a signet-ring, a distinctive mark, a token, a proof, a guarantee. It is used in Rom. 4:11 as a synonym of "sign." Among rulers it is connected with law, and so points out the lawgiver and his authority. So Jezebel stamped the unholy decree of hers with Ahab's name and seal, and made it authoritative. 1 Kings 21:8. So Haman's wicked decree was in the name of the King and sealed with the King's seal. See Esther 2:12; also 8:8. The company that bear God's seal in Revelation 7 bear His name in Rev. 14:1. God's seal must have His name and show Him to be "the living God." It must be made so clear in connection with His law and government that all men may recognize the seal in that law.

Let us examine the eternal law of God, the Decalogue, for His seal. We find His name in the first, second, third, and fifth commandments; He is "Jehovah thy God." It is not found in the sixth to the tenth. But the name alone does not

tell us who He is. He might be a god of some of the nations. We must have more than this to meet Jeremiah's definition of "the living God." We do not need to go outside of His great constitution. Both name and authority are given in the fourth commandment. We quote:

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord [Jehovah] thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord [Jehovah] made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord [Jehovah] blessed the Sabbath day, and hallowed it.

This meets every condition. What is the name?—Jehovah. What is pre-eminently characteristic of Him?—The Maker of all things. What is the extent of His authority?—The heaven and the earth. For this reason God gave in His law His Sabbath, that which forever should make "His wonderful works to be remembered" (Ps. 111:4), and which would forever be a sign between Him and His people, not alone that He is Jehovah their God (Eze. 20:20), but He declares, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am Jehovah that sanctifieth them." Verse 12. There would never have been an idolater in the earth if men had remembered God in His Sabbath, if that distinctive sign of the true God had been written in heart and mind.

Against that Sabbath the devil has gathered his strongest forces throughout the ages. He has so entrenched a rival in the professed Christian church that he has found himself able through the centuries to swing many of God's own people against God's mark of authority and power. He knows the importance of the mighty truth for which that Sabbath day stands—God's creative, regenerating, sanctifying power. Would God that His own people might appreciate it also.

c. **Who are the sealed?**—Israel. But who are Israel? Not the nominal ones, the nation of the Jews. Baylee well says: "At the time this book [the Revelation] was written, Israel [according to the flesh] was no longer God's people, nor could there have been an elect remnant out of them to be thus sealed. . . . An Israel containing a Christian elect in distinction from the Christian church would be a simple impossibility. . . . We are therefore limited to one conclusion, that Israel here is a *symbolical name for the Christian church.*"—*The Apocalypse*, page 192.

Dean Alford, in his comment on this, says of the sealed ones, "They are, primarily, those elect of God who shall be living upon the earth at the time here indicated, *viz.*, that of the coming of the Lord."

The origin and meaning of "Israel" is individual and spiritual, not national. God gave it to Jacob "the supplanter" when by faith he won the victory over his grasping character and left all with God. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." Gen. 32:28. Of the earthly tribes, Paul declares, "They are not all Israel, that are of Israel." Rom. 9:6. And he elsewhere tells us that all become Israel by being grafted in by faith. Rom. 11:17-20. "And so," that is, "by faith," "all Israel shall be saved," brought in through Christ Jesus into the covenants and the promises and the hope. Rom. 11:26; Eph. 2:12-20. Through Jesus Christ by faith every saved soul becomes one of a true Israel of God.

But what of the tribes named? It is not of earthly tribes and records that God speaks. The records

of all His people are on high. Every true Israelite is there recorded in the tribe to which he belongs. The gates to the glorious city, the twelve only entrances, are named after the twelve tribes of Israel. Rev. 21:12. Every overcomer in Christ will enter through some one of those gates, a member of the tribe of that gate. God knows them all. Men may lose count, as they have centuries ago; God never. These twelve names are taken as the names of the twelve divisions among His people, that shall enter the gates of Israel. And the 144,000 represents the last number which Christ will gather at His coming to complete the Israel of God for that earth made new.

Whether, like other numberings in the Bible, it pertains only to men, the women and children being included tho not numbered, we may not know; it is not of major importance. Far more important questions are, Am I one of the Israel of God? Is His seal, designating me a true worshiper of "the living God," stamping me as His "servant," written upon my forehead? Am I one of those sighing and crying because of the sins of God's people, upon whom the heavenly messenger is placing God's mark, while the angels with the slaughter weapons wait? See Eze. 9:1-6. Is Christ mine? Has He washed away my sins? Is He giving me victory by faith?

d. **The Sealer.**—Do not confound the seal of God with the Sealer. The seal is God's Sabbath, not as a mere day, but a living, mighty experience of relationship between us and the Creator; but that seal is placed upon us by the Holy Spirit. We can not seal ourselves. No church or creed or council or man can absolve us from sin or put upon us God's seal. That is the work of the mighty Spirit of God. Eph. 1:13; 4:30. In placing that seal upon us, there is written in our hearts and minds—our character—for which the forehead stands, the Father's name. We bear His character. Rev. 14:1. There is written upon us the name of Christ, for He cleansed us from sin, and His glorious name as sin's Conqueror is ours. Rev. 3:12. There is also written upon us the name of Israel's city, and the tribe to which we belong, and our own new name, stamped indelibly in character forever. We are "the servants of our God," and the glad keeping of His commandments is the expression of our love. 1 John 5:3.

God is holding the winds till that work is done. For this generation it began, and it is going forward, reaching all the dark corners of the earth like the rising sun. Soon it will close. Are you a part of it? Are you one of Israel? "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17. To him who receives God's rest there is resting and refreshment.

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"Be you ever so poor, old or young, married or single, even if you have only an occasional dime to call your own, give one cent of it to God. Omnipotence will find some way to bless you in your temporal affairs."

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"HELL GATE ROCK" was blown to atoms and out of the way, by a touch on an electric button. With as much ease and speed God can blow any hell gate rock out of His way, and your way, and everybody's way."



Studies on the Sabbath

By R. A. Underwood

VIII. Restoration of the Sabbath

But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up. Matt. 15: 13.



As we have already seen in the study of the Sabbath question, there are what may be called the Sabbath and the Sunday plants. The first was planted by Christ at creation, and rests upon a divine law. Gen. 2: 1-3; Ex. 20: 8-11; Mark 2: 27, 28; John 1: 1-10. The second was planted by an apostate church, and rests wholly upon tradition and man-made laws, which are designed to root up the Sabbath of God's own planting, and to substitute the Sunday plant of pagan origin in the place of a divine institution. The Sunday plant has the backing of the decrees of a fallen church's councils and State legislations. However, if this Sunday plant is not of God's planting, it must ultimately be rooted up, while the Sabbath plant will abide forever.

Through centuries of darkness and apostasy the Sabbath was nearly lost to sight by the innovations of its rival. This was predicted in prophecy, and the restoration of the Sabbath has also been as clearly foretold.

In history we see from time to time man lapsing into moral degeneracy and forsaking the ways of wisdom. This leads to a crisis. At such epochs men are called to sound the bugle note of reform, and to lead in what is usually an unpopular reform movement, which, in the nature of things, proves a test of character to the generation, who are called to make decisions for the right against the wrong. As examples of this statement, such a crisis came in Noah's time, in Moses' day, at the first advent of Christ, in Luther's day, and not least but last of all reforms, there is to be a "restoration" of the Sabbath of Jehovah in the last days. This last reformation includes all the reforms of the past, and culminates in the rooting up of every plant and seed of error at the second coming of Christ.

To this last reform I call attention by citing a few scriptures which show the work of the hour.

And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Acts 3: 20, 21.

This text shows that Christ's return to this world is to be the climax in the work of restoration that the prophets have foretold. A clear reference to this reform is made by the prophet, and also to the attitude of some in rejecting the counsel of God concerning the claims of the law, in these words:

Thus saith the Lord, Stand ye in the ways, and see, and ASK FOR THE OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the

sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto My words, NOR TO MY LAW, but rejected it. Jer. 6: 16-19.

The prophet Ezekiel refers to this Sabbath reform, and the opposition it will meet by some of the priests and people, as follows:

O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Eze. 13: 4, 5.

Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and HAVE HID THEIR EYES FROM MY SABBATHS, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, SAYING, THUS SAITH THE LORD GOD, WHEN THE LORD HATH NOT SPOKEN. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none. Eze. 22: 26, 28-30.

When the claims of the Lord's Sabbath are brought to our attention it is an easy matter to permit our eyes to be blinded to the truth by our business interests, our social standing in the community, in the church, or in the State. According to this prophecy men will divine excuses for not obeying God, and even declare that there is a "Thus saith the Lord God, when the Lord hath not spoken." The Lord has foretold of men's efforts to evade the truth, in these words:

My people hath forgotten Me, . . . and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up. Jer. 18: 15.

The Lord has spoken of another class, and the response they will make to the call of God to restore the Sabbath and to turn their feet away from trampling upon the holy rest day, which has been lightly esteemed and trodden down for many generations:

Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. BLESSED IS THE MAN THAT DOETH THIS, and THE SON OF MAN THAT LAYETH HOLD ON IT; THAT KEEPETH THE SABBATH FROM POLLUTING IT, and keepeth his hand from doing any evil. Isa. 56: 1, 2.

And they that shall be of thee shall build the old waste places: THOU SHALT RAISE UP THE FOUNDATIONS OF MANY GENERATIONS; and THOU SHALT BE CALLED, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN. IF THOU TURN AWAY THY FOOT FROM THE SABBATH, FROM DOING THY PLEASURE ON MY HOLY DAY; and CALL THE SABBATH A DELIGHT, THE HOLY OF THE LORD, HONORABLE; and shalt honor Him, not doing thine own ways, nor finding thine

own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 12-14.

The Sabbath is to be restored to its honored position in the Decalogue and in the minds and hearts of God's servants. It is to be regarded as the sign of God's creative, sanctifying power.

Moreover also I gave them My Sabbaths, to be a sign between Me and them, THAT THEY MIGHT KNOW THAT I AM THE LORD THAT SANCTIFY THEM. Eze. 20: 12.

When the Sabbath is received as a sign, or seal, of God's authority between Himself and His people, showing that we should "worship Him that made heaven and earth, and the sea, and the fountains of waters," and that our supreme worship and obedience are to be given to God, then we may expect that Satan will be wroth with the remnant church on earth who receive the law and the Gospel, unchanged, as given in the Bible, regardless of the claims of the man of sin.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which KEEP THE COMMANDMENTS OF GOD, and have the testimony of Jesus Christ. Rev. 12: 17.

This reformation develops a people of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. This work must precede the coming of the King of Righteousness; for John beholds this faith-believing, commandment-keeping people just before he sees Christ coming. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

Christ's coming in all His glory insures the establishment of the kingdom of righteousness, where every error is rooted up. The Sabbath and the law of righteousness will be kept in the love of right-doing forever.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. Isa. 60: 18-21.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD. Isa. 66: 22, 23.

"Thy people also shall be all righteous." This promise was made by God to man more than three thousand years ago. "As truly as I live, all the earth shall be filled with

the glory of the Lord." Num. 14:21. Coincident with the fulfilment of this long-looked-for promise and hope, "all flesh" assemble from one Sabbath to another to worship God so long as the name of God and the seed of Christ remain, *even through-out eternity.*

This is the time when God has put all of Christ's enemies under His feet (1 Cor. 15:24-28) by the destruction of all who refuse to obey Him. The Sabbath given to man in Eden to be a weekly sign and memorial of the power of God in blessing man, *is now universally recognized and kept by all.*

Reader, will you be among that happy company? Remember the Lord Jesus Christ has done *all* that can be done to save you. There is one thing Heaven can not do; namely, it can not force any one to yield obedience. This must come by *your choice* and *complete surrender* of all you are and have to Jesus Christ. Make the wise decision for eternity, and *make it now.*

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The Kingdom of Satan

I. First Phase of Satan's Kingdom

In the Word of God, Satan's kingdom is presented to us, in *three distinct phases.* Under the *third* and last, it will come to an utter extinction and annihilation. Said the Lord Jesus, "And if Satan cast out Satan, he is divided against himself; how shall then *his kingdom* stand?" Matt. 12:26. Jesus recognized the fact of the *existence* of Satan's kingdom. This *first* phase of Satan's kingdom will cover a period of about six thousand years, beginning with the fall of man in Paradise, when Satan usurped the dominion given to Adam, introduced sin into the world, and brought death and the curse upon the *heavens, earth, and sea, and all that in them is.*

But this period of Satan's reign is *not* one of unmixed evil. At no time during this long period does Satan have his own way *completely.* The great majority of the human race, sad to say, are led captive by Satan at his will, and do his bidding, are the children of the wicked one, and subjects of his kingdom. But praise be to our God for His infinite *love* and *mercy!* He has provided a way, through Jesus, whereby any of the subjects of Satan, if they so *choose,* may renounce the service and kingdom of Satan, be delivered from their allegiance to the prince of darkness, and translated into the kingdom of God's dear Son. Co'. 1:13.

Even *here,* and *now,* we may transfer our citizenship to the kingdom of Christ, and have our names recorded in the Lamb's Book of Life. Satan is bitterly opposed to all loyalty to God, manifested in loving obedience to His holy law; but he is powerless to pluck such out of the loving Father's hands, yet their presence here in his kingdom is a cause of constant irritation, friction, and war.

If Satan could have *his way,* for which he so desperately struggles, harder and harder, unmixed evil would bear uninterrupted sway everywhere, and all the time.

But this warfare between light and darkness, truth and error, sin and holiness, will continue through the entire period of the first phase of Satan's kingdom. At the end thereof, Jesus will come in power and great glory, and gather out of Satan's kingdom all the good who are so offensive to him, and leave all the evil behind with Satan. All the good are forever delivered from Satan's kingdom and power. And thus will terminate the *first* phase of Satan's kingdom.

H. A. ST. JOHN.

God's Holy Hill

By John Francis Olmstead

Who shall ascend into the hill
Of Christ the mighty King,
Or who shall ever, ever stand
Where only angels sing!

He that hath cleansed his character
From every wicked way,
Who hath not lifted up his soul,
Nor doth deceits display.

He shall receive the blessing from
Our God who rules and reigns,
Who blesses us with righteousness,
And cleanses sinful stains.

Can it be true that God will save
A sinner poor like me,
And change my vile and sinful heart
Till I am ever free?

Yes, God will save each trusting soul
Who would His favor win,
Whoe'er will spurn, forsake, and leave
The paths of earthly sin.

Columbus, Ohio.

What It Means

My friend, has it ever occurred to you that the establishment of Sunday sacredness makes void the atonement of the Lord Jesus Christ? Every soul in the world has broken the Sunday, and, admitting its holiness, has thus transgressed the divine law, and atonement is necessary. Atonement involves complete obedience, perfect righteousness. Rom. 5:18, 19. God declares Christ's righteous-

ness for the remission of sins that are past. Rom. 3:23-26. The Sunday-breaker confesses his supposed sin, beseeching God to declare Christ's righteousness for his sin. In order for God to do so, Jesus must have observed Sunday. No one believes that He did, therefore He has no Sunday righteousness to declare for Sunday-breaking. Consequently it is as clear as the sun at-midday, that if Sunday became a holy day after the death of the cross, the world is without a Saviour. Christ, by His death, made atonement for all sin; He made no atonement for Sunday work, therefore Sunday work is not sin, and Sunday not a sacred day. Nothing can be added to a will after the death of the testator. Heb. 9:16, 17. Christ sealed the new testament with His blood, crying in His agony, "It is *finished.*" This forever excludes Sunday sacredness; and even had the apostles taught it, every Christian true to the glorious covenant which brings perfection to every believer, must reject it. Gal. 1:8.

How different with the seventh day! True, all have transgressed; but when confession is made, how quickly God declares Christ's seventh-day Sabbath-keeping for the remission of the sinner's Sabbath-breaking! *The seventh-day Christian magnifies the atonement,* while the Sunday observer makes it void, excluding the blessing which comes only from perfect righteousness.

JOHN N. QUINN.

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God tells us to "seek for glory," but the field of glory is the field of danger, suffering, and self-effacement. Paul walked to Jerusalem with his eyes open declaring that "bonds and afflictions" awaited him there. Jesus foresaw the cross, but determined to suffer its crucifixion in the midst of the malefactors that others might be blessed. True glory can never be secured at a low price.— *Anon.*

Our Bible Reading

The Law and the Gospel

1. In view of the judgment what rule of life has God given us?

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12:13, 14.

2. Of what is man the sinner and transgressor?

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 1 John 3:4.

3. By what, then, is he condemned as a sinner?

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7:7.

4. Being a sinner, to what is he subject?

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

5. What glad tidings does the Lord bring to the death-doomed?

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

6. Through Christ what does He do for the sinner who believes?

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. 4:7, 8.

7. What does this faith put upon him in the place of his sins?

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. Rom. 3:22.

8. What bears witness that this righteousness is correct?

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Rom. 3:21.

9. How will he who has thus tasted of the forgiveness of God regard the law?

For this is the love of God, that we keep His commandments: and His commandments are not grievous. 1 John 5:3.



THE OUTLOOK

"Watchman,
what of
the night?"

Secularizing the Church

By C. L. Taylor

BACK to the fourth century! Steadily, surely, perseveringly, and determinedly the professed church of Christ is to-day following the path taken by churchmen in the days of Constantine.

Church history is repeating itself. In the united purpose and concerted action of twentieth century ecclesiastics we may read again the tale of the church life of 1600 years ago. Once more reciprocity between Church and State spells "progress;" once more bishops and statesmen fraternize and join hands; once more rapprochement is found through compromise of principle and abandonment of sacred and long cherished belief; once more Church and State are drawing together, and while not fully wedded, the unholy intercourse has begotten political churchmen and "Christian" politicians.

Like causes produce like results. If the "false theocratical theory" of the church of an early century brought disaster to both Church and State THEN, we may know that the same theory will work disaster NOW.

However painful may be the study of present-day church conditions, however ugly may be the picture presented, the student of prophecy must faithfully call attention to facts as he finds them, because in and through them he finds a fulfilment of the inspired Word. Like Daniel, he must boldly, tho' optimistically, read the handwriting on the wall.

Now in the matter of church conditions of the present time it goes without saying that the great Protestant bodies of our country have announced their purpose to engage actively in an aggressive campaign of governmental reform. The chairman of the last great Federal Council stated: "We believe that the great Christian bodies in our country should stand together; lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, foreign immigration, modern industry, the moral and religious training of the young, indeed all great questions in which the voices of the churches should be heard, demand their united and concerted action."

This position having been taken by the churches as a united whole, it is only natural that everywhere throughout the United States we find them making earnest efforts to carry out the program. In an address given in Portland, Oregon, August 1, 1909, the Rev. Luther R. Dyott said, "The church should be in politics, not as a political institution, but as a force for municipal righteousness and national patriotism."

The order of the day, therefore, is for churchmen to enter the arena of secular life. The pulpit thunders forth its denunciations against this, that, and the other social evil. It may be, perchance, that the minister organizes and heads a Law Enforcement Society. He may be found, and often is found, doing detective work, even going so far as to persuade some suspected one to violate the law, that he may have him arrested as a criminal.

It is matter of common observation that ministers are now chosen and sent to our national and State legislatures to frame bills, and to lobby, as only politicians may, in behalf of legislation called for by the church: And by means of the "big stick" which they use to

most telling advantage, they frequently succeed.

It was in view of this course taken by the church, that a certain "Reader" of the Sacramento "Bee" wrote his paper: "Why on earth is it that churchmen can not see the unreasonableness and unseasonableness of their meddling with Cæsar's business? Could they attend strictly to their own business, trusting their Creator to enable them to live and preach the Gospel in the demonstration of the Spirit, thousands who to-day take no stock in Christian business, or at least in church business, would be found within the pale of the church. The church is the loser every time she allows herself or her leaders to be drawn away from her legitimate calling."

This writer is largely if not wholly right. The church numbers her communicants by millions. She knows her strength, and, having cast many a side glance, she has learned that the political world really courts her favor. True, she **LOSES SPIRITUALLY** "every time



The State deified in the person of the ruler, who is both king and priest, an utter perversion of God's plan

she allows herself or her leaders to be drawn away from her legitimate calling;" but she gains favor with the great mass of careless worldlings, who regard her only as a voting potentiality.

It can not be successfully denied that the church has come to occupy a unique place in American political history. Practically speaking, the balance of power in great national elections is in her hand. She stands, not as in favor of this party or that, but for those who will do her bidding. And in unmistakable language she lets it be known that he who dares to brave her will, must suffer both the loss of support and her open antagonism.

The net result of her interference with matters political is a great loss of prestige with men who have looked to her for spiritual guidance; a sad loss of confidence on the part of her membership in their own individual divine calling; a tremendous loss of that power which really makes for righteousness; and an influx of those whose religion is largely one of form, and whose membership is held mostly for selfish or utilitarian purposes.

By both religionists and worldlings these facts are freely acknowledged. Said an Oakland pastor not long since: "Membership in a church is coming to mean almost absolutely **nothing** in these days." "The great trouble

with the church is that we have put heaven too far away. When the church ceases to be a political organization, controlled by a coterie of influential men; when it ceases to be a select club, run by a particular few; when it opens its doors freely to the sinner, and welcomes the outcast,— then it will come to exercise its destined function in civilization and the world."

The political work undertaken by the church absolutely demands political methods for its accomplishment. Speaking of much of the preaching in a certain great city, a well-known periodical remarks editorially: "It would seem, indeed, that most of the sermons we now hear are composed with the hope of publication hovering ever in the background. The idea is not to say something that will strike home to the hearts of the congregation, but rather by strong condemnation to catch the ears of the press and start a blaze of notoriety. . . . The yellow journals have practically converted us, even our ministers — or shall we say our ministers first and the public afterward? For their fervid outpourings on supposed plague-spots in our moral system are so entirely like the stump speeches of office-seeking politicians that they can no longer be mistaken for anything else."

Of course, this condition is not now universal. Even the editor just quoted adds that "our real men of the pulpit — and there are some — do not adopt such tactics. . . . It is a pity that there should be only such a few of them." But while NOT universal NOW, the position of the church and its ministry regarding political matters is such as to call for universality; and sooner or later the minister who is conservative enough to stand against the prevailing custom will be considered not progressive, and will find himself without a charge.

We have reached the advent of a "new Christianity," a "new evangelism." As stated by Ray Stannard Baker in the "American Magazine" (December, 1909), "There must be, from now forward, quite a new preaching and teaching — the preaching of repentance from social sin and the need of social salvation." "As in the old evangelism the **INDIVIDUAL** has to be born again, so the new evangelism demands a new birth for **SOCIETY**." And this new evangelism, which is now firing both the church and the world, is so broad that "every man and every organization, whether church leader, or Socialist, or labor agitator, or publicist, or business man, who has a vision of the new time and is working toward it, is a new evangelist."

But this doctrine, so prevalent, so popular, so heralded, is NOT a "new **CHRISTIANITY**." Jesus Christ never commissioned either His church or His ministry to go forth and labor for the regenerating of society. Society — the world at large — is not regarded by the Scriptures as an object of conversion. Society will "wax worse and worse." There never can and so never will come national repentance and a consequent national righteousness. The mission of the church is to preach "Jesus Christ and Him crucified." The world will hear; but only a few, and they as individuals, will accept the Gospel and be saved. "As the days of Noah were, so shall also the coming of the Son of Man be." The conversion of society is but a will-o'-the-wisp, designed to attract the church from its Heaven-given work.

It should not be thought, however, that when the church follows its legitimate calling it will be neglecting anything that **IT CAN DO** for men in a social way. Indirectly, the

Gospel of Christ has always been a civilizing, enlightening, uplifting force in the world. One sinner converted, one heathen transformed by the power of God through the church, is a tremendous influence for good in the reforming of society. And the more there are converted, the greater the influence. Yet while this is so, the church never should make the reforming of society its object, either primarily or secondarily. It has but one business, — the saving of men from sin through the preaching of Christ.

Nor will the church fail in philanthropic lines by clinging tenaciously to its calling. When it shall have succeeded, under the direction of the Holy Spirit, in winning men away from their selfishness and sin, it will have brought into existence an army of men and women who, like the Father above, will mercifully bestow from their storehouses of supply the temporal blessings of which others stand in need. The truly converted man will ever see in his neighbor's need a call for his sympathy and support, and he will do because **DOING** is a part of his very life business.

How easy it would have been, if Christ had so designed, for Him to make it plain that He wished His church to preach "civic righteousness," to educate "the national conscience," to "compel the enforcement of law," to "advance civilization," *ad infinitum*. But He never did it. On the contrary, His only word was, "Go ye into all the world, and preach the Gospel to the whole creation." "Go ye therefore, and **MAKE DISCIPLES** of all the nations."

The church may point with pride and enthusiasm to the "great movements" started by its direct effort; but let it not forget the truth uttered by the editor of the Kansas "Post":

O, says one, but how about our great movements, our great giving, our great literature, etc., etc.? Turn to the Dark Ages, and ask how about our great cathedrals, our great pomp and glory as a physical-worldly power. But that was the cloak of the church, costly enough, to be sure, but made so all the more to cover and hide her spiritual deformity and death.

And whether Romanist or Protestant, human nature is the same the world over, and from age to age. Yes, we are active, 'tis true. But is it not true that our great movements are rather a rallying of what forces and power we have, and, after all, a substitute for the real power of God's Holy Spirit and God's Word, rather than results of these?

Ah, who will see the fatal weakness of the present almost world-wide plan of the church to enter the new field of "social Christianity"? Who will see the need of holding fast to the old, simple plan of the Gospel, depending alone on the power of the Holy Spirit working through the divine Word preached by holy lips for the regenerating and saving of the individual soul? Who will see that all this stir and hurrah about saving society is, so far as the church is concerned, but a wretched "substitute for the real power," entailing great loss to the world and spiritual destruction to the church?

It has been stated in this article that this whole church movement toward politics, social reforms, law enforcement, etc., is a revival of fourth century life. Let the thought be repeated. Then it was Romanism, now it is Protestantism led on by Romanism. It was bad in the fourth century, but it is as much worse now as there has come greater light from which to turn. The history of that time should warn us that the movement will end in the degradation of the church, the weakening of the State, and an unholy union that finds pleasure in trampling under foot the sacred rights of all.

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All but one of a crew of seven were drowned when a schooner off Columbia River jetty encountered a terrific gale and capsized.

The chairman of the Clerical Peace Committee, Dr. J. B. Remensnyder, believes that we are nearing the time when the church should oppose big standing armies and navies. He says: "The international movement for peace originated from the spirit of Christianity, the love of God as Father, and of man as brother. Peace on earth is the keynote of the Gospel." Christianity is ever opposed to war, strife, and bloodshed. The words of its Author to the apostle Peter, "Put up thy sword," are just as applicable to the nations to-day. It is in the heart of the true Christian to love peace, and to do all in his power to promote it. But it would be inconsistent and deceitful for Christians who see the trend of events long foretold in God's infallible Word, to cry "Peace and safety," while the nations rapidly "prepare war."

Lured by newspaper advertisements calling for "manicurists," many innocent girls have been caught in a pander's trap at Washington within the shadows of the national capitol. Through official investigation it was found that the illicit traffic has its agencies in twenty-four other cities throughout the country. This awful traffic is no longer a mere blot on our civilization; it is a monstrosity whose lust-engendered tentacles are stealthily, deceptively creeping into every vocation of life. It grasps innocent children from loving arms, fair maidens in their purity, vigorous youth in their manhood, and once in its power and embrace leaves them wrecked and maimed for life. Innocent confidence is sweet, but unguarded chastity walks at the peril of her life.

A jury specially drawn to determine the question, declared Joseph G. Robin sane. The verdict was in direct opposition to the evidence of five alienists, who declared Robin, an indicted banker, insane and unable to advise with counsel. Judge Swann, in General Sessions, said the jury's decision "was a common, horse-sense verdict, and any other would mean that we might as well turn all prisoners in our city prison loose." Robin must consequently stand trial on eight indictments charging larceny in connection with the closing of the Northern Bank and the Washington Savings Bank.

Advices from Melbourne state that the redistribution of seats bill introduced in the Parliament of West Australia met hostility from the Labor members of the house, who, to prevent its passage, kept the house in continuous session for twenty-nine hours, when they were obliged to give up from exhaustion. The uproar was so great at times that none of the speakers could be heard. The fight finally came to a fistic struggle, and the Labor Party withdrew from the house in a body.

Frau Pauline Woerner, an advocate of women's rights in Germany, recommends that women do compulsory domestic service for the State as a means of ending the suffrage agitation. She remarks: "I was educated in Germany, and I know that no woman could be more domestic than Germans. Why, even the wives and daughters of the professional men, prosperous lawyers and doctors, do their own cooking and housework. But aside from that, legislation can never make cooks."

W. Bourke Cockran, in a speech before the Commercial Club in Chicago recently, re-asserted that "every dollar put into battle-ships is criminal waste. A battle-ship to be least costly must be idle. When it is in action it is adding cruelty and misery to expense." He believes that expenditures for army and naval armaments are pauperizing the nation, and would like to see more merchant ships and fewer war-ships.

A bill has been presented in the California Senate which if passed will modify the rigid requirement of the present State Board of Medical Examiners. Under this bill any practitioner of medicine who enters the State will be permitted to practise without the State Board examination, upon presentation of his credentials and evidence that he has been practising for two years or more.

An eight-hour work day bill for women passed the California Assembly, without a dissenting voice. Many of the lawyers in the Assembly questioned the constitutionality of the bill, and after an attempt to send the measure to the Judiciary Committee had been defeated, they all voted to pass it to the Senate. Senate lawyers, however, declare it will not stand the test of the courts.

April 30 has been named as "Tuberculosis Day" this year, and will, it is believed, be generally observed throughout the country. The National Association for the Study and Prevention of Tuberculosis is planning to give statistics and offer suggestions for the use of the clergy in presenting the matter to their congregations.

Colored people of the Southern States are uniting with those of Washington, D. C., in extensive preparations to celebrate the fiftieth anniversary of their emancipation from slavery in the United States. The jubilee will take place in Washington in 1913.

An entire fishing village of Norway which had been established on the ice outside Bkorko Sound, was carried out to sea in a gale one night, and the disaster was not discovered until morning. Boats sent to the rescue have not returned at this writing.

Three sentinels were killed in a series of explosions in the ammunition barracks, situated not far from the palace of the president of Nicaragua. In the fire which followed it is thought that 7,000 rifles and 10,000,000 cartridges were destroyed.

Since the Missouri capitol building has been destroyed by fire, it is thought the new capital may be located at University City in St. Louis, as it is doubtful whether a new capitol will be erected on the old site at Jefferson City.

George A. Shutte, a steamer pilot, has invented an electric compass which will record every movement made by a vessel,—starts, stops, turns, or reverses,—and also give the exact location at any given time.

A chaotic swirling mass of gases and fiery liquids has been revealed in the heavens by the telescope at Mt. Wilson and photographed. This spiral nebula is said to be 500,000,000,000 miles in diameter.

The latest United States postal card, three by five inches, is printed in red, and is designed principally for index and library purposes, but available for the use of any person desiring a small card.

Dr. Chas. W. Eliot, president emeritus of Harvard University, declares that "an educational test to restrict immigration is misdirected, because ability to read is no proof of character."

Nearly \$6,000 was looted from the Nippon Bank, a Japanese institution, in Sacramento, February 13. Two officers were shot and wounded by the bandits, who made their escape.

An Illinois pastor, declaring everything he has tried has failed to hold the people, has resorted to moving-pictures, saying, "I am now going to try a moving-picture show."

Manuel II, the deposed King of Portugal, who is now living with the Queen Mother Ameline at Wood Norton, Faversham, England, is to receive a pension of \$3,300 a month.

Thirteen laborers were trapped in a caisson and were drowned in the Passaic River while employed in the construction of a railroad bridge at Newark, New Jersey.

The Public Service Commission reports that in New York City during 1910, 48,013 persons were injured in various street-car accidents on surface roads.

The waste in smoke in Chicago is estimated at \$21,830,000 a year, or \$10 annually for each man, woman, and child in Chicago.



Leaving Home

By Lephia Bryant Larson

You are leaving home to-day, my boy,
And I may not bid you stay;
You have a right and long to go,—
You are old enough, you say,
But, O dear son, remember,
When out in the world alone,
There's many a snare,
With few to care
Whether you smile or moan.

Ten hands will offer you drink, my boy,
To one who will dash the cup;
Ten hands will seek to drag you down,
—To one who would help you up.
Haunts of vice await to entice
Your young, unwary feet.
O, promise me you'll trust in God,
And not in the boys you meet.

Good-by! Your mother's prayer
Will follow day and night;
And when to you temptation comes,
May you ever choose the right.
Aberdeen, Washington.

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Never Forgetting

THE editor of the *American Grocer*, a widely circulated trade journal which has recently celebrated the conclusion of its fortieth year, states in his journal that "the trade is cursed with persons thinking themselves so far developed that they need no special culture in memory." In illustration he tells these stories of scenes in different large business houses:

Said a city retailer to his clerk: "Charley, there are one dozen quarts of olive-oil spoiled, because you exposed them in the store window to the direct rays of the sun. Didn't I tell you to keep it in a cool, dry, even temperature?" "Yes, sir, but I forgot!" Result, a loss of \$8.00. Moral: A BAD MEMORY IS COSTLY.

"Tom, what is the trouble with Mrs. Good?" "O, she is angry because I sent her the wrong sort of coffee. She has been using our 76 blend and I forgot and sent her Rio, and she has been kicking ever since, and says she is done trading here." Result, the loss of a customer whose trade amounted to six hundred dollars a year. Moral: A POOR MEMORY DRIVES AWAY TRADE.

"Dick, what is the reason so much butter is being returned?" said the head of the firm to the manager of a big retail grocery. "Well, it was stored in the cellar near a pile of cod-fish, and I suppose the warm temperature and close proximity tainted the butter." "But didn't I warn you against that, and tell you butter was quick to absorb any foreign flavor?" "Yes, sir, but I forgot!" Result, ten tubs or six hundred pounds of butter damaged, causing a loss of over fifty dollars. Moral: A POOR MEMORY WORKS INNUMERABLE LOSSES TO THE STOCK.

"The fellow that does not want to remember, or will not try to remember, is a barnacle, and the only way to get rid of barnacles is to scrape them off." The boy or man with an unreliable or bad memory is a burden and expense. "If men and boys will deliberately place themselves on the scrap-heap of society, they must accept the consequences."—Selected.

Largest Ship Afloat

LARGER by nearly one hundred feet than any other vessel afloat is the White Star liner Olympic, which was launched at Belfast, Ireland, October 26.

She is of 45,000 tons, and will accommodate 2,500 passengers. She has been building for twenty-two months, and it will be some eight months longer before she is ready for her trial trip. She is a triple screw steamer. Her principal dimensions are: length over all, 882½ feet; breadth over all, 92½ feet; breadth over boat deck, 97 feet; height from bottom of keel to top of captain's house, 105½ feet; to top of funnel, 175 feet; funnels above being 82 feet. She has eleven steel decks and fifteen water-tight bulkheads. Her crew will number 860.

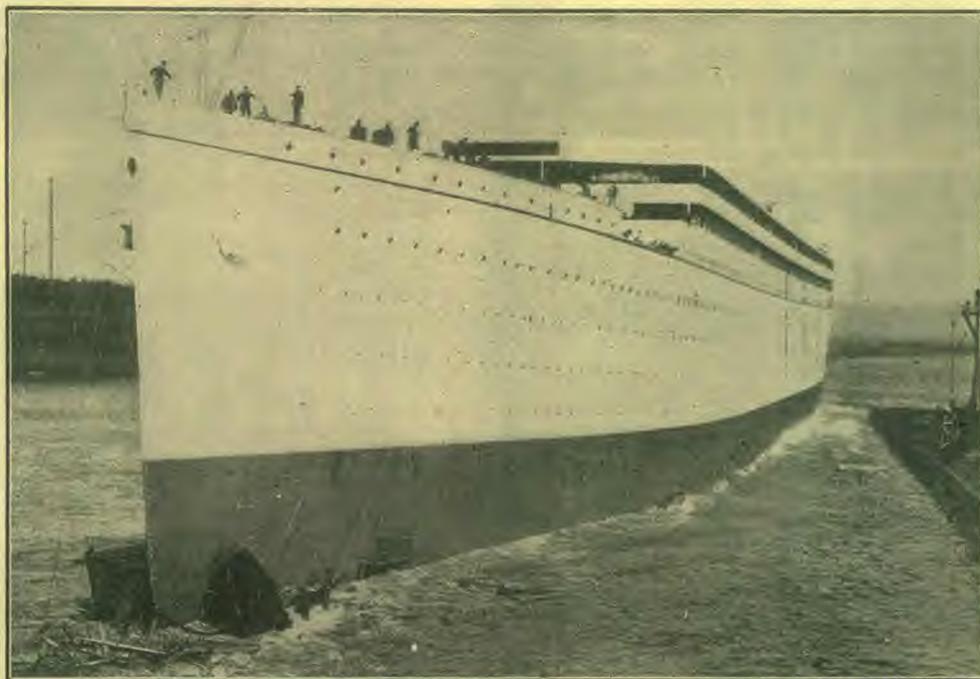
The Olympic is one sixth of a mile long. If she and her sister ship, Titanic, soon to be launched, were to be placed end to end under the Brooklyn Bridge, they would block the East River, and extend over each shore nearly one hundred feet.

She is twice as long as St. Peter's in Rome is high, equals in length the total drop of the Bridal Veil Falls in the Yosemite Valley, and her length

America in the Philippines

A "London Times" correspondent, in the weekly issue of that journal of November 25, 1910, has the following to say of what has been done for the city of Manila:

Manila is already a beautiful city with many attractions as a place of residence. The bay and the river, the quaint walled city, and the picturesque Spanish streets, with some immensely interesting buildings in the old convents and churches, are enough in themselves to give it both character and charm. Now, by an Aladdin-like process of pure miracle, around and about this old city of 200,000 people the new city planned for 2,000,000 is rising, and rising, as the American way is, all at once. As a prerequisite, of course, the whole city had to be made sanitary; and if the Americans were to evacuate the Philippines tomorrow, in the improvement which they have wrought in the sanitary conditions of the islands they would leave a monument for which they would deserve to be held in grateful remembrance. Not only in Manila, but throughout the provinces, the twin scourges of the Filipino in the past—cholera



The "Olympic" of the White Star line just after she was launched. Note the five lower decks and four upper ones. The rudder of the ship alone weighs 100 tons. There are 2,500,000 rivets in the boat. Each engine crank-shaft weighs 118 tons. Anchors weigh over 15 tons, and each link of their cable chain weighs several hundredweight. She is simply a mammoth. In 1811 there was built in Nord's yard, at Port Glasgow, the famous Comet of 25 tons. In 1911 the Olympic, of 45,500 tons, sails from Liverpool; and the Cunards Company, we are told, will follow with one 500 tons larger.

is four times the height of the Bunker Hill Monument.

On the Olympic there will be Turkish and electric baths, swimming pools, tennis-courts, sun parlors, palm courts, and a deck where sports may be indulged in.

To bind the massive steel plates, 2,500,000 steel rivets are required. This will insure the greatest stability. The total weight of these rivets will be 1,200 tons. The rudder weighs 100 tons, and will be moved by electricity.

Each of these monster vessels, whose speed is calculated to be twenty-one knots an hour, will be propelled by a unique combination of reciprocating engines with a low-pressure turbine similar to that moving the White Star liner Laurentic, plying in Canadian waters. It is said that vibration is positively eliminated, and that passengers who may use these ships need have no fear of seasickness.

and smallpox—have been almost exterminated. The great weapon with which the former of these has been fought has been the digging of artesian wells, over 900 of which are now flowing, and the number is being steadily increased. And wherever the artesian well comes to replace the old surface water, which furnished the general drinking supply, cholera disappears and the ratio of mortality decreases by over fifty per cent.

A Magical Healing Spring

But the protecting of the Filipino against himself is not always easy. A short time ago there suddenly broke from the ground on the outskirts of Manila a new spring of water which quickly acquired a reputation for possessing magical healing properties. The water was amber-colored, and possessed a taste which alone was proof enough of its medicinal value. So the natives flocked to drink of the new water and be cured of their various

ailments; and among them, as they gathered in increasing numbers, cholera began to rage. The attention of the authorities was thus called to the subject, and it was found that the new spring came from nothing other than leakage from a sewer.

Manila itself now has the "two great factors essential to public health;" namely, an assured pure water supply, and a modern and adequate sewer system. And one of the most delightful short trips to be made from the city is the twenty-two mile drive (best done in an automobile) out to Montalban, where the superbly impressive gorge of the Mariquina River is blocked by a massive concrete dam, and the river has been diverted (at a cost of some \$800,000) to furnish Manila with pure water.

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The Meaning of Unfairness

UNFAIRNESS toward others is disastrous evidence of the weakness of one's own position. The man who is wholly in the right, is the most likely to recognize and give credit to all that is right in another. For when we are right we have nothing to fear from any one; but when we are wrong we are almost irresistibly impelled to try to conceal something of our wrong by accusing others of wrong where it does not exist. That is unfairness. Therefore to be really fair to all our fellow men is a challenge to everything that is best in us. As Bishop Brent, of the Philippines, said in a recent sermon on "Fairness" preached in Westminster Abbey, "I have urged upon you something that only strong men can venture to do." The most subtle danger of unfairness is that we seldom admit to ourselves at the time that we are unfair. Our only hope against it lies in the strength of love, which is the strength of God. When self has died, and we have Christ-directed love for another, we shall not be unfair.— *S. S. Times.*

Notice

THE fourteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Wednesday, March 8, 1911, at twelve o'clock M.

H. W. COTTRELL, *President.*
H. E. RANDALL, *Secretary.*

A Boon to the Housewife

If you want to wash easy, read the following from a minister's wife:

Dear Brother: Enclosed find 50c, for which please send me E-Z Washing Tablets. I have used these now for several months, and would not want to be without them. They are certainly a boon to the overworked housewife on wash-day.

Sincerely yours,

MRS. ASA SMITH,
Crawford, Neb.

A package sufficient for nine large washings mailed on receipt of 25c. Address Alfred Mallett, 721 H Street, Sacramento, Cal.

50-Acre Home for Sale on Payments

I OWN several thousand acres of Northeast Texas farm and fruit land. Will cut up in 50-acre blocks and set our new orchard of figs, peaches, pears, apples, and grapes, for worthy families. Will fence, and build new houses, and accept payments either monthly or yearly, and we will care for same until parties can move.

This plan to deliver good homes to worthy families on their terms of payment.

We raise corn, cotton, sweet potatoes, Irish potatoes, melons, peas, peanuts, grasses. Good water and plenty of timber. Fine dairy land. Healthy. Mild winters. Sandy loam, clay subsoil. Well located. Bank references furnished and required.

D. JONES,

Jefferson, Marion County, Texas.

Large Ripe Olives

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January	February
50	400
50	250
100	200
50	100
10	50
100	500
50	75
20	50
25	50
50	100
150	350
75	250
60	150
100	250

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The Message Due Our Large Cities

By T. E. Bowen

CITIES need the pure Gospel of the Bible. The old-fashioned faith of past generations in the blessed Book of God, is something well-nigh unknown to-day. Pulpits uplift noted men more than Christ Jesus the Lord. Churches have fallen from pure religion so far that they have become to a large degree societies of fashion, a place for the rich to gather to be amused by some good orator a short time one day each week. Some exceptions to these are found, but generally speaking the laboring classes do not find church homes in the popular Protestant churches of our large cities of to-day.

In "Modern Cities," by Samuel L. Loomis, in the chapter "The Threat of the Cities," page 99, we read: "Now, city churches of the Protestant order are usually attended and sustained by persons of means and intelligence. It makes a man prosperous to

One hundred workers, of as many occupations, will produce, working as they now work, treble the amount of all the necessities and comforts that one family will consume. How in God's name is it that they can not get enough to eat and wear? What is it, and who is it, that takes it all from them and grudgingly doles back to them just sufficient to keep body and soul together for not the allotted life of man, but for the time necessary to work and starve them into the grave?

The blessed Book of God sends the only true answer to these distressed souls. They should hear it fresh from warm-hearted Christian lips: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields [toiled in your workshops and markets], which is of you

plying heat at the top, so society can not be saved by a religion of the upper classes. . . . The fire must burn down to the bottom or the fire must go out. Christianity, from the nature of it, can not remain the religion of a class; it must be the religion of the whole people, or that of none."

A danger is here pointed out. After speaking of our leaders here in the United States, who have, generally speaking, sprung from the hard-working class, coming from homes of piety where the Bible was studied, and where prayer was often heard, this same writer adds: "But these humble homes, both in the country and in town, have now for many years been fast passing into the hands of strangers. What if our future leaders are being reared in Roman Catholic households, and cradled by the firesides of unbelief? Wo to the nation whose cottages have no Bibles. The poor and the stranger must be taught to know the God of our fathers; it is our only hope. This only hope



No city of the world presents stronger pictures of patient poverty than does London through the long, wet winter. It is one of the richest cities in the world. It has its types of the world's awful wretchedness. There is also there large charity. On the left is shown a scene of the distribution of bread and soup on the Thames embankment. A policeman is keeping order at the bread box and soup kettle. On the right is another scene of the homeless after receiving soup and bread. (Photos are from the Transatlantic Co., New York.)

be a Christian. The Protestant city churches are, therefore, to the laborer, the churches of the capitalist. He will have nothing to do with them. Their cushions and carpets, their polished pews, stained windows, and pealing organs, as well as the rich garments of their prosperous congregations, were purchased, as he thinks, with money wrested from his toil-worn fingers. What wonder that the invitations of the church ring in his ears like tones of hollow mockery, from which he turns away with bitter heart!"

The toilers in the cities feel the iron hand of fate that keeps them from enjoying more of the fruit of their toil. Unreasonably, it may be true, much of their condition is in their minds traced to the door of the church where, in many instances, worships their employer. Among themselves such as the following, a quotation from *Iron Moulder's Journal*, not a Socialist paper, but a labor organ, passes between them and is freely discussed:

kept back by fraud [called legitimate profits to-day], crieth: and the cries of them which have reaped are entered into the ears of the Lord."

To the laborers God sends this word: "Be patient therefore, brethren, unto the coming of the Lord." The third angel's message holds out the only hope to these people. This message of hope and cheer is certainly due, and long overdue, to the toiling multitudes in the great cities.

One other quotation from "Modern Cities," page 210, emphasizes this special need for helping the common people. It should not be forgotten that Jesus was poor. He felt the pangs of poverty. He knows how to sympathize with the poor and distressed to-day — and He does. Mr. Loomis says: "No words can tell, brethren, no words can commence to tell, how tremendous is the importance of giving to our working people the knowledge of God through Jesus Christ. As water can not be boiled by ap-

plying heat at the top, so society can not be saved by a religion of the upper classes. . . . The fire must burn down to the bottom or the fire must go out. Christianity, from the nature of it, can not remain the religion of a class; it must be the religion of the whole people, or that of none."

And so they will. Hundreds and thousands will take the pure water of life in the midst of the smoke and din and sin of the great cities, when messengers, humble messengers, in the love of Jesus, hand the life-giving cup to them. This is our real call to-day. It is not orators that are needed so much as Spirit-filled men and women to go to the perishing multitudes, as did Jesus Himself, and give them the blessed Word of God.

— ★ ★ —

"THERE is no communion with God without sympathy with man."

— ★ —

"It is always easier to talk of the weather than of the way of life."

Notes on the Conference

At the recent annual meeting of the California and Nevada Conference, held in Fresno, the conference was divided into three smaller conferences as follows:

1. A Coast Conference consisting of the following coast counties, beginning on the north: Del Norte, Humboldt, Trinity, Mendocino, Lake, Napa, Sonoma, Solano, Marin, Contra Costa, Alameda, San Francisco, San Mateo, Santa Clara, and Santa Cruz.

2. A Central California Conference composed of the following counties: Madera, Fresno, Kings, Tulare, Kern, north of Tehachapi Range; San Luis Obispo, Monterey, San Benito.

3. Northeastern California Conference composed of the following counties: Siskiyou, Modoc, Shasta, Lassen, Tehama, Plumas, Glenn, Butte, Sierra, Colusa, Sutter, Yuba, Nevada, Placer, Yolo, Sacramento, El Dorado, Amador, San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Merced, Mariposa, and the northern part of Nevada.

The northern part of San Bernardino County, and the counties of Mono and Inyo in California, and of Esmeralda, Nye, Lincoln, and Clark in Nevada were ceded to the Southern California Conference. The approximate membership of these three conferences is as follows: Northwest or Coast Conference, 2800; Central Conference, 1128; Northeastern Conference, 1185. The respective annual incomes from tithes are as follows, \$37,500, \$18,300, \$19,700. The assets and liabilities were divided among the three conferences pro rata according to membership.

— ★ ★ —

A Ray of Sunshine.—This is how a Catholic woman writes to one of our sisters who had been giving her the SIGNS and some other Christian publications:

Dear Christian Sister: I write you a few lines this Thanksgiving Day. How beautiful is the day outside; but dear friend, how dark is the inside of my home. You know this day is celebrated joyfully to many, and also to many it is a sorrowful day. But I will say this,—the SIGNS OF THE TIMES comes to me every week, and it is just like a ray of sunshine. Its beautiful words are a comfort to read. They give one hope of a better and more peaceful life. O, I can't express all I wish to, but those three little books you left me—I many times steal away to read them, and the consolation they give I can not find words enough to tell you.

This sister desires to be remembered in prayer. There are many others to whom the paper comes as a ray of light.

Our Work and Workers

THREE have gladly welcomed the truth at Hamilton, Ontario.

THREE young ladies have been baptized recently in Havana, Cuba.

A BODY of thirty-one believers has been organized at Lents, Oregon.

A COMPANY of fifty-two has been organized into a church at Clinton, Missouri.

At Dickinson Center, New York, six persons have taken their stand for the truth.

TWENTY-EIGHT candidates are awaiting baptism at the Solusi Mission, South Africa.

Two have been converted and two others are awaiting baptism, at Danville, Virginia.

At a general meeting held in Tasmania, fourteen persons have received the ordinance of baptism.

PASTOR H. W. COTTRELL reports that he baptized three young ladies recently in Oakland, California.

THE company of fourteen believers at Carlisle, Pennsylvania, has recently been organized into a church.

FOUR new converts to the faith are reported at McKinney, Kentucky, and four more are awaiting baptism.

At Pleasantville, New Jersey, seven persons have gladly welcomed the new light from God's Word, and many others are interested.

A CHURCH of twenty-seven members has been organized at Nagasaki, Japan, and at Kumamoto six others are obeying the truth.

TEN at Kirby, Montana, have declared their purpose to keep the commandments of God, and six at Forsyth have decided to obey the truth.

WORD comes from Kempsey, New South Wales, that fourteen have announced their decision to "keep the commandments of God and the faith of Jesus."

ANOTHER great island field has been entered by our workers for the first time. Two young men will pioneer the work into Formosa. They report good success so far.

A REPORT from Worcester, Massachusetts, states that nine were baptized and have been received into the church. Several others desire baptism, and other additions to the church are expected soon.

FOURTEEN souls were buried with their Lord in baptism and united with the North Fitzroy church, Australia; also three at Calliope, Queensland, where six others have expressed a desire to go forward in the near future.

IN the State of Pernambuco, Brazil, South America, thirty-one have been baptized, and fifty are at present witnessing for the truth there. In Minas-Geraes, in the same province, seven have responded to the call of the message.

A CHURCH of fifteen members has been organized in Detroit, Michigan. Five more persons are rejoicing in the light at Grand Rapids. At Hancock there are two new believers, and five have united with the church at Battle Creek.

— ★ ★ —

Publications Wanted

THE following persons desire late, clean copies of our denominational periodicals for free distribution:

Miss Myrtle Lashier, 645 W. 6th St., Reno, Nev.
J. Gregory, Paradise Valley Sanitarium, National City, Cal.

M. S. Hubbell, Route 1, Box 180, Fort Smith, Ark.
Margaret Wright, 1517 Seventh St., Coeur d'Alene, Idaho.

J. W. Kimber, Route 1, Camas, Wash.

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By E. G. FULTON



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PUBLISHED WEEKLY

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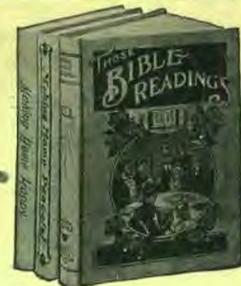
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MOUNTAIN VIEW, CAL., FEBRUARY 28, 1911

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 1910, by Thomas Nelson & Sons.

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

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Guatemala has for some time been negotiating a loan with American bankers to the amount of \$40,000,000. According to an official cable despatch from that country it is stated that the loan will be placed about March 1.

The English Parliament was opened February 6 by King George and Queen Mary amid all the traditional pomp and dignity of past centuries. The great state coach of gold and glass drawn by six magnificent chargers in their harnesses of gold and silver presented a brilliant spectacle as the royal couple were escorted from the palace to the Parliament buildings.

The Coming Exposition.—Of course all California journals are rejoicing over the fact that the great exposition to be held on the finishing of the Panama Canal, will be held in San Francisco. Some are rejoicing for one reason and some for another, but all nearly look upon it as a great help commercially to this State, and educational to all who attend. It is now said that the canal will be completed September 1, 1913, and the cost will be \$360,000,000.

The New York "Evening Journal" rightly protests against the laws that make children's playing criminal. It says: "Don't you think it interesting to know that whereas one hundred and twenty-eight children were arrested in a given period for playing baseball and seventy-seven children were arrested for playing 'cat,' only twenty-three were arrested for 'shooting craps,' that is to say, for gambling, which injures the children's morals, and NOT ONE was arrested for smoking cigars, which destroys the children's health!" Now if it is wrong for children to play the only place where they can play, then some other place ought to be provided. There is need of such editorials.

The National Association for the Study and Prevention of Tuberculosis, during the next six months will send broadcast throughout the United States 20,000 educational bill-board posters, showing in graphic form how fresh air, good food, and rest cure tuberculosis; how bad air, overwork, and closed windows lead to it; and how the careless consumptive menaces the health of his family by his spitting.

An editorial in the New York "World" declares that among lawyers practise was never less remunerative, and never were expenses so high. The causes are the panic, the evils of which have just fallen upon the legal profession, less litigation (a good thing), and chiefly the overproduction of lawyers. It is computed that there is one to every 500 men, women, and children in the United States. Greater New York is said to have from 14,000 to 18,000 practising lawyers, while the law schools will graduate from 500 to 750 more this year. It is becoming as unprofitable a profession as medicine was a few years ago.

"King Caucus Dethroned" is the heading of an editorial in *Harper's Weekly*. Colonel Harvey refers to the caucus in Congress, its proclivities to program, and its power to put in practise its policies. It ought to be dethroned not alone in State but in church. It is well for leaders who have served to outline what they believe to be the best for the future of any religious body; but it is pure politics which will call together the cliques, program the future, and rush it through regardless of the opinion or will of the church or their constituents. Yet this is what is done in religious bodies over and over. We said above that this was "pure politics;" we used the term to mean that it was politics only, and not the high standard of religious principle which ought to obtain in all things professedly Christian. But it is not pure politics in the flattest political sense; it is the worst kind of politics in the long run. A political party may long survive such methods; but the church of Jesus Christ loses her power to fulfil her mission when she stoops to such methods. Her high mission is to witness for the Master, and by the power of His Spirit save souls. But the repudiation of heavenly principles, and the adoption of worldly policies, strip her of that power and make her a field for missionary effort, and not God's spiritual force in the winning of souls. Let King Caucus and all his kin be dethroned in the church forever.

Scandal Buying

The London *Times* editorially and by its correspondents points out a dastardly mean kind of journalism recently disclosed by a person who is by letters and offers of money over an assumed name, endeavoring to bribe servants of prominent persons in England to reveal the weaknesses, secrets, foibles, faults, family skeletons, and whatever else will pander to a prurient taste, of prominent important personages, royalty, bearers of titles, etc., etc. This anonymous journalist says that she wants it for American journals, who will pay handsomely for such stuff.

No words can rightly denounce such reprehensible and pitifully low conduct. No honorable journal would stoop to such methods; no honorable or decent "correspondent" would seek to bribe or debase a class of persons who should hold in highest confidence the families and households in which they are trusted employees. For servants thus to betray a household, for guests or sojourners thus to betray those of whose benefits and hospitality they have partaken, is dishonorable, mischievous, malefic, corrupting, detestable, mean, abominable.

There may be a few American journals that would stoop to such things. The great mass of the people, we are constrained to believe, have little interest in them, especially among those in other lands. Such journals are seeking the patronage of a cheap and superficial class of people. What an accursed thing gossip is anywhere and everywhere!

Another message from "Mrs. Eddy."—This time it comes through Mr. William T. Stead, the noted journalist. He tells us that he had no expectations of hearing from Mrs. Eddy, and that none of the sitters in the séance were Christian Scientists. In her message to Mr. Stead the alleged Mrs. Eddy claimed that altogether too much attention was given to her body, "that shell which I so recently left. This will do the movement much harm. . . . There is no death; all is life; all is freedom. I protest against the action of my board."

She declared that she was still "against ordinary Spiritualism." When asked to prove her identity, the voice said: "I am myself. You can not prove that to mortal mind. The realm of personality and mortal minds is a delusion and a snare." It sounds somewhat like her, doesn't it? Is it? Some will think so. He who knows God's Word will also know that the message is from an evil, deceiving spirit. "The dead know not anything."

How Much Is It Worth?—A New York church has invited an eloquent English preacher to minister to them at a salary of \$12,000 a year. Many say it is too much. The preacher himself so declares. A paper, comparing it with what prize-fighters and actors and singers and persons of other professions are paid, thinks it too little. It is difficult to compare a true preacher's salary with those of other professions. Of course, if his eloquence is paid for, the comparison is just. If his true worth as a minister of Jesus Christ is to be estimated, it can not be measured by money. It ought to be of eternal worth in the salvation of souls, and a soul saved to immortality is of more value than all the gold of worlds. In such case, if his people can afford it, he should be paid a good salary, and he should expend that salary so as to glorify God.

The Japanese Budget.—The Japanese Budget presented in the Lower House by Marquis Katsura, January 21, places the ordinary receipts at 492,000,000 yen, or \$246,000,000; the extraordinary receipts, \$28,500,000; the total, \$274,500,000; the ordinary expenditures, \$203,500,000; the extraordinary expenditures, \$72,000,000; total expenditures, \$275,500,000, leaving \$1,000,000 to be provided for, or as deficit. For prevention of flood damage, \$96,500,000 was provided; \$7,000,000 for naval expenditure. During the next six years it is planned to distribute on railway improvements \$137,000,000.

Slow Poison.—Prof. Otto Folin, of Harvard Medical School, seriously questions whether preservatives in food do not slowly poison those who use them, and so shorten life. These antiseptics, he contends, have never been truly tested. What is worse, some of them that are cheap are liberally used "in preparing food products for the market from materials already so decayed as to be unsalable in their original condition." It is a word of warning worth heeding.

Harry S. Harkness carried a military message in an aeroplane 45 miles in 56 minutes on February 7. The message was from Major McManus, commander of Fort Rosecrans, California, to Lieutenant Ruhlin, in charge of the American patrol of the Mexican frontier near Tia Juana. The roads between the two points were almost impassable on account of rains.

Prof. T. J. See, director of the naval observatory at Mare Island, says that the year on Venus is 225 of our days long, the day 23 hours, and the climate and seasons similar to ours, and that the planet is undeniably habitable in every respect.

Men are pleading for peace, and Peace Congresses are yearly in evidence; but the latest British Dreadnought was committed to the sea with the rites of the established church, the archbishop of Canterbury conducting the religious service.