



Signs of the Times

Important Articles in
This Number

The Law in the Christian Age Mrs. E. G. White	3
Protestantism Drifting, No. 1 George B. Thompson	4
Never Man Spake like This Man	5
Emma H. Adams	
The First Four Trumpets (The Revelation Series) . . .	6
Necessity of Christ's Second Coming	8
George W Rine	
Our London Letter	10
The Home	12
Missions	14

(For full Table of Contents see last page)

Pedro J. Lemos.

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3373.—Forsaking All

Please explain Matt. 19:29; Mark 10:29, 30; Luke 18:29. Do these scriptures justify a man in forsaking his family for the cause of Christ?
J. A. D.

God must be first. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27, 28. Whatever comes between us and what we owe to God, must be left; but for a man to forsake his family and what he owes to them, he should have clear evidence that God has called him so to do. But the man who loves God as he should, will love his wife, and children, and family better than he possibly could if he did not love God. What God wants is that the whole family shall together follow Him. He who stayed with his newly-wed wife when God called was left. Luke 14:20. Note also verses 25 and 26. To the unselfish heart God's requirements are always reasonable.

3374.—Was Paul One of the Twelve?

Was the apostle Paul one of the twelve apostles? or was the choosing of Matthias approved of the Lord?
A Subscriber.

To the first question, no; to the last, yes. We do not see how one can read the inspired account of Acts 1:15-26 without believing that Matthias was one of the twelve. The record declares that Matthias was numbered with the eleven apostles. In chapter 6:2 he with the eleven is called "the twelve." Paul's conversion was some time after this. In Gal. 1:19 Paul calls the twelve the apostles. Yet Paul was as truly an apostle as any of the twelve. "Apostle" means one sent. Barnabas was an apostle, so also was Epaphroditus. See Acts 14:14; Phil. 2:25. "Messenger" means apostle, and comes from the Greek word *apostolos*. Jesus is also called "the Apostle." Heb. 3:1.

3375.—Shaking of the Powers of Heaven, Matt. 24:29

When does the shaking of the powers of the heavens take place? Is it before or after probation closes?
C. Z.

Compare Matt. 24:29 with Mark 13:25, 26; Luke 21:25-27; Joel 3:16; Rev. 6:14; 16:17, 18; Heb. 12:26. Note (1) that the shaking of the powers of heaven comes in direct connection with Christ's coming. There may be much or little time between the darkening of the sun and moon and the falling of the stars. The interval is covered by the flexible and indeterminate "and," but between the shaking of the powers of heaven and Christ's coming it is "and then," at that time. *When* the heavens are shaken, *then* Christ will come. (2) Joel tells us what causes the shaking. It is God's voice. (3) John tells us that the voice declares at the time of the seventh plague, "It is done." Heb. 12:26 shows that God's voice will shake both heaven and earth, even as the earth was shaken at Sinai. (4) Rev. 6:14, 15 indicates the same thing, and shows that when the heavens are shaken they will be rolled together like a scroll. After that there is no hope manifest among the children of earth. Verses 15-17. (5) In the plagues are "filled up the wrath of God." Rev. 15:1. There is no mixture of mercy in them. Man has rejected it all. Compare Ps. 75:8 with Rev. 14:9, 10. There has been the mixture of mercy throughout the ages, but under the plagues man will have rejected it utterly, they will not even repent of sin. (6) When that unmixed wrath is poured out, there goes forth from the great Judge the awful sentence that character is forever fixed. Zeph. 2:1-3; Rev. 22:11, 12. (7) The period of the outpouring of the plagues covers a prophetic day, or year. "Therefore shall her plagues

come in one day." Rev. 18:8. This is "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8. This year covers that little period of "quickly" just before the Lord comes. The shaking occurs in the very last of that awful first year after the close of probation. Read again Rev. 22:11, 12.

3376.—Death and Hell

Please explain Rev. 20:13. What does it mean about death and hell delivering up the dead? Is it the righteous only that are judged according to their work?
J. Y.

Verse 12 brings before us the judgment of the wicked dead. They all stand before God in the record of their work. Verses 13 to 15 relate to the execution of the judgment written according to their works. The righteous, those that have placed all upon Christ, and who have so died, or proved faithful to His coming, do not come into judgment. They are taken to heaven at the beginning of the thousand years. The word "hell" here means the grave or the abode of the dead. The power of death and the grave is forever broken. All have yielded to the mercies of our Lord Jesus Christ. Death and hell will be cast into the lake of fire, which will cleanse the world, and that will be the last of them. This is the second death, the death from which there is no resurrection, death in which death itself shall be forgotten.

3377.—The Tower of Babel

Can you inform me of the size of the tower of Babel?
R. R. T.

If the Birs-Nimrod in ancient Borsippa is the ruins of the tower of Babel, it was two thousand feet around the base. Upon this were superposed seven stages. The first was 272 feet square and 26 feet high; the second, 230 feet square and 26 feet high; the third, 188 feet square and 26 feet high; the fourth, 146 feet square and 15 feet high. Above this was guesswork. It is thought, however, that it was 156 feet high. How much of this structure belonged to Nebuchadnezzar, who built the tower, is not known. The first stage was black, second orange, the third red. The other colors are guessed at. Others think that another ruin called Babil by the Arabs was the tower of Babel. It was 600 feet square at its base and probably 140 feet high. Birs-Nimrod, it seems to us, has the stronger claim.

3378.—Will It Come True?

When will Isa. 45:23 come true?
B.

In the great judgment-day, when the glory of Christ in His followers shall be manifest. When the New Jerusalem, a pledge of the new earth, shall descend from God out of heaven, all will see that the Word of God is demonstrated to be true. Then all will be compelled to acknowledge Him, the righteous through love, the wicked through fear. See Phil. 2:9-11.

3379.—The Vision of the Chariots

Will you explain Zech. 6:1-8, especially the 8th verse?
M. L. D.

This scripture was quite fully explained in the article "Out of Babylon to Zion," in the issue of September 6 of last year. In brief, these horsemen were explained to be God's messengers, sent out by Him to look after God's interests in the earth. They were war chariots, to wage battle and execute judgment. Each chariot is given a different field to watch over. Two go to the North, the general seat of all trouble; one to the South; and one passes over the great field to and fro. It represents God working among the powers of earth to bring deliverance to His people and help to

Jerusalem. Rebellion in the provinces of Babylon and Media and war in Egypt were all quelled in order that the decree of Cyrus regarding the building of the temple might be carried out. The eighth verse shows that the trouble in the North which threatened God's work had been stayed. The book of Ezra should be read in connection with Zechariah and Haggai.

3380.—Joining Unions, Associations, etc.

Is it right for a Christian to join various worldly organizations?
C. D.

It is not right for a Christian to join any association or organization by which he in any way compromises his faith or his freedom, or stultifies a good conscience. When one becomes a partner with those who are worldly and ungodly, he becomes a partaker of their deeds. The best rule to guide us is found in 2 Cor. 6:14-18. There are ways in which we may unite with our neighbors and fellow men to accomplish some object, but this must not compromise Christian freedom, faith, or practise.

3381.—J. Y.—Money for Foreign Missions.

Money for foreign missions sent direct to the SIGNS OF THE TIMES, Mountain View, California, will be promptly forwarded. Designate the field or fields to which you wish your contribution to be sent. If left to us we will place it in fields which seem to us most needy.

3382.—E. C. W.—Thief on the Cross.—See the article by Professor Rine in the SIGNS OF THE TIMES of March 7.



Schedule for Week Ending March 25, 1911

Day	March	Psalms
Sunday	19	12-17
Monday	20	18-20
Tuesday	21	21-25
Wednesday	22	26-31
Thursday	23	32-35
Friday	24	36-38
Sabbath	25	39-41

OUR reading for the week concludes the first book of the Psalms—numbers 12 to 41 inclusive. All these save one bear in their various titles "A Psalm of David." What an insight is given us of the shepherd-warrior-poet's experiences! Whether keeping his flock under the shining stars, or leading them to pastures green; whether fleeing from Saul, whom he in kindness ever spared, or surrounded by implacable and treacherous foes; whether among the folly and wickedness of men, or on the field of victory marvelously delivered from his enemies, we find his songs instructive, devout, helpful, elevating, worshipful.

How David mistrusted his own strength, and exalted the power of God! What confidence he manifests in God's might and goodness! How assured is he of the ultimate overthrow of all wickedness, and the triumph of all good! What a song of triumph, for instance, is Psalm 18! What a song of instruction and devotion is Psalm 19! How often have souls been cheered and comforted by Psalm 20! Wonderful lessons of trust and confidence in God are every one. In every one we may read somewhat of the experience of Christ, "great David's greater Son." How fully are Christ's sufferings prophetically depicted in Psalm 22! We do not need to mention Psalms 23, 24, 25, 27, 32, 33, 34, 37, 38, 40. Thank God for the songs of Israel. They meet great needs in every condition in life.

Signs of the Times

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

For Terms, See Page 15
Vol. 38, Number 11

Mountain View, California, March 14, 1911

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

The Law in the Christian Age

By Mrs. E. G. White

AFTER the ascension of Christ, when His followers no longer enjoyed His personal presence and instruction, His disciples took up the work where He left it; and the words of truth, as they received them from Him who spoke as never man spoke, have come down to us clothed with divine power. Paul declared that he had taught the Ephesians "publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Peter and the other apostles preached the same Gospel.

Why should the apostles teach repentance toward God?—Because the sinner is in trouble with the Father. He has transgressed the law; he must see his sin, and repent. What is his next work?—To look to Jesus, whose blood alone can cleanse from all sin. Faith in Christ is necessary; for there is no saving quality in law. The law condemns, but it can not pardon the transgressor. The sinner must depend on the merits of the blood of Christ. "Let him take hold of My strength," says our merciful Redeemer, "that he may make peace with Me; and he shall make peace with Me." Our Lord declared that he would love most to whom most was forgiven; and he only will feel that he needs forgiveness who sees himself as he is, defiled by sin, a transgressor of God's holy law. He who has the fullest conviction of the sacred claims of the law, will most clearly see the enormity of his offenses, and will feel that he is indeed forgiven much.

In Later Days

We are nearing the close of time; and a broader, clearer light than others have been favored with shines upon us. "The mists are rolling away; and if we are humble

students of the divine Word, its truths will be clearly revealed to us. But Satan and his host are warring against the commandments of God as never before. Every attempt is made to blind men's eyes to the truth. If it were possible, even the elect would be deceived. This is no common deception. Satan's great success consists in keeping men in ignorance of his devices; for then, through his subtlety, he can confuse the minds of the unwary, and, as it were, lead them blindfolded. He is close on the track of all who make profession of



Capture and Sack of Rome by Alaric, King of the Goths, 410 A.D.
(See page 6)

Bible truth. He is constantly planning their overthrow, and his temptations are soliciting them on every hand.

If there is one in a position to have a controlling influence over others, Satan works in a masterly manner to confuse that man's mind, and make right appear wrong, and wrong right. His suggestions are always designed to lessen the importance of God's requirements, and to set the mind at rest while the daily walk is contrary to the divine law, until finally the victim of his delusions flatters himself that he is walking with God, while he is all the time going contrary to His law.

Such persons think they have faith; but it is presumption. The great adversary has woven a snare for their feet; and when once they become entangled, he has no lack of

agencies to involve them still more deeply in his toils. Thus the deception grows stronger and stronger until souls are involved in irretrievable ruin.

Every Soul Tempted

As Satan, the god of this world, tempted Christ in the wilderness, so he will tempt every son and daughter of Adam. Our faith will be proved, our motives and principles will be tested; and if we have not a daily, living experience in the truth, and a union with Christ, we shall be swept away from our steadfastness into the error of the wicked.

A Proved Armor

If we could always remember that Satan

comes to us in disguise, his motives concealed, and he himself clad in garments of light, we would be on our guard, and would not fall a prey to his devices. A defense has been furnished us. Says the apostle, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

This is a safe armor, but it is not safer than we need; for the apostle continues, "We wrestle not against flesh and

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We should study the nature, character, and extent of this spiritual wickedness in high places, lest we become the dupes of the powers of darkness. But how difficult it is to awaken minds to realize the continual activity and great earnestness of our wily foe, notwithstanding the warnings and cautions of the Bible, and the experience of many who have been overthrown by his subtlety! The testimony loses its force; the warning passes out of the mind. Men cease to watch and pray; they do not solicit the aid of holy angels, who would lift up for them a standard against the enemy.

When this earth's history shall close, there will be only two divisions,—the right-

eous and the wicked. Every man, woman, and child will be found in one of these two armies. Jesus will be the leader of the righteous, and Satan of the opposing hosts. The angels who kept not their first estate, but left their own habitation, are rebels against the law of God, and enemies to all who love and obey His commandments; and all who are breaking, and teaching others to break, the law of God, the foundation of His government in heaven and on earth, are coöperating with these fallen angels in their work, and are marshaled under the same chief, who directs their operations in opposition to the government of God. These will seek to strengthen their forces by gathering as many as possible into their ranks; and they will annoy and harass, falsify and misrepresent, all whom they can not influence to join them in their work.

Some who are unacquainted with the Bible think that what the ministers tell them must be true. They do not, like the noble Bereans, search the Scriptures for themselves; but they accept the statements of those who have studied the Word of God, not to learn the truth, but to sustain false

doctrines, to justify their own theories. Many times these false theories are a jumble of inconsistencies; and if men would use their reason, and take the Bible as it reads, they would see the absurdity of their positions. The plain "Thus saith the Lord," would dispel their errors, as the mist is dispelled by the glories of the rising sun.

As Protestants, the Bible, and the Bible alone, is the foundation of our faith; but by many "the fathers" are quoted as authority. They do not come as humble learners in the school of Christ, saying: "Lord, what I know not, teach me. 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.'"

Says the wise man: "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." Men may close their eyes to the plainest truths in the Word of God, they may trample His law under their feet; but that law, instituted in the beginning, proclaimed from Sinai, and engraved on tables of stone, will judge them in the last day.

Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. **THIS WORD IS THE ONLY TRUTH; IT IS THE SURE RULE OF ALL DOCTRINE AND OF ALL LIFE, AND CAN NEVER FAIL OR DECEIVE US.** He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

This, D'Aubigné says, constitutes the "very essence of Protestantism." Its foundation is the Bible *without* tradition; the Bible *as it reads*, without the private interpretation of priest or prelate or council, is the rock upon which true Protestantism is founded. *And it never can have any other.* When it ceases to stand on this foundation *it ceases to be Protestantism.* When once Protestantism accepts human philosophy, scientific speculations, and evolutionary hypotheses instead of the revealed truth of God's unerring Word, the edifice rests on the sand, instead of a rock, and must fall, and only ruins mark the spot where once stood the magnificent temple of the Most High God.

The Bible *alone!* What an adamant foundation! What an impregnable Gibraltar is this! The trituration of time has pulverized to dust proud, ambitious nations. As another has truly said, the proudest monuments of Rome's imperial greatness are to-day vast ruins. The destructive accidents of passing ages and the vengeance of barbarians have desolated her palaces and broken her sculptures. The palaces of the Cæsars lie desolate, and the laws imposed upon the world then are buried in the dust of ages. The dynasty of the Cæsars has sunk into oblivion, and her rulers are black with infamy. Other nations have passed from the map, and the most enduring structures reared by ambitious man have fallen into decay and long since have been forgotten. But the Word of God still lives, and is written in the hearts and minds of men and women scattered in every land and in every clime. Translated into hundreds of languages, printed in thousands of editions, and scattered by hundreds of millions of copies, the words of the King of Kings have indeed gone to the ends of the world. While the thirty thousand gods of the Roman pantheon are cast to the moles and bats to be worshiped no more forever, the Word of God stands fast forever, and the true God is enshrined in the hearts of millions of subjects in all lands. And it was on this immovable, eternal, imperishable, indestructible foundation Protestantism was planted by the Almighty.

Protestantism Drifting

By G. B. Thompson

I. The Foundation

THE Bible *and* tradition are the confessed foundation of Catholicism. This is well expressed in the Douay, or Catholic translation of the Scriptures, in a note on 2 Tim. 3:16, which reads:

But if we would have the whole rule of Christian faith and practise, we must not be content with those Scriptures, which Timothy knew from his infancy, that is, with the Old Testament **ALONE: NOR YET WITH THE NEW TESTAMENT WITHOUT TAKING ALONG WITH IT THE TRADITIONS OF THE APOSTLES, AND THE INTERPRETATIONS OF THE CHURCH,** to which the apostles delivered both the Book, and the true meaning.

Through centuries of darkness this huge system held sway. The light of heaven was extinguished. The minds of men were shackled by ignorance and superstition. The Bible was suppressed, chained to dungeon walls. "Men forsook the precious perfume of faith, and bowed down before the empty vessel that had contained it. They sought other bonds of union, for faith in the heart no longer connected the members of the church. . . . The living church retired gradually within the lovely sanctuary of a few solitary hearts, an external church was substituted in its place, and all its forms were declared to be of divine appointment. Salvation no longer flowed from the Word, which was henceforth put out of sight. The priests affirmed that it was conveyed by means of the forms they had themselves invented, and that no one could attain it except by those channels."

At this midnight hour the Reformation

began, and Protestantism was born, declaring that the "Bible and the Bible *only*" is the rule of Christian faith and practise.

The Famous Protest

In the famous protest of the princes made at the Diet of Spires April 19, 1529, it was declared:

Moreover, the new edict declaring the ministers shall preach the Gospel, explaining it according to the writings accepted by the holy

The Religion of the Bible

By George E. Tack

RELIGION, all beneficent and pure,
A boon and solace for the dying race,
I hail thee, bearer of God's truth and grace.
Thou oft defamed, thy character secure
Abides with God. Thy love is sweet as i sure,
And leadeth thee to scorn apart to dwell,
In cloister dim or solitary cell.
All vain their hopes who thus their lives immure.

So many creeds, so many ways to bliss,
And still with blood of martyrs reeks the sod.
Each false religion's voice but leads amiss,
Like Eden's serpent, to the Babel crowd.
But thou, Religion, dost consist in this,—
The joyful doing of the words of God.

Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness,—we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His Holy

Work of Unbelief

But unbelief is seeking to chisel away the foundation of faith; men are seeking to remove the pillars, dig up the foundation, and destroy the structure, and take from man his only hope—the Holy Scriptures—which in all the storms and distresses of life has been an anchor to the soul. Hastings well says:

While men who believed the Bible have been translating it into hundreds of languages, and printing it in every tongue for which the

type-founder has ever cast a type; while they have given this book and the beginning of a literature to nearly a hundred nations and tribes who never had an alphabet or a written page before; while they have founded by their researches the science of comparative philology; while they have made more discoveries in geography than all other explorers; while they have penetrated the jungles of India and the depths of Africa; while they have opened the gates of Japan, and invaded the domains of the false prophet; while they have passed the Chinese wall, and traversed the icy heights of Tibet; while they have converted heathen, civilized cannibals, and carried art, literature, commerce, and education to the ends of the earth; these apostles of doubt and criticism and unbelief have nursed their theories, drawn their salaries, smoked their pipes and drunk their beer, and tried to prove the Bible a mass of fables.

Everything that can be shaken will be shaken, but some things which can not be shaken will remain. A story is told of a lunatic who, finding his way into a crowded church and grasping one of the pillars supporting the gallery, said, "I am going to pull the house down!" Timid women screamed and shouted; but an old minister calmed the tumult by crying out, "Let him try! let him try!" So there are men who are perfectly willing to have the critics try their hands at the Bible, and will abide the results. If they can grind it to powder let them do so; if they grind themselves to powder it will only be another instance of the rat gnawing the file.

But while infidelity has always trained its guns on the Word of God, there is at the present time a departure more marked than hitherto from the "faith once delivered to the saints," on the part of professed Protestantism. The drift with the ebbing tide away from the foundation, is truly alarming, and is fraught with great significance. And it is this drift that we wish especially to call attention to in remaining articles of this series.

As we look out into the world we behold a sea of lost humanity. We look at professed Protestantism, and there is apparent a distressing dearth of spiritual power. Many churches are withering and dying. Their leaders are cold, worldly, formal, and lifeless. Real ministerial power is becoming a rare article. Men like Wesley, Whitefield, Moody, and others are growing fewer. There is much pomp and show, glittering generalities, expensive churches, fine organs, great singers, educated pastors who read sermons with precise and polished diction. But there is one universal lament that sinners are not moved as they once were. A few thousands are spent for the thousand million heathen, while millions are expended on the lusts of the flesh. Apostolic power has departed.

Something has happened, this is certain. We believe the explanation of the difficulty is found in the departure from the Word of God. That which gave the Reformation its power was not numbers, but its adherence to the "Bible and the Bible only." When this is given up, and spiritual power is gone, the Gospel is still the power of God unto salvation for the believers.

In future articles we will mention some things that indicate a radical departure of Protestantism from its foundation of the "Bible and the Bible only." We will do this not as a critic, but as a friend, deeply concerned and solicitous over the situation,

and with a desire to awaken those who should be awakened to the condition, and check, to some extent, the tide that is fast drawing many away from the Word.

— * * —

"Never Man Spake like This Man"

By Emma H. Adams



TO be assured of the foundation upon which the officers made this least expected report to the chief priests and Pharisees, who had sent them to apprehend Christ,—present that day at the Feast of Tabernacles in Jerusalem, and teaching great facts and mighty truths to the people in the temple,—it is but necessary to read, with mind alert for light and food, the wonderful scriptures of John 5:19-47; 6:3-63; 7:28-44.

The amazing, inspiring words of the sixth chapter were spoken in Capernaum, to a company of people from across the Sea of Tiberias. They had come from "nigh unto the place" where Christ had enacted the wonderful miracle of the loaves and fishes.

Discerning quickly the motives and impulses which led to their hasty trip across beautiful Galilee, Jesus, with noble candor, sent His first utterance to the very place in their being which most needed remedial treatment, saying, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

That is, they had not been impressed so much by the gracious kindness, the tender pity, the great might, manifested in the miracle; by the fact that out of infinitesimal supply immense provision had been made; as by the comforting fact that when intensely hungry and far from supplies they had been fed generously and were satisfied.

But that hunger, that filling, had now brought them to Him who could assert, without possibility of refutation: "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth LIFE unto the world"—a greater thing than earth-produced loaves and fishes.

Then followed a talk to those across-Galileans, to which the literature of mankind presents no equal; a talk exceeding all power of man in its inspiring super-earthly promises. Notice one or two: "I am the living bread which came down from heaven: if any man eat"—by faith—"of this bread, he shall live forever." "Whoso eateth My flesh, and drinketh My blood"—by faith—"hath eternal life; and I will raise him up at the last day." "Him that cometh to Me I will in no wise cast out." Surely, in all this, "never man spake like this man."

Four times in that unparalleled address does Christ, the Son of God, promise hearers, without reservation or modification—and all other men from that day down—that all whom the Father has given Him, all who come to Him, all who

believe in Him, all who eat His flesh and drink His blood, shall have eternal life, and He will raise them up at the last day.

Well might that audience have declared, as did those officers later in Jerusalem, "Never man spake like this man."

No one can study down, down into the profound intent of all those rare, hitherto unuttered, living words, words full of might, words that take hold of the very rootlets of man's being, without asserting with heart and soul, "Never man spake like this man."

No one can think out and out into the glorious possibilities they disclose, into the exalted development they foreshadow, into the beatific conditions of life they unveil, into the long eternity of gladdening service they suggest, the elevated companionship with Christ and with God they picture for redeemed men and women, but that they will cry out, "Never man spake like this man."

There have lived of our race many gifted, eloquent speakers and orators; men who have had original and impressive modes of expressing their ideas; men who have swayed audiences powerfully, stirring their emotions extremely, exciting fading hopes, arousing courage, clinching right purposes, awakening dormant action.

Yet, not one of these great orators has been able, of his own inherent power, to bestow "eternal life" upon those who should believe on him; not one could promise distinctly, absolutely, to raise such believers from their graves, restoring to them at that moment the "principle of life," which at death had "returned to God who gave it." Eccl. 12:7; 3:19-21. Not one of them ever "spake like this man."

Not one of them could announce to an audience, as did Jesus that day to that company at Capernaum, "He that believeth on Me hath everlasting life." "The words that I speak unto you, they are spirit, and they are life." "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "Never man spake like this man."

These are figurative statements of highest spiritual import. Christ's "living" words become to us spirit and life when we weave their true, deep intent into our daily deeds; when we let them influence the total trend of our thought; when they mold our wayward purposes into harmony with God's salutary will; when we make them a shapely cast for our complete personal character.

But what were the words of Christ that impressed the officers commissioned by the chief priests to bring Him before them, to account for the doctrine promulgated by Him?

We find the Saviour not now in Galilee, but in the temple at Jerusalem, about the middle day of the Feast of Tabernacles, actively, earnestly instructing the people.

It would seem, from the account given by John,—7:15-17,—that the apostle must have omitted an important portion of the Saviour's discourse that day. Verse 15 shows that His subject, His full knowledge thereof, and His marked ability in treating

(Continued on page 9)



Copyright, 1910, by
Milton C. Wilcox

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

An Alarm of War

THE visions of God given to the seer on Patmos swing from seal to trumpet, from opening revelations of God's wondrous love and sacrifice, to man's ingratitude and its results. More is yet to be told of the results of sin. All could not be told in the direct vision of the seals. A certain phase was covered, the consequences of turning from the Gospel of God. But while these consequences have fallen upon the peoples of nations, the nations themselves do not fall within the prophetic field of the seals. War, famine, destruction by wild beasts and death, follow transgression of God's law and the rejection of His means of grace. The very earth becomes convulsed in agony for her Master's coming.

In this vision it is not the breaking of the seal, the disclosure or unfoldment of a mystery; it is the loud peal of a trumpet calling the nations to war. The number seven denotes completeness, and includes all the wars of changing empire which have ravaged the earth during the Christian era. We may expect that the symbolism will be highly wrought, trumpets, thunders, lightnings, convulsions, marching hosts, fearful devastations. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This great lesson God has ever kept before the nations.

The Answer of the Text

1. After the silence in heaven, at the time of Christ's coming at the close of the seventh seal, what did John see?

And I saw the seven angels that stand before God; and there were given unto them seven trumpets.¹

2. But before the great prophecy opens, what assurance is given?

And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.²

3. What was the culmination of this work of the intercessors?

And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.³

4. To what was John's mind again turned?

And the seven angels that had the seven trumpets prepared themselves to sound.⁴

5. What occurred when the first angel sounded?

And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.⁵

Scripture Lesson

Rev. 8: 2-13
Common Version

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9. And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

6. What followed the sounding of the second angel?

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.⁶

7. When the third trumpet sounded, what was seen?

And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.⁷

8. What occurred when the fourth trumpet was blown?

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.⁸

9. What kind of warning was then given?

And I saw, and I heard an eagle, flying in mid-heaven, saying with a great voice, Wo, wo, wo, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.⁹

Note and Comment

1. The seven angels.—The language indicates that these angels had been waiting for their work, serving in waiting; "for they also serve who only stand and wait." The Lord had called them to an important mission. Trumpets were given them, indicative of war.

—★—

2. Angel, . . . altar, . . . incense, . . . prayers.—God will not leave His people hopeless. Sorrow may come to them, calamity may be assured them; He will not permit the coming of war till the assurance is given that their prayers are heard and God has made them effectual. The angel of incense precedes the angel of strife. The altar of incense is in the holy place in the sanctuary, just before the veil which separates from the most holy place. At this altar the ancient priests offered the perpetual incense morning and evening; and at the time of this offering, the people stood without, praying. See Ex. 30:1-8; Luke 1:8-10. That incense represents the "grace of supplication," the favor of God, which makes the imperfect prayers of supplicating mortals acceptable with God, so that the prayers themselves, clothed and shaped and refined by the Spirit of God, are as sweet incense. Compare Rom. 8:26, 27 with Rev. 5:8. These prayers are remembered before God. They may not be answered to-day or to-morrow or this year; but they are recorded before Him, and they will be remembered and answered, even if necessary to overthrow nations in order to do it.

—★—

3. The fire of the altar.—Once again the angel visits the altar in his work of symbolism. This time he offers no incense; that work is over; mercy's door is closed; the last prayers have been offered; the last divine appeal to men has been made; the earth has filled up her cup of iniquity; the fire from the altar is cast from a censer to the earth, and there follows the culmination of the just wrath of God upon a world without excuse, this wrath represented by thunder, voices, lightnings, and an earthquake, to which the seven trumpets are the prolonged prelude. Compare with chapter 16:18. The Spirit of God is poured out in regenerating, re-creating power upon His children. The wicked are baptized with fire and perish.

—★—

4. To sound.—After God's assurance to His children that they should be remembered and their prayers heard, the angels with the trumpets go forth. They do not sound contemporaneously, tho in results they sometimes overlap. The trumpets indicate great events in the breaking up of the Roman Empire. Prepared themselves would indicate that these messengers of God entered upon His work with due deliberation, reverence, and care.

—★—

5. Hail, fire, etc.—Hail is indicative of the cold North and sweeping devastation; fire, of havoc and destruction; blood, the loss of life. All these were fitting symbols of the troubles which came upon Western Rome in a general way, the third part of the great former empire, the division made just previous to this by one of Rome's greatest emperors, Constantine. Bayley well remarks, "To enter minutely into the historical fulfillment of the first four trumpets would be very nearly to transcribe the pages of Gibbon." God uses the empires of earth. He used Babylon till every principle of truth and righteous rule was rejected, and then Medo-Persia came to the throne of the world. In the same way Grecia and Rome followed. In the midst of the latter came the manifestations of the Christ, the beginning of the

church of the Christian dispensation. The empire became more and more corrupt as men set themselves against the only religion which could purify. War and famine and plague followed. Extravagant luxury, vice, effeminateness, weakness, cruelty, grew apace, till the very church designed of God to be the salt of the earth, had lost her keeping power, and was drifting with the State to destruction.

In God's wisdom the mighty empire must be broken. Therefore from the North came the agencies of breaking it, the Goths and the Germans. Scarcely had the Emperor Theodosius died in 395 before the Gothic nation under Alaric was in arms. In 396 the tempest burst upon Thessaly, Greece, Epirus, the Peloponnesus. We are told that the land trembled in terror. "The travelers who visited Greece several years afterward could easily discover the deep and bloody traces of the march of the Goths." This, however, was a prelude to his descent at the head of the Visigoths upon Rome a little later. It is said that he told an Italian hermit that "he felt a secret preternatural impulse which directed and even compelled his march to the gates of Rome." Three times he passed the Alps to the Italian plains, marking his course with ravage, conflagration, and blood, till the gates of Rome

the Gothic King was merciful compared with Charles V, for he remained in the city but six days. From Rome Alaric designed the conquest of Africa, but his death in 410 put an end to his ambition. He had wrought his work in the breaking of Rome. The next blow was to fall from a different quarter.

—★—

6. **Second angel.**—Following the second trumpet's sounding, a **burning mountain** was cast into the sea. "A burnt mountain" represents a destroyed kingdom, once a destroying mountain, or kingdom. Jer. 51:25. "A burning mountain" would fittingly symbolize a destroying kingdom, or power. This blow upon Rome comes from the sea side of the empire, the South, and is a symbol of the "terrible Genseric" with his Vandal hordes, who had established themselves in North Africa. Here, after conquering Roman Africa, he created a great naval power, and aspired to the control of the Mediterranean. He conquered Sicily and Sardinia, ravaged the coasts of Spain, Gaul, and Italy, and captured Rome; and his plunder of the imperial city lasted fourteen days. He was checked after this in his ravages for a time by Majorian; but after the death of that brave and prudent ruler his power arose till in 468 he destroyed, by treachery,

8. **The fourth angel.**—We need not take much space in our explanation. **The sun** of Western Rome was the emperor; and the **moon** and **stars**, the lesser lights, were the lesser officers. The incursions from barbarians from the North and the South and the East had utterly broken the corrupt, vicious, internally weakened fabric of the Roman government. Roman province after province had been lost. Its once invincible armies, if armies could be recruited, were everywhere defeated. Empty titles and ornate form were all that remained. Twenty years after the death of Attila, the last Roman Emperor, Romulus Augustus, occupied the tottering throne. It has been well remarked that there is matter for reflection in the name. The first King of Rome was Romulus, the last Emperor was Romulus. The first Emperor was Augustus, the last was Augustus, nicknamed Augustulus, the little Augustus. Odoacer, chief of the Heruli, a barbarian remnant of the host of Attila, left on the frontier of Italy, interposed with his command that the *name* and *office* of the Roman emperor of the *West* should be abolished. The authorities bowed in submission to him. Odoacer governed Italy under the title of Patrician. Not long after the Roman Senate was dissolved, the consulship was abolished.

Persons, Events, and Dates in the Roman Empire at the Beginning of the Christian Era

Not all the great personages or events are named; for that we have not space. The dates are from "The Cyclopaedia of Classified Dates," by Charles E. Little (Funk and Wagnalls, publishers). These events are given to refresh the memory of those who have passed over the historical ground, and to stimulate study in those who have not.

Centuries I to III Inclusive

The era opens with Julius Cæsar ruler of Rome, followed by Augustus, Tiberius, Caligula, Nero, Domitian, Trajan (Rome's greatest extent of territory), Hadrian, Antoninus Pius, Marcus Aurelius, Commodus, Severus, to 211. From 211 to 284 there were 23 emperors, of whom 20 died violent deaths from their soldiers, 1 died in battle, 1 in prison, and 1 of pestilence. Some, like Caracalla and Elagabalus, were monsters of vice and cruelty. Nine of the so-called ten pagan persecutions occurred during the first three centuries, beginning in the following years: 64, 70, 95, 100, 161, 197, 235, 249, 257, 274. Jesus Christ was crucified in 31; Jerusalem destroyed 70; John banished to Patmos 96. Tertullian, Clement, Irenæus, Origen among the "early fathers." Disputes waged over Easter, festival days, monasticism, purgatory, etc. Diocletian reigned from 284 to 305. He divides the empire into Eastern and Western 285; he rules the East from Nicomedia 286; Maximian, his colleague, rules the West from Milan.

Century IV

The fourth century was a crucial one; tenth and last persecution 302-312; Constantine professed conversion in 312; reigned from 306 to 337; makes great gifts to church 314; issues first Sunday law 321; Council at Nice, Nicene creed adopted, 325; pagan sacrifices forbidden 341; Apostles' Creed formulated 355; Julian the apostate fails in attempt to build temple at Jerusalem 459; invocation of saints, reverence of cross, burning incense, counting of beads, celebration of mass, in this century. Senate decides in favor of Christianity 384; Theodosius issues edict for suppression of idolatry 392. The Huns appear in Russia 350; invade Pannonia (Hungary) 376; West Goths in Roman territory 369; Goths revolt 376; Alaric, King of West Goths, first appears in history 394; desolates Macedonia and takes Athens 395; ruler of East Illyricum 398; West Goths under Alaric first invade Italy 400.

Century V

Alaric invades Italy 408, 409; Genseric, the Vandal, invades Africa 429; makes Carthage his capital 439; invades Sicily 440; takes and pillages Rome 455. Attila, "the scourge of God," with hordes of Huns, ravages the Western Empire and invades Italy and threatens Rome 451, 452; dies 453. By these awful incursions and attacks from the north and south the great empire is broken and shattered. Heresy grows apace, and error is enthroned more and more in church, creed, and practise. Profitless wranglings on the nature of Christ are waged, councils held, monasticism flourishes, penances multiply. Fourth Ecumenical Council at Chalcedon gives equal authority to the patriarch of Constantinople, but not equal honor with the pope at Rome, 451. (The Greek Emperor Justinian first acknowledges the pope's supremacy 533.) Rome taken by Odoacer, leader of the Heruli, Romulus dethroned, title of emperor extinguished, 476; Senate abolished in 553; capital at Ravenna 554.

were opened before him, and "the Gothic fires blazed around the capital." In the meantime the Germans under Rhadagaisus, perhaps a Slavonian chief, with a host of Vandals, Suevi, Burgundians, and Goths, had swept down from the Far North on Italy. A part of their vast horde were fearfully defeated at Florence by Stilicho; but another division turned westward and overran Gaul and Spain, and their path was marked, as was that of Alaric and his Goths, with destruction, conflagrations, pillage, and blood. Gibbon declares, "The scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature and the desolation of man."

Of this invasion of these combined Northern tribes, Gibbon says: "This memorable passage of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps. The barriers which had so long separated the savage and civilized nations were from that fatal moment leveled to the ground."

After the death of the brave and able Stilicho, Alaric again ravaged Italy; and the proud mistress of the world, which for more than six centuries had never submitted to a foreign foe, was humbled by the bold barbarians of the North. Yet

fire, and fighting, an immense Roman fleet sent against him. That part of Rome to the south was effectually pillaged, devastated, and broken by Genseric the Vandal.

—★—

7. **The third angel.**—This highly symbolic language refers to another series of judgments which fell upon Rome from the East under Attila the Hun, "the scourge of God," in all probability a Turk. He was considered by many of his subjects supernatural. His career in the light of the prophecy opens long before that of Genseric closes. He began his reign by laying exorbitant tribute upon and exacting humiliating conditions of the Roman Empire of the East, in 433. The first attack on the Eastern Empire came in 441, ravaging as far as Constantinople. Keeping the empire in terror of his name, and suffering sometimes himself partial defeat for nearly a decade of years, in 452 he invaded Italy. City after city was obliterated. The combined cruelty of Alaric and Genseric was surpassed by that of "the scourge of God." He boasted, says Gibbon, that "the grass never grew on the spot where his horse had trodden." He was cut off by apoplexy 453. He had made bitter the Roman Empire, symbolized by its rivers, from Italy eastward. Thousands had drunk of the waters of despoliation, famine, treachery, fear, and death. He did his work and died.

The third part so frequently mentioned, referring to the tripartite division of the empire made by Constantine, almost wholly referring to the Western division, was broken, humiliated, abolished. Sometimes one section was punished, sometimes another. But the first four trumpets broke the power and empire of imperial Rome forever, just as the opening of the first four seals revealed a train of fourfold influences which once introduced continued to the end.

We do not recall one instance in history of a nation becoming reformed or regenerated within and of itself. Some power from without must quicken it into life. That is what Christianity has often done when it wrought its work on the hearts of men apart from civil power; but connected with civil power the union has proved an unmitigated curse to both Church and State. Thus it was in the Roman Empire.

—★—

9. **Wo, wo, wo.**—Still greater, heavier calamities await. For angel the Revised Version has eagle, one of God's mighty agencies perhaps, the fourth living creature of Rev. 4:7, the mighty host which speak on the opening of the fourth seal. Rev. 6:7. Thus are we brought to the divided empire of Rome, the rulers and people of which have not yet learned the great lesson which God would teach. Still more chastisement is necessary.

Necessity of the Second Coming of Christ, and of the Resurrection

By George W. Rine



HERE is no Christian doctrine whose roots ramify more widely throughout the broad reaches of the Holy Scriptures than do those of the second coming of Christ. It is impossible to read the Scriptures with an unbiased mind and not be convinced of the fact that the second advent of our Lord is one of the fundamentals of the Gospel. If the Bible teaches one thing more insistently than another, it is that our Lord's coming in glory is absolutely essential to complete human salvation.

If, as so many hold, the righteous entered into endless life and glory at death, and retributive judgment were visited upon the unrighteous at death, then surely there could be no place in the Gospel scheme for a second coming of Christ or for a resurrection from death. And if the second advent is non-essential, why should that doctrine be given so conspicuous a place in the teachings of Holy Writ? If, however, as we have seen, "there is no work, nor device, nor knowledge, nor wisdom," where the dead are, and if the "dead know not anything," then a resurrection is an absolute prerequisite to eternal life. But the uniform teaching of the Scriptures makes the resurrection of the righteous dead an event incident to the second advent of Jesus. This being true, the second coming of Christ is an event essential to complete human salvation.

When Recompensed

While on earth, Jesus, on a certain occasion, accepted an invitation to a supper at the home of one who was professedly a spiritual leader in Israel. Always alert to give needed counsel, He said to the host: "When thou makest a dinner or a supper, call not . . . thy rich neighbors; . . . and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: . . . they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14. NEVER does the Master even intimate that those who live for God and humanity in this life will receive any reward at death; but always at His second coming or at the resurrection of the just—two simultaneous events. Read Matt. 16:27 and Rev. 22:12, and observe that it is at His coming in glory, with all the holy angels, that Christ will reward "every man according as his work shall be." Assuredly, then, our Lord must come again, if we, His children, shall ever receive the crowning and eternal reward so often and so emphatically set forth in the Scriptures.

Not until He comes again will He sit upon the throne of His glory. Matt. 25:31. Hence His coming and the setting up of His kingdom are synchronous events. (See also 2 Tim. 4:1.) It indisputably follows, therefore, that it will be at His coming that He will summon His "innumerable company"

of redeemed children with the supernally precious words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Are you seeking the kingdom of God, dear reader? Are you hoping to enter that kingdom? Do you hope to realize the Saviour's assurance that "it is your Father's good pleasure to give you the kingdom"? Assuredly you do. Then should you not hope in, work for, and look for the glorious advent of the Redeemer?

His Personal Presence

Every Christian must cherish a supreme longing to dwell in the visible, personal presence of Christ. The object of his longing must sometime be realized. But *when?* and *how?* At death? Not if the Scriptures

Going Home

1 Thess. 4:16-18

By Nellie M. Butler

GOING home, going home to that bright land forever,

Never more to travel upon earth's weary way;
Free from pain and sorrow and sin and sickness ever,

In the glad light to dwell, of God's eternal day.

Going home, going home, with parted friends and loved ones.

O, the joy of being with them, never more to roam!

All clad in robes of beauty and shining as the suns,
What happiness to see them in that blessed home!

Going home, going home, with hosts of shining angels,

Through the starry regions and blazing suns on high,

Singing of redemption, the song of earth and heaven,
The song of future ages, which will never die.

Going home, going home, to be with Jesus ever
Where He's King of Kings. He'll wipe away our tears.

O, the joy of knowing that there is naught can sever

Us from our dear Saviour throughout eternal years!

Going home, going home! That happy time is nearing.

How it does inspire us to always faithful be!
No words are so comforting, no words are so cheering.

To think of going home to spend eternity!

Burlington, Iowa.

are true. If the Redeemer's children went into His presence at death, He would not need to "come again" in order to receive them to Himself, that where He is, there they might be also. You will remember that when our Lord told His disciples that He was about to leave them in person and return to His Father, their hearts were wrung with sorrow. They could not endure the thought of being separated from their beloved Master's visible presence. How did He proceed to reassure and console them? Ah, He assured them that He was going away to prepare a place (a kingdom) for them, and that He would "come again" to receive them to Himself, and thus they should dwell with Him eternally in His coming kingdom. John 14:1-3. Of the

same import is the inspired apostle's declaration, "When Christ, who is our life, shall appear, THEN shall ye also appear WITH HIM IN GLORY." Col. 3:4.

We see, then, that the Spirit of inspiration has, in the clearest possible language, set forth the fact that the saints will not enter into their eternal inheritance, into the ageless kingdom which the Father has prepared for them, until the Redeemer shall come again in the plenitude of heavenly glory.

The Hope of the Ages

Through the apostle Paul, the Spirit of God utters this sublime prophetic truth: "Behold, I show you a mystery; we shall not all sleep [the sleep of death], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. In 1 Thess. 4:16-18 we are expressly told that the "trumpet shall sound" as an incident of the second coming of the Lord, and that "the dead in Christ shall rise" then. We now see that the CHANGE from MORTALITY to IMMORTALITY will be effected when the "dead shall be raised incorruptible," at the glorious appearing of our Lord. Does man *now* possess immortality? If he did, how could he *put it on* "at the last trump"? "This mortal" is the designation given to man in his present state, by the divine Spirit. Read Job 19:25, 26, and note the certainty with which he knew that his Redeemer should stand in the latter day upon the earth; and tho he knew that his body would be dissolved in the grave, "yet," he affirms, "in my flesh shall I see God." Not as a disembodied spirit, at his death, did Job hope to see God; but in his *flesh*, that is, in his risen and glorified *body*, would he see God, and enter into life eternal. For it is when our Lord shall come again that our vile bodies shall be changed, and "fashioned like unto His glorious body," as expressly declared in Phil. 3:20, 21.

King David, the sweet singer of Israel, prophesied regarding his own future hope in this poetic fashion: "As for me, I will behold Thy [God's] face in righteousness: I shall be satisfied, *when I awake, with Thy likeness.*" Ps. 17:15. Unquestionably David refers to his *awakening* from death, which is so often referred to in the Scriptures as a "sleep." To awake from death is to be *raised from death*. It was, then, in a resurrection that the psalmist hoped for the satisfaction and the joy which entrance into everlasting life would confer. He did not hope for the realization of eternal life at death, but at the glad time when death should be "swallowed up in victory"—at the resurrection of the "dead in Christ." More than a thousand years later, Peter, under Pentecostal inspiration, testified that David was dead and buried,

and had not yet—in Peter's day—"ascended into the heavens." Acts 2: 29, 34.

Our Only Hope

Reverting to the testimony of the Holy Spirit, given through the apostle Paul, we learn, first, that "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15: 16, 17. In this inspired argument the premise is the proposition, "If the dead rise not." If the dead do not rise, what inevitably follows? Answer: Christ is not raised, and the faith of His followers is vain. But there is a second conclusion drawn from the apostle's premise, "If the dead rise not;" namely, that "they also which are fallen asleep in Christ are perished." Paul here leaves no room for debate or for difference of opinion. He unmistakably declares that not only the unrighteous dead, but even the dead in Christ "*are perished*," if there is no resurrection from the dead. Paul's conclusion could not possibly be true if the dead are not actually dead, but live as disembodied, rational spirits in purgatory or in Paradise or in heaven. But scores of times the inspired writers of the Bible affirm that the dead WILL rise; and hence "the dead in Christ" will *not* perish.

As recorded in Phil. 3: 8-11, Paul was willing, in order to realize a certain end, to suffer the loss of all things temporal. Why? Here is his own answer: "If by any means *I might attain unto the resurrection of the dead*." Why was Paul willing to suffer the loss of anything conceivable which would insure his being raised from the dead? Simply because he knew that there is no other possible avenue to eternal life except by a resurrection from death.

In view of what we have learned, it is not in the least surprising to find that the Spirit of inspiration should characterize the glorious appearing of our Saviour as "that BLESSED HOPE" to all who at the time of His appearing shall be found LOOKING for Him. Titus 2: 11-13. Every one of the exceeding great and precious promises of God is for the Christian a distinct hope; but the promise that Jesus will come again, God Himself marks off as the distinctively "*blessed hope*." How appropriate! For upon the realization of "that blessed hope" is contingent the realization of every other possible hope.

Are you and I, dear reader, "by patient continuance in well-doing," seeking "for glory and honor and immortality, eternal life"? If so, all this shall be ours at His "glorious appearing." Shall we not watch, and work, and pray for His coming? If Jesus is the joy and rejoicing of our hearts, will we not, with the beloved apostle, yearningly pray, "Even so, come, Lord Jesus"?

"Never Man Spake like This Man"

(Continued from page 5)

it, astonished His hearers greatly, for they "marveled, saying, How knoweth this man learning [margin], having never learned?"

Replying to their criticisms and ques-

tions, Jesus said: "My *doctrine* is not Mine, but His that sent Me. If any man will DO His WILL, he shall *know* of the *doctrine*, whether it be of God, or whether I speak of Myself."

The entire theme and tone of the teaching, as given, differ immensely from the exalted instruction imparted at Capernaum, and given in chapter six; yet, every sentence is weighted with cutting truth; carries the impression of unlimited power; displays tenderest sympathy for the race of which He was a part; dispenses to faulty people ever needed, ever practical advice; betrays no fear of human authority.

The Lord charges some of His hearers with going about to kill Him. Verse 32 discloses the reason. On a previous visit to Jerusalem (John 5: 16) He had healed a helpless man on the Sabbath day, at the Pool of Bethesda. For this infringement of tradition, and because of divided sentiment as to His authority, the Pharisees and chief priests sent officers to take Him.

Why did they not take Him? "His hour was not yet come." In God's plan for this earth, which holds most wonderful place in His universe, events occur on the day, at the hour, at the moment, appointed by Him, tho the appointments have been made centuries before.

After Christ's supreme test in the wilderness, after His baptism, He went into Galilee, crying, "The *time* is fulfilled." Moses led Israel out of Egypt the very day God had promised Abraham the event should occur. In John 17: 1, Jesus, lifting His eyes to heaven, said, "Father, the *hour* is come." In Rev. 22: 10, John was instructed to seal not the prophecy of that book, for the *time* was at hand. So not until His hour came, could any man lay hands on Him.

"In the last day, that great day of the feast," Jesus stood and uttered some remarkable sayings to the people, making Himself the distinct center of their application. John 7: 37, 38.

These sayings, together with His assertions, "Ye shall seek Me, and shall not find Me: and where I am, thither ye can not come;" "If any man thirst, let him come unto Me, and drink. He that believeth on Me, . . . from within him shall flow rivers of living water," are probably some of the words in the mind of the officers when they reported to the authorities, "Never man spake like this man."

And to-day, whoever reads and thinks deeply into these columns of mighty truths spoken by Christ on the many different occasions recorded by John, must admit, as did those officers, with absolute conviction, "Never man spake like this man."

— ★ —

THE imputed righteousness of God in Christ avails for the repentant sinner. But Christ wrought out that righteousness in implicit, perfect obedience to God's law. The only righteousness Jesus has for Sabbath-breaking is His perfect observance of the seventh day.

The Kingdom of Satan

III. Third Phase of Satan's Kingdom

WE come now to consider the third and last phase of Satan's experience, in his herculean efforts to govern a world. In this triunity of mighty struggles to build up and reign over a world kingdom, we shall see the *legitimate* and *inevitable* outcome of every effort of rebellion against our holy, just, and loving heavenly Father above.

After one thousand years in the bottomless pit, with the whole world to roam over without molestation, Satan's period in that dismal void will terminate. Into that gloom will suddenly break Jesus in all His glory, with all His holy angels, and the hosts of redeemed saints. Christ, with His mighty key—the voice of the Archangel, and the trump of God—calls forth to life the hosts of Satan's subjects. The rest of the dead then live again. They instinctively flee from the presence of all the shining ones. No sooner do the feet of Jesus touch the Mount of Olives, than the mountain cleaves asunder, and, together with Mount Zion, Mount Moriah, Mount Calvary, and several other mountains of note in Christian history, will be leveled into a beautiful plain, ever to be remembered because of the sacred events in the history of its mountain soil. On this beautiful plain the New Jerusalem in all its glory will be located.

Satan begins at once his work of deception upon the resurrected wicked. He inspires them with the purpose to besiege and capture the holy city, then he will have light, glory, and a magnificent capital. Then Jesus and the redeemed appear in dazzling glory above the city. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord." No language, either spoken or written, can portray the power and majesty of Christ. As the wicked behold the saints in glory, and themselves cast out, they have a sense of what they have lost, and acknowledge the justice of their doom. Then Satan will be fully unmasked, and will confess the justice of his sentence.

After the final coronation of Christ, the heavens are overcast, and there begins a rain of brimstone, followed by a rain of fire, which envelops the whole earth. But the holy city is unharmed amid the everlasting burning. All the wicked, like stubble, are burned up, root and branch. It is the day of judgment and perdition of all the ungodly. The works of sin and the curse are all burned up, and burned out of the whole earth. Then the devouring flame will gradually subside. The last flickering blaze will mark the spot where Satan himself expires. Then will end forever Satan and his kingdom. And God will have a clean universe.

H. A. ST. JOHN.

— ★ —

"IF God has a work for every man, He has a man for every work."

— ★ —

"LET your conversation be as it becometh the Gospel of Christ." Phil. 1: 27.



THE OUTLOOK

“Watchman,
what of
the night?”

Our London Letter

Political Conditions — War Preparations — Commerce — Alien Immigration — Various Reforms — Men's Hearts Failing — Loss in Church-Membership — Fallen Children

From Our Own Correspondent

Conditions Political



HE remarkable figures of the recent general election indicate how close has been the constitutional struggle.

Not only is there a tie between the Liberals and the Conservatives, but the new government resumes power with almost exactly the majority that it possessed at the dissolution of Parliament. Then it had a margin of 124 votes, now it has 126. In the new house there are 272 Conservatives, 272 Liberals, 42 Labor members, and 84 Irish Nationalists. So long as the Liberal party can maintain its alliance with the Labor members and the Irish party, it remains in the ascendant; but whenever these turn against it, it will be in the minority.

The first business before the new party will be to dispose of the veto hitherto wielded by the lords. The government proposals pro-

Veto Bill be adopted by general consent; others urge the policy of “no surrender.” The latter say that the Liberal government will only make itself ridiculous by an attempt to create five hundred new peers, and that they will surely shrink from such an extreme course when the moment arrives for putting their threat into execution.

In the Liberal ranks, however, there is considerable jubilation over the possibility that the new peers may have to be created. It is pointed out that if five hundred titles of nobility are conferred upon stalwart Liberals, there will be no difficulty in finding that number of eminently suitable public men, and that it will not be the new peers who will become the butt of ridicule, but rather the old ones — those who owe their rank, not to merit, but to birth. Moreover, if once there is formed in the House of Lords a strong

Another promised reform is the abolition of plural voting. Three hundred thousand persons in this country have two or more votes in different places on account of property held by them. It is calculated that at least thirty seats in the new Parliament were won for the Conservative party by the aid of these plural votes. The Conservatives will naturally desire to preserve so valuable a reserve of voting power, but the Liberals confidently hope that plural voting will never again figure in a general election.

Men's Hearts Failing

It will be seen, therefore, that the forces of democracy in this kingdom are intent on new victories. The national wealth and the land, which is the national inheritance, are claimed more and more in the name of the people. Those who are leading out in these movements believe and feel that a better day is dawning for the masses. Yet even among the observers of the world there is a conviction that, while we seem to be making progress in one respect, we are losing ground in another. The close of another decade has led to much reflection on the developments it has witnessed; and the latest issue of the “Cambridge Modern History,” prepared by a number of well-known scholars, has dealt with



The Battle of Stepney in the East End of London. The firing line of the Scots Guards at the left. In the right hand scene the silk-hatted man at the right is the Home Secretary, Winston Spencer Churchill. It was not a noted battle, but it may have notable results in checking criminal anarchists in London.

vide that any bill which has passed the House of Commons shall become operative, notwithstanding the opposition of the lords, after being twice presented to the Upper House. This means that, no matter how much the House of Lords may disapprove of a certain bill, it can not delay the passage of the measure for a longer period than two years. The question of interest now is, Will the House of Lords and the Conservative party give way on this matter, and consent to the curtailment of the veto, or will they fight for the old privilege to the bitter end?

If they choose the latter alternative, matters will soon come to a deadlock. The Conservative party in the House of Lords will stand out against the will of the Liberal majority in the House of Commons, and there will be only one way out of the difficulty; namely, the King must agree to the creation of a sufficient number of Liberal peers to carry the day against the Conservative lords. The country has been given to understand by Mr. Asquith that the King has pledged himself in advance to agree to such a course if it becomes necessary.

The counsels of the Conservative party are divided over this issue. Some advise that the

Liberal majority, the golden age will come for Liberalism. For once it will hold the reins in both houses, and may pass whatever measures it pleases. In that case there will be no difficulty about giving Ireland Home Rule, or disestablishing the church in Wales, or carrying through many other important reforms which have hitherto been held up by the certain knowledge that they would not pass the House of Lords.

Reform Waiting

We shall soon know, however, what course events are to take. When the Veto Bill is out of the way, there are many promised reforms to be proceeded with. The government is planning to introduce a bill providing for insurance against unemployment, and another creating a system of insurance against invalidity, to apply to all who earn less than £160 (\$800) per annum. On the first of January, 1911, the benefits of the Old Age Pension were extended to persons seventy years old who have been in receipt of poor relief, so that now every person in the country who has reached the age of seventy years, and whose income is below a certain limit, is entitled to the sum of five shillings (\$1.25) a week.

the course of events during the last half century. Reviewing this book, a writer in the Birmingham “Post” thus sums up its lessons:

It seems to us that what this record teaches is that our own age is essentially like all other ages, one of transition and inextricable confusion, of magnificent endeavor, of splendid faith in the ultimate victory of man, of harvesting uncertainty, of dismal failure. Apparently there is all-round progress in the arts of life, at least in Europe and America and other parts of the earth where men of European stock have taken root; there is more stability in governments, monarchical and republican; greater security for the individual citizen that the bread he earns may not be taken from him by force or fraud; but, concurrently with these things, there is the paradoxical circumstance that it is only by the maintenance of millions of armed men — of armies and navies of a magnitude and destructive power such as the world has never before known — that the governments stand and the private man goes his way in peace.

Viewing the history of the world during the past fifty years through these pages, remembering the cataclysmic wars Europe has suffered, and the many more from which we have all but narrowly escaped, the dominant thought is that our civilization is jerry-built. If what has been will be again,

well may men's hearts fail them for fear of the things that shall come upon the earth. The West is armed from head to foot; the races of the East are arming; in every portion of the globe the story is of military service and armaments for land and sea; humanity, as by a common instinct, is going full force onwards to universal war or insolvency.

Preparing War

It is certainly true of this country that its wealth is poured out lavishly in the creation of great battle-ships. Every little while we hear of the launch of Super-Dreadnoughts of ever increasing tonnage and gun power. At the present time fifty-nine war-ships are being built in the United Kingdom for the British government, with an aggregate displacement of 280,665 tons. During the last twenty years there have been launched for the British navy 103 sea-going armed ships, with a tonnage of 1,476,690. The next two strongest navies, the United States and the German, have launched between them ninety-one sea-going armed ships, with a total tonnage of 1,200,940.

An interesting report has just been published, drawn up by Sir Arthur Wilson, First Sea Lord of the Admiralty, on the possibility of an invasion of England by a hostile force. Admiral Wilson points out that the introduction of wireless telegraphy has greatly increased the risks and difficulties of such an undertaking. "To realize the difficulty that an enemy would have in bringing a fleet of transports to our coast and disembarking an army, it is necessary to remember that all the ships operating in home waters, whether they are in the North Sea, the channel, or elsewhere, are in wireless communication with the Admiralty, and with the commander-in-chief, so that if a fleet of transports is sighted anywhere by a single cruiser, or even by a merchant ship, if she is fitted with wireless, every ship which happened to be in a position to intercept the transports would at once get the order to concentrate as necessary for the purpose, whether she was at sea or in the harbor."

Commercial Matters—Alien Immigration

The last year has witnessed a huge increase in the amount of our exports and imports. These have reached the sum of £1,212,806,088, or a growth over the previous year's returns of £118,575,956. This tremendous increase, however, is mainly accounted for by higher prices of merchandise, not by larger quantities of goods handled.

One question which has come very prominently to the front during the past few weeks has been the necessity for putting some more rigorous restrictions upon alien immigration into the United Kingdom. This question has been brought forcibly before the public mind by the extraordinary spectacle of a body of soldiers summoned to the assistance of the police for the capture of desperate foreign criminals armed with powerful weapons. The whole country listened with amazement a few weeks ago to the story of how a company of soldiers poured volley after volley for hours into a private residence, until the house caught fire, and the desperadoes within it perished in the flames. There is sure to arise in the new Parliament an insistent demand that this country shall close its doors against the entrance of dangerous foreign criminals. Unfortunately, such discrimination is bound to work hardship on those who are genuine refugees from religious and civil oppression in other lands. The more objectionable immigrants know how to provide themselves with sufficient means to travel first-class when necessary, and in this way they are able to enter the country with ease.

Loss in Church-Membership

For some years past the statistics of the free churches in this country have shown a

continuous decrease. This has been explained by them as due to inflation of their returns at the time of the Welsh revival. It was hoped last year that the losses due to the ebb of the revival would not be felt any further, and that thenceforth there would be a recovery. The present year brings, however, a repetition of the discouraging story. The principal non-conformist bodies all report a diminution in membership.

Fallen Children

A few days ago there appeared in a London paper an appeal from Canon Newbolt, of St. Paul's Cathedral, for funds to provide a home for fallen children between the ages of eight and sixteen. "This," writes the canon, "is a matter on which we would fain keep silent; but in view of the facts which are constantly being brought before the Church Penitentiary Association, it is impossible any longer to do so. More than fifteen hundred cases of children who have become implicated in sin of the grossest kind have been reported to the secretary of that association, and there must be many hundreds more which are never brought to light." Mrs. Bramwell Booth, of the Salvation Army, bears out the canon's statements. Interviewed the same day that his appeal appeared, she said to a reporter:

"The most startling and most terrible of all the startling and terrible facts connected with this matter is that too often the children are ruined in their own homes, and by those on whose care and protection they have the nearest claim. In the twelve months ending September last we dealt with over three hundred cases of girls under sixteen years of age; some were only ten and eleven years old." "Much of this evil," says Mrs. Booth, "is due to drunkenness. The man who when sober can be tender and considerate, is cruel when intoxicated, cruel and pitiless. Drink destroys the sense of responsibility in parents. Another fruitful cause is overcrowding. Insufficiency of house room causes terrible degradation."

Mrs. Booth believes that this evil is far more wide-spread than people in responsible positions have any idea of, not only in England, but in other countries as well. Her own knowledge satisfies her of this.

So painful a disclosure suggests the fearful depths of degradation to which our fallen humanity has sunk, even in lands that lead the world in the paths of civilization and progress. Surely it was none other than an Inspired Word that foretold the conditions of society in these last days, and likened them to the foul corruptions of Sodom and Gomorrah.

W. T. BARTLETT.

—★—

An eye-witness of the sufferings of famine victims in China tells pathetically of children's being sold to buy food. "A Chinese boy of five years will bring the equivalent of \$1.50 in American money, or sufficient to feed a man till another crop comes." Little girls sell for twenty-five cents apiece. An official estimate, which is generally believed to be much too low, places the number of deaths from the bubonic plague epidemic at 66,000. One village has been completely depopulated, and the bodies of victims lay half buried in the snow.

"One of the earliest effects of the proposed new postal tax on periodical literature would be a lowering of the wages of the men and women who write for a living," reads an editorial in the San Francisco Examiner. "Magazine managers, in their enforced efforts to decrease the cost of their product, would find their line of least resistance in their account with the writers. The cost of paper and other materials is inelastic. Printers would suffer in the long run, but they can put up a stout resistance through their unions. There is," the writer concludes, "no trust or trades-union in the supply of literature; and the writers would go to the wall."

A bill has passed the Senate to establish a children's bureau under the department of commerce and labor. The chief of the bureau is directed to "investigate and report on all matters pertaining to the welfare of the children and child life, and especially investigate the questions of infantile mortality, birth-rate, physical degeneracy, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children," etc. More and more are we trending toward centralized and parent government. It is not a healthy sign.

Decisions handed down by the Interstate Commerce Commission prohibit the advance of first-class railroad rates, and a reduction is ordered in second-class rates. It was shown that the railroads are prosperous, and that there is no justification for a rate increase. "The railroads must either obey the law as laid down by the Interstate Commerce Commission, or they must pass into the hands of the United States Government," is the unalterable alternative made by the commission.

The Presbyterian Ministers' Association of New York and vicinity protest "as citizens and patriots against the proposed presentation of a silver service to be placed on the United States battle-ship Utah as the gift of the State of Utah. This service," says the resolution of protest, "bearing the portrait of Brigham Young and a picture of the Mormon Temple at Salt Lake City, will discredit the State making the gift, and be a disgrace to the nation, if it is accepted."

The discovery that skin taken from the human body may be kept in a healthy condition for an indefinite length of time, is of inestimable value to science in the grafting of skin. Thus kept it may be used to replace skin that has been burned or otherwise destroyed, and answer the purpose as well as skin cut fresh from the flesh.

Schwabacher Brothers and the John Vitucci Company, two of the largest wholesale grocery firms of Seattle, Washington, have been accused of violating the national pure food law by sending out cottonseed oil labeled as olive oil. But refined cottonseed oil is said to be just as good and cleaner.

Eight Indians and one member of the State police force were killed in a battle near Tuscarora, Nevada, when the Indians, charged with the murder of four stockmen, were traced and found. In this revival of pioneer scenes, the red men made their last stand with bows and arrows.

Progress of the Culebra cut on the Panama Canal is greatly retarded as the result of a landslide which carried half a million cubic yards of earth into that cut. On account of numerous landslides, plans for the Culebra section may have to be changed.

A cigaret thrown near a can of gasoline caused an explosion and fire at Watsonville, California, that injured two men and destroyed a factory, the loss amounting to \$10,000. This is one of the smallest of cigaret losses.

An explosion which set fire to a vessel containing 16,000 cases of oil, resulted in the death of thirty-nine men out of a crew of forty-two. The boat sailed from Paiphong for Touraine in January.

Resolutions have been passed by California Socialists condemning a bill in the State legislature, the alleged object of which is the introduction of compulsory military training in the public schools.

A proposed State law of Nevada governing capital punishment gives convicted murderers the choice of being hanged, shot, or taking poison.

The cost of taking the recent United States census is \$14,500,000. The field work in 1910 was 13½ per cent higher than in 1900.

A fire believed to be of incendiary origin has left the city of Aux Cayes, Hayti, in ruins, and 25,000 people homeless.



Who Is the Strong?

Who is the strong? Not he who puts to test
His sinews with the strong and proves the best;
But he who dwells where weaklings congregate,
And never lets his splendid strength abate.

Who is the good? Not he who walks each day
With moral men along the high, clean way;
But he who jostles gilded sin and shame,
Yet will not sell his honor or his name.

Who is the wise? Not he who from the start
With Wisdom's followers has taken part;
But he who looks in Folly's tempting eyes,
And turns away, perceiving her disguise.

Who is serene? Not he who flees his kind,
Some mountain fastness or some cave to find;
But he who in the city's noisiest scene
Keeps calm within — he only is serene.
— Ella Wheeler Wilcox.

— ★ ★ —

Influence

A BEAUTIFUL ship swings from her moorings, her colors streaming from the mast-head; passengers line the railing, waving adieu to friends; bells clang and clang in the engine room; the water begins to boil and churn at the stern, leaving in her wake a long, broad, silvery path. She is gone to sea, with a great cargo and many passengers.

Days pass, and far from sight of land the good ship plows through the deep. The pilot holds her — so he thinks — to one of ocean's trackless paths; but suddenly through the darkness there loom high the rocky ledges of an unknown shore.

Too late the bells clang reverse.

Too late spins the pilot wheel.

The ship is lost! What was the cause?

The carpenter, in making repairs, had driven a nail too close to the compass. The nail's influence would have been unnoticed by other nails or material; but the delicate compass needle was drawn away, and the ship surged ahead on a wrong course — because of the influence of a nail!

Is there anything that does not exert an influence? Note how the sun draws to itself the faces of the flowers, the waters of the ocean. Metals attract other metals. The law of attraction is universal.

Cast a stone into the lake and watch the ripples that widen and widen till they reach the shore. So the influence of our lives widens and still widens, tho we are cast without our choosing into the great sea of life.

Imperceptibly, perhaps, to us, we cast upon our pathway light or shade. Like the planets that deviate somewhat from their courses through the influence of other planets, so our lives influence other lives that we meet as —

Ships that pass in the night,
And speak to each other in passing.

The Bible says, "None of us liveth to himself, and no man dieth to himself." What we say or do or *are* reacts upon others to greater or less extent, influencing

them for good or ill. Legions of tragedies are occurring daily that will all be traced by an unerring finger, in the day of final reckoning, to somebody's influence.

Shall we see that ours is for good?

HART HALL.

Los Angeles, California.

— ★ ★ —

A "Slave"



HAT a shame for a big, strong man to be such a slave to an invalid wife!"

The words were spoken in a disgusted tone by a girl in the saloon of an ocean steamer. The couple on whom she made her caustic criticism were slowly descending the stairs. The woman was pale and haggard. Her hands were twisted by pain, and her voice had the pathos of suffering. She was helped from stateroom to steamer chair and back every day, and all day long her handsome husband attended upon her. He adjusted her wraps, saw that her food was prepared for her helpless hands, read to her hour after hour, or sat quietly with his hand resting near hers, and his eyes watching her, even when they seemed fixed on the horizon.

Sympathetic spectators had pitied the man even while they admired his devotion, and the girl had but put into words the popular irritation when she called him "a slave to an invalid wife."

She spoke in a louder tone than she meant, and the two persons interested in her speech heard her clearly. An hour later the man slipped into a deck chair beside his critic, and said:

"I think your remark, which I accidentally overheard, justifies me in telling you a little about my 'slavery,' as you call it. It began thirty years ago, when my young bride nursed me through yellow fever — *alone* — because every one else had fled in panic.

"She did not have a sound hour's sleep for three weeks. Most of the time I was violently delirious, and how she managed to control me was a wonder. We were quarantined three miles from a town, and she cooked for me, and tended me, and brought me safely out of the loathsome disease before she fell ill with it herself.

"After she recovered she pulled me through a worse trial. I was in business with a man who proved a scoundrel, and for three years everybody except my wife believed that his villainy was mine. When I lost money and position she did herself the work of three women. When children came, she contrived that they should be noticeable for their gentle manners and thoughtfulness, altho they wore poor clothes.

"When sickness and death visited our home, it was her courage and wisdom which kept the sordid details of the trouble away

from the rest of us, and left us only the ideal sorrow which lifts life toward heaven.

"For twenty-five years all this was her task. I tried to save her from strain when I could, but so great a spirit could not spare herself. Five years ago her health gave way. She will never be well again. She has given her life for mine.

"My 'slavery,' thank God, is the slavery of whole-hearted devotion to one of the noblest women ever given to earth. I love her and delight in her more than the day I married her. Her courage and humor and charm are unconquerable by pain.

"My dear young woman, you may well pray every night that you may some day be so lovely a tyrant, and that you may command so happy a 'slave'!"

So the gay young girl learned with some wholesome humiliation the frequent human lesson of the folly of passing hasty judgments.— *Youth's Companion*.

— ★ ★ —

"You Could Have Said 'O!'"

A LITTLE boy showed his hurt finger to his father.

"Well, I can not help it," said the busy man.

"Yes, you could; you could have said 'O!'" replied the grieved boy.

"Sympathy is in itself a help," says one writer, "and sympathy prompts to an expression of itself in help. If in our hearts we feel with another, we want to share his sorrows, and enter into his joys. And if it be known by another, — as it will be, — that we have real sympathy with him, he will be helped and cheered thereby, and he will know he can call upon us for any needed expression of our sympathy in practical help. Sympathy is the outcome of a loving heart. It is the expression of love for Christ, and of love for those who are dear to Him. There are calls for sympathy in every sphere in which we are placed in the providence of God." Let us bear "one another's burdens, and so fulfil the law of Christ." Let us "rejoice with them that do rejoice, and weep with them that weep."— *The Little Christian*.

— ★ ★ —

Degrees of Grief

DR. TALMAGE, the celebrated Brooklyn clergyman, was riding once in a railroad coach, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that any one had ever suffered as he was suffering.

In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared with me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialog ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I can not help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home, to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife — perhaps a mother — a live son — a daughter or two."

"O, yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands. "I surrender!" he exclaimed. "My sorrow is as nothing, compared with yours. I have learned a lesson, and hope God will help me to profit by it."—*Everywhere.*

—**—

The Crown of Character

THERE is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world — that is what it means to have salt in your character.— *Henry Van Dyke.*

—**—

A Logical Result

A CERTAIN mother in one of our small cities was very fond of playing "progressive euchre." One evening she received a fine silver cup for being the most successful player in a group of society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens," said, "Huh! I can beat that, for I made ten dollars at the pool-table last night!" Immediately the eyes of the mother were opened in more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and, in the next place, partners in sin, how could she condemn him? It taught her a lesson once for all.— *The Presbyterian.*

Questions and Answers

A NEW BOOK

It isn't very often that nothing, but in order to culation and usefulness THE TIMES we are actu-copy of this new book the book contains 256 pages and is handsomely bound in cloth. It answers hundreds of those questions which have perplexed Sabbath-school teachers, and other exponents and students of the Word.

FREE

we give something for increase greatly the cir-of the weekly SIGNS OF ally offering to give a absolutely free. The

The book contains 256 pages and is handsomely bound in cloth. It answers hundreds of those questions which have perplexed Sabbath-school teachers, and other exponents and students of the Word.

Here is one of the Contents pages

viii	CONTENTS
	Meat-Eating and Romans 14; 202-Tobacco; 203-Remedy for Tobacco.
	SECTION XVI.—SATAN - - - - - 201-206
	204-Lucifer and Babylon; 205-Creation and Satan; 206-Can Satan Cure Sickness? 207-The Unclean Spirit; 208-Is the Devil a Separate Entity or a Principle?
	SECTION XVII.—TITHING - - - - - 207-212
	209-The Tithing System; 210-The Tithe and Debt; 211-A Question of Tithe; 212-Tithing Profits; 213-Tithes and Increase; 214-Tithing Teacher's Income; 215-Bazaars, Fairs, for Raising Money.
	SECTION XVIII.—SEVENTH-DAY ADVENT-ISTS - - - - - 213-215
	216-What of Seventh-Day Adventists? 217-"Hard Nuts for Seventh-Dayists;" 218-What Is Required? 1 Cor. 10:31.
	SECTION XIX.—MISCELLANEOUS - - - - - 216-248
	219-Two Adams or One? 220-The Dominion to Whom? 221-The Garden of Eden; 222-"Thou Shalt Rule;" 223-Children of Ham; 224-Cain's Wife; 225-Origin of Races; 226-What Beast? 227-Pharaoh's Free Will; 228-Time of Egyptian Plagues; 229-Borrowing of the Egyptians; 230-Seeing God Face to Face; 231-Cruelty to Children, Num. 31: 13-18; 2 Kings 10; 232-Instruments of God; 233-The Matter of Usury; 234-Jephthah's Daughter; 235-Does God Cause Earthquakes? 236-"Serve with Thy Sins;" 237-Increase of Light; 238-Child and Sinner of a Hundred Years, Isa. 65: 20; 239-Taking an Oath; 240-A False Prophecy, Micah 4:5; 241-"On" or "in," in the Lord's Prayer; 242-False Religion; 243-Old Garments and Wine-Skins; 244-Smoking Flax; 245-"It Is a Gift;" 246-Take Up Serpents; 247-"Hate" and "Love;" 248-The Sin "Winked At;" 249-Mammon of Unrighteousness; 250-Who Judges? John 5:22; 251-Women in the Church; 252-Who Are the Branches? 253-"Every Eye Shall See Him;" 254-The Whole Family in Heaven and Earth; 255-"I" or "He," Rev. 13:1; 256-Priests in the New Earth; 257-The Bottomless Pit; 258-What Is the Meaning of Old Style and New Style? 259-Old and New Dispensations; 260-The Meaning of "Jew;" 261-Can a Child of God Be Lost? 262-Discoveries of Geology; 263-Will Solomon Be Saved? 264-The Holy Shekinah; 265-"God" in the Plural; 266-Was Peter a Catholic? 267-The Lord's Prayer; 268-Life-Insurance; 269-Why Men Shave; 270-The Morning of the Resurrection.

HOW OBTAINED

"Questions and Answers" will be sent free (postage prepaid) to new and old subscribers who subscribe to the weekly SIGNS OF THE TIMES for two years at the regular subscription price of \$1.75 a year; or we will accept two subscriptions at \$1.75 each, provided one or both are new subscribers.

The only other way in which the book may be obtained is with single yearly subscriptions to this same journal at \$2.00.

If your subscription does not expire for some months, we will accept your renewal now, add the time to the unexpired subscription, and send you the book at once.

Some idea of our liberality may be seen when we explain that the book if sold alone would cost \$1.25. We will not sell it at any price, however, as it was published exclusively as a premium to the SIGNS OF THE TIMES. Don't ask us to give a copy at club rates or on short-time subscriptions. We could not afford to do so.

Send orders through your tract society, taking care to make it clear that you wish the SIGNS premium "Questions and Answers."

SIGNS OF THE TIMES, Mountain View, Cal.



My Saviour

By Mrs. Jael Beard

I WILL sing my Saviour's praises
And talk about His grace;
I'll read and trust His Holy Word,
Till I shall see His face.

O, Jesus' love is wonderful,
Surpassing all beside.
He lived, He loved, and suffered He
And for my sake He died.

And when, on that fair morning,
I see Him face to face,
With loved ones I shall ever sing
Of His redeeming grace.

My ears will then be opened *
To hear the angels sing
Their joyous, glad hosannas
To Christ, our Lord and King.

* The author is deaf.

— ★ ★ —

Not against the Truth, but for the Truth

THE apostle Paul tells us in 2 Cor. 13: 8 that "we can do nothing against the truth, but for the truth." God makes even the wrath of man to praise Him. At another time the apostle wrote his brethren at Philippi, who were cast down because of Paul's trials and imprisonments, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." See Phil. 1: 12-18. Whether men accepted or resisted the Gospel of God, all efforts were turned to the spreading of the truth. In that he rejoiced.

The following incidents from Chili, given by the president of that conference, illustrate the above scriptures:

At the time of the Chili presidential election, the elder of one of our churches and his father were named by the government to take charge of the ballots. But the election took place on the Sabbath day, and therefore the brethren refused to serve. They were indicted, and gave their testimony for the truth in court. No sentence of punishment was pronounced against the brethren for not appearing to serve the government on the presidential election day, and some prominent men had opportunity to hear the truth. A general good impression was made. As the result the work is moving forward. Sixteen souls were added to the church there by baptism this year, for which we praise the Lord.

In the country near Temuco a certain monk, who made regular visits there, said that he would like to have a debate with one of our ministers, and if he were beaten, he would turn Protestant. Several families were interested, and among these the family in whose house the priest generally held his services. We invited one of our ministers to go there and meet the priest. When the priest learned that our people were there, he arranged his meeting in another house. The brethren went there also, and after a few moments, a woman, with quite a few joining her, began a great noise about the presence of the brethren. The priest finally invited the brethren to explain the reason of their presence. They stated that they had come to be instructed about several fundamental points of their faith. The priest then asked them why they were making such a noise and disturbance in his meeting. They told him that his own members were making the noise, and that he should ask them to be quiet. He did so, and said that at the close of his meeting he would instruct them privately, and not before all the people.

The brethren finally went out of the meeting and met a number of Catholics outside. These were

expressing their discontent because of the presence of our brethren. The brethren felt that they might be violently attacked if they should remain longer, so concluded to leave one by one, and not provoke much attention. Two, however, remained. Questions and answers were exchanged until each of our brethren was served with a severe blow with the hand, on the cheek. Neither of them retaliated, and so did not suffer further violence.

As a result, many of the Catholics came to our meeting and listened to the truth with interest, several families accepted it, with many others interested. We expect to see the work grow there much faster than before. The patience of our brethren who received the blows; did much to increase the interest in the truth at this place.

Our Work and Workers

ELEVEN have been baptized, uniting with one or the other of two churches in Washington, D. C.



Chilean Indian Women

AGAIN we note a baptism at Grand Rapids, Michigan; seven more have engaged in the ordinance, making sixteen in all since last fall.

Our Bible Reading

Life and Immortality

1. Who is the source of life?

For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Acts 17: 28.

For with Thee is the fountain of life: in Thy light shall we see light. Ps. 36: 9.

2. How is it obtained by the sinner?

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3: 16.

3. Who only is immortal?

Who [God] only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. 1 Tim. 6: 16.

4. Is man mortal or immortal?

Wherefore, as by one man sin entered into

NINE have recently received baptism at Ava, Arkansas.

THREE new converts to the truth are reported at Kezar Falls, Maine.

FIVE have taken their stand for the truth at Pikeville, Tennessee.

FOUR persons, each of different nationality, have been baptized in Honolulu.

TEN persons have cast their lot with the commandment-keepers at Peoria, Illinois.

EIGHT young persons were baptized recently at the Lodi Normal Academy, Lodi, California.

AT Sheridan, Wyoming, seven new members were received into the church on profession of faith.

THE annual report for Indiana says that there were 141 accessions during 1910 in that State.

EIGHT souls at Granger, Washington, have testified of the newly-found truth so dear to them, and united with the church.

AT Dillwyn, Virginia, where converts are awaiting baptism, a company has been organized, and a church building erected.

MEETINGS held in the Brayton church at Walden's Ridge, Tennessee, resulted in eleven souls' accepting the truths for this time.

By profession of faith two more have united with the church in Nashville, Tennessee. Four others have united through baptism.

As the result of meetings held at Dothan, Alabama, twelve earnest seekers of truth have found and are rejoicing in the message.

THE January sales of our ten-cent magazines have reached 122,202 copies. This is a gain of 32,740 copies over January, 1910, and 51,108 copies over the same month of 1909.

SEVERAL came forward in a revival service at Roaring Branch, Pennsylvania, and confessed their Lord publicly for the first time. Four were received into church-membership and are awaiting baptism.

FROM the *Eastern Tidings* we quote the following from Pastor J. L. Shaw, Bengal, India: "While I was in Karmatar, one man came from a distance of six miles, offering us fifteen acres of ground if we would start a school in his village. He offered to put up a building for the school and a house for the teacher to live in. He thinks about a hundred

the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5: 12.

5. What is man's duty regarding immortality?

To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. Rom. 2: 7.

6. Through whom only can it come to him?

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Tim. 1: 10.

7. When does He bestow it?

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. 15: 51-53.

students might be collected for the school. Land has been offered us at one or two other places." There are many open doors; but as in the Master's time, laborers are few.

A CHURCH at Kalispell, Montana, has been organized, consisting of sixteen members. Seven or eight others are obeying the Sabbath truth. Five at Stevensville have been received into church-membership subject to baptism.

AT Bartlesville, Oklahoma, Sister Mary Baxter has been rewarded by seeing three souls baptized into the faith as the result of her labors. Five others will soon be baptized. At Ketchum, where sixteen united with the church some time ago, quite a number have been added lately.

THE following item regarding the work at Cholo, Nyasaland, Africa, is quoted from a letter written by Pastor Joel C. Rogers: "God has given us two central training schools, with twenty-five out-schools and a thousand pupils, young and old and middle-aged. To help us in teaching these thousand, many of whom have never heard the Word of God, He has given us fifty native teachers and assistants." Speaking personally of his devoted wife, he gives an incident which is typical of what many persons with a nervous temperament would call a great sacrifice: "Think of what it has meant to one constituted as she is, to plunge into oblivion in Central Africa; and to-day camping twenty miles from any other white human being, living in a house of poles and grass, and lions roaring on the surrounding hills at night." But in her own words she says: "I am content absolutely, and thank the Lord I am getting the language. I shall do more than simply speak it; I will write and translate it."

— ★ ★ —

Publications Wanted

THE following persons desire late, clean copies of our denominational literature for free distribution:
H. N. Tolton, Box 763, Kennewick, Wash.
D. A. Easton, Louisiana, Mo.
M. S. Hubbell, Route 1, Box 180, Fort Smith, Ark.
J. Gregory, Paradise Valley Sanitarium, National City, Cal.

Japanese Tracts and Pamphlets

A large import shipment of Japanese tracts and pamphlets has just been received from the Orient. The following is a portion of the stock, together with prices:

700 Coming Conflict	\$0.02
300 Glorious Appearing	.25
280 Marshaling of the Nations	.10
250 New Testament Sabbath	.02
500 Second Coming	.03
850 True God and His Sabbath	.02
450 Way of Salvation	.02

The above prices include prepayment of postage or express by the publishers or tract societies on orders amounting to 10 cents or more, less amounts 2 cents extra for postage.

Pacific Press Publishing Assn.,
Mountain View, California.

Approximate Chronology

"Type and Antitype"—a booklet giving the Scriptural and historical facts, physical and climatic conditions, and astronomical calculations, that enable us to establish in our own modern calendar time the exact date of the Passover, Crucifixion, and Resurrection of Jesus. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California, or your tract society secretary.

Life and Health

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

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

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



Select Any One of the Leading Articles in the Signs of the Times Monthly for March

and you will have something that is well worth the price of subscription. Then you have **TEN OTHER ARTICLES** all equally leading and important. ALL OF THESE with the numerous distinct comments in the CURRENT TOPICS SECTION, make this number one that you can not afford to miss.

CIRCULATE IT among your townspeople and friends.

5 to 40 copies 5 cents each
50 or more 4 cents each
Sell readily at 10 cents a copy

Order of your TRACT SOCIETY

or

SIGNS OF THE TIMES, MOUNTAIN VIEW, CAL.

LIBERTY

THE OFFICIAL ORGAN OF THE RELIGIOUS LIBERTY BUREAU

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

Address, LIBERTY, Takoma Park, D. C.

A clear, tho brief, setting forth of the Bible types and symbols, the services in connection with the earthly sanctuary, the effectual sacrifice, and priesthood of our Lord, to which all these types pointed, and the great prophetic period of Dan. 8:14. Contains 112 pages and is illustrated. Price ten cents.

CHRIST OUR ADVOCATE

PACIFIC PRESS
Mountain View, Cal.

Colds.—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

Address this office.



PUBLISHED WEEKLY

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

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

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

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

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75
With "Questions and Answers"	2.00

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

DATE OF EXPIRATION

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

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

C. H. Jones, Circulation Manager.

IN THREE DAYS
SAN FRANCISCO
Overland Limited
TAKES YOU
To Chicago

ACROSS GREAT SALT LAKE
AND
HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment
Electric Lighted Throughout

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

Southern Pacific



MOUNTAIN VIEW, CAL., MARCH 14, 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.

Contained in This Issue

General	PAGE
The Law in the Christian Age	3
Protestantism Drifting	4
"Never Man Spake like This Man"	5
The Revelation of Jesus Christ	6
Necessity of the Second Coming of Christ, and the Resurrection	8
The Kingdom of Satan	9
Question Corner	
Questions Nos. 3373-3382	2
Our Bible Band	2
The Outlook	
Our London Letter	10
Our Bible Reading	
Life and Immortality	14
The Home	
Influence	12
A "Slave"	12
"You Could Have Said 'O'"	12
Degrees of Grief	12
Missions	
Not against the Truth, but for the Truth	14
Our Work and Workers	14
Poetry	
The Religion of the Bible	4
Going Home	8
Who Is the Strong?	12
My Saviour	14

Read Our London Letter on pages 10 and 11, and note the striking omens of the times which are recorded.

We sadly and reluctantly record the death of a dear friend, a faithful fellow worker, an intelligent and useful physician, a noble woman, and a devoted, great-hearted Christian; for Maria L. Edwards, M.D., was all of these. Overwork and anxiety for a sick loved one for years have proved too heavy burdens to the willing heart, and she succumbed to an apoplectic shock, Tuesday evening, February 28, at the sanitarium near St. Helena. Dr. Edwards, her bereaved husband, and her other relatives, have our sincere sympathy. It seems that we could ill afford to lose her, but God knows.

Not the Gospel of Peace.—The *Western Watchman* (Roman Catholic) pleads for "universal military service." It declares that a "general European war [is] imminent," and that "we shall most certainly be drawn into it." Americans, we are told, lack "proper training." The remedy, barring the church, is the army. "A soldier is taught obedience from the time he takes the oath of enlistment. Every act and movement of his is regulated, and for any breach of discipline he is punished on the spot. His hand is ever ready to salute. Speaking to a superior officer, he always stands at attention. He never speaks to a superior officer first, and then his language must be civil and respectful. The drill received in the army makes a lasting impression on the young man, and not only in his walk and bearing, but in word and general deportment he shows the signs of his military training." And this is Rome's method. Her whole system is saturated through and through with the

military idea. The cardinal is originally a military officer. The discipline of the church is repressive, military discipline, which is not wholly effective in free America. Hence the desire to train a whole people to "obey" "superiors." What men need more than anything else is a sense of their responsibility to God regardless of men; and he that loves and respects God, loves and respects his fellows also. This cry for the military is not the Gospel of peace.

A Race for Life.—Charles G. Gates, son of the great financier, made a great race for life February 16 to 19 from Yuma, Arizona, to New York, covering the 3100 miles in eighty hours' time, breaking all previous transcontinental records, an average for the entire trip of 38¼ miles an hour, at times through New York State at 73 miles an hour, and from Albany to New York 143 miles in 143 minutes. Mr. Gates supposed he had blood-poisoning, and that the only physician who could save him was his family physician, Dr. Fellows Davis; hence the trip at a cost of over \$7000. Men are all afflicted with blood-poisoning. The virus of sin has wrought its work on every soul of Adam's seed. Its fruit is a fretting leprosy which ends at the casket and the grave. No earthly power can forever postpone its cruel work. It not alone destroys the body, but the soul. It has eaten out much of the moral fiber of mankind, and has left us a race of degenerates. Yet there is hope. There is a balm that will heal, a Physician who can "save to the uttermost." The humblest and poorest can reach Him quicker than Mr. Gates with his millions reached his New York physician, quicker even tho he had started at Albany. "He is not far from every one of us." He comes to us in the fulness of life and power to save. He will touch the moral nature and heal the soul. He will enter the very citadel of sin and destroy the power of the enemy; and tho the physical man succumbs to the diseases of sin, the Life-giver will raise to life everlasting those who sleep in Him. But O, how few appreciate the assured boon sufficiently to leave all and seek God! Men will do all things possible to put off for a little while temporal death, the death of the body; how little most of them prize the value of the soul! How little will they venture to secure eternal life!

A splendid word of warning is given to the public by the *World's Work* for March anent "The Get-Rich-Quick Game" of various breeds, by which the poor and ignorant are swindled out of hard-earned money by the millions in the aggregate each year. We emphasize again the warning which we have repeatedly given. It is oil or mining or land or a patent of some sort, in which there are millions; but if so, it is always to the promoter, not the investor. Let them alone. In nine cases out of ten they are swindles. He lists the names of 243 swindling concerns which have been brought to account by the United States postal authorities in the last seven years, during which time it is estimated that the people have been swindled to the extent of \$1,000,000,000. Yet the writer questions whether his warning will do any good. Many will conclude that "that" may have been a fraud, but "this" is all right; and the swindle is repeated. Let the get-rich-quick schemes alone.

Do Not Wait till You Are Better.—Many a sinner says that he intends to serve God, but he wants to overcome this habit or put away that sin before he comes to Christ. Such a purpose will keep one from Christ forever. What would you think of a man with several serious or fatal maladies upon him, saying, "When I am well of this, I will see the doctor; when the broken bone is mended, I will go to a surgeon"? We would rightly call him foolish. Jesus Christ came to "save His people from their sins." He "was manifested to take away our sins." Every sin upon us, every sinful habit that entralls us, only increases our need of Him, and the necessity of seeking Him. Do not wait; come to Him now.

"Thoughtful men in France are being led to see the danger to public morals that may lie in the newspapers," says *The Literary Digest*, and quotes from a Paris newspaper the following: "Criminal reports of the press act as 'spreading contagion, suggesting new crimes, or picturing vile examples.' 'Those who take the contagion are persons of morality already weak.' 'When circumstances are favorable their memory furnishes an ample crop of crimes in which they find the one fitting for the occasion.' A censorship of the press in France would cause a revolution, but perhaps the journalists themselves will make a change for the better." A writer in the same French journal condemns the present practise of permitting reporters to "mingle with the police in investigating crime only to advertise, exaggerate, and distort the facts."

Nine lepers were exhibited in New York City one night recently for public examination at a gathering of physicians. New York physicians declare that the public is prejudiced against lepers, and that the attitude of the people in regard to leprosy has not advanced since the Middle Ages. Editorially the *Woman's National Daily* remarks: "Well, how about the physicians? Has their attitude, so far as knowledge goes, advanced during the centuries? Do they know any more about the treatment of leprosy than did the practitioners in the ancient days? or if they do, can they cure leprosy? And isn't it somewhat presumptuous on the part of the doctors to talk about educating the public away from the hysterical attitude toward this dreaded malady until they have something to offer in the line of a cure?"

Roman Catholics under the Stars and Stripes.—According to the official Catholic Directory there are in the United States 14,618,761 Roman Catholics, a gain of 271,734 over last year. If the Roman Catholics of the Philippines, Porto Rico, the Hawaiian Islands, Alaska, and Guam are added there is a total of 22,886,027. Of priests in the United States there are 17,084, 12,650 seculars, and 4434 belonging to various orders; the number of bishops, 97. There are 4972 parochial schools with an attendance of 1,270,131. New York has a Roman Catholic population of 2,758,171; California, 391,500.

"Dictionary of Terms in Architecture and Building" is the title of a useful little book which we noticed in our issue of February 14, but through oversight failed to give the publishers' address, The Industrial Publication Company, 16 Thomas Street, New York.

A young man at Richmond, Missouri, went insane after being hypnotized. No one can know of results when he voluntarily gives his mind over to the workings of an occult power or influence aside from the Spirit of God.

The Turkish government is projecting a great irrigation dam on the Euphrates River. The cost of construction will be \$15,000,000, and the contract with a British firm provides the changing of the course of the river.

The Red Cross Society in America is trying to enroll 10,000 nurses as a reserve corps to be used in national emergencies.

The Japanese government has ordered for immediate delivery 1,500,000 tons of coal from the Tien-Tsin mines.

A measure in the French Senate to adopt Greenwich time as the official time of France was carried.

During the last ten years 890 persons have been killed in the Alps. In 1910, 128 were killed.