

Infinite Protection

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and show him My salvation.

Psalm 91.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3539 — Saved by Grace

A letter lies before us from one who declares that he was saved by grace, and by grace alone; and then he wishes to know where there is one scripture in God's Word, from Genesis to Revelation, to show that God's law of commandments was ever given to Gentiles. He tells us further that they were counted "dogs and strangers by the Jews, who had no dealings with the Gentiles," and he asks, "Could it be possible that the Jews and Gentiles were under the same law, and yet could have no dealings with one another?" R. J. C.

Now in the first place, there is not one single word in Scripture which shows that the Jews and Gentiles had no dealings with one another, for they had dealings with one another all the way through, even when the Gentiles were in gross idolatry and the Jews obedient to God. Of one class it is said that the Jews had no dealings with them, and that is the Samaritans (John 4:9); but the Samaritans professed to keep the same law that the Jews did. The only difficulty between the two peoples was that one held only to the books of Moses and the other to the entire Old Testament; one held that the holy mountain was Gerizim, and the other held that it was Zion. The Samaritans wanted to help build God's temple in the time of Ezra and Zerubbabel, which the Jews utterly refused, and therefore the enmity between the two factions. But these who were at enmity professed to keep the same law. See Ezra 4:1-3.

Secondly, if this brother will read Isaiah 56, he will there learn that the Lord gives great promises to the Gentiles who will unite with His covenant and keep His Sabbath. Note that the chapter applies to the Christian dispensation, when God's "salvation is near to come," and His "righteousness to be revealed." Then he tells us, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Verse 6: "Also the sons of the stranger [the Gentiles], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Certainly this is very clear and definite.

Thirdly, there is not one single promise to the Gentiles, in all God's Word, of hope or salvation, save only as they become of the house of Israel. Therefore Paul, writing to the Ephesians who were once Gentile heathens, says, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." That is the condition of all Gentiles, as such; but these Gentiles came to Christ, and so they became a part of Israel in coming to Him. Therefore he says: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Surely this is clear. There is abundance of testimony along the same line. Jesus declares, "Salvation is of the Jews;" and the apostle Paul declares that the true Jew is he that is one inwardly. Rom. 2:28, 29.

Fourth, the writer of this letter has an entire misapprehension of the teaching of the "Signs of the Times." We have never said we are saved by Sabbath-keeping, or by obedience to father or mother, or by abstaining from killing or stealing, or by the keeping of any of God's commandments. No Christian who understands the Word, ever teaches any such thing as that. Salvation is in Christ, and in Christ alone. By Him only are we saved; but we would press home this question upon the heart: Are we saved to sin and sinning, or are we saved to righteousness? Did the Lord Jesus Christ leave heaven and die, did He bring home His Spirit to our heart, and give us hope, in order that we might go on in sin and disloyalty? Was that the object of Christ's death? or did He die in order to save us from sin and sinning, to make us loyal children, children that would delight

in God's commandments even as He delighted in them? This is the question that ought to face every Christian who is puzzled or troubled by the foolish objections which are brought up concerning the object of grace. The object of God's grace is to make men and women, obedient men and obedient women, true men and true women, loyal men and loyal women; and if the grace which we have received does not do that, we have received the grace of God in vain.

We would like to press home another question to the heart of our querist: Would he like to live near to neighbors who did not believe that their Christianity required them to keep God's law? Would he feel that his horse was safe in the barn, or his chickens in the chicken house, or his potatoes in the field? It seems as though some of these questions are really practical. The Hon. Wm. J. Bryan remarked one time in one of his lectures, that he would feel it very unsafe to leave his pocketbook around among Christians who did not believe in the authority and binding obligations of God's commandments. It was a very wise and just remark. He does not know God's grace and its purpose who can not see that God's grace is given in order to bring us back to Him and into harmony with His holy law. Then His commandments are not a yoke of bondage, but a delight, and it is easier to observe His commandments and walk in them than it is to go the way of the world.

3540 — There Is None Good but God

Why did Jesus say, "There is none good but one, that is, God," when Jesus Himself knew no sin? See Matt. 19:17. A. L. C.

For the simple reason that He Himself was God. The question that He asked and the statement that He made were simply to lead the young man to look more deeply into the essential truth than he would otherwise. With the young man it was evidently mere form when he said, "Good Master, what good thing shall I do?" and Jesus wanted him to understand the words that He was saying. "Why callest thou Me good? there is none good [none absolutely perfect] but one, that is, God." He did not say that to the young man, "I am God," and yet Jesus was truly God. This, of course, He did not affirm nor deny; He wanted the young man to understand the words that He was using. If he could but learn them aright, they were rightly used when he said, "Good Master," for he was addressing One who came from the very bosom of the Godhead. And Jesus demonstrated this by reading the young man's heart and pointing out to him just what his duty was before God.

3541 — How Many Shall See Him?

At the second coming of Christ, when He comes to gather His people and to take them home to Himself, will the living wicked see Him? E. C. D.

It would seem so. Thus we read in Rev. 1:7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." The coming with clouds seems very clearly to indicate that it refers to His immediate coming after probation, for the very term is used in connection with the description of that coming elsewhere. See Matt. 24:30; Acts 1:11; Luke 21:25-27. The same thought seems also to be indicated by Rev. 6:16—that is, the scripture shows that the wicked expect to see Him when He comes. They pray to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne." But in the sight of that wonderful glory they shall perish; for we read in 2 Thess. 2:8 that that great system of that wicked shall be consumed with the Spirit of His mouth, and destroyed with the brightness of His coming. His coming is not a secret coming.

3542 — Is there Forgiveness?

If a person has lived a wicked life up to the time he is on his death-bed, before he has ever tried to turn and live for the Lord, can he obtain forgiveness then? Is there any forgiveness for him after living such a life? J. Y.

There is always forgiveness where there is true repentance. Every repentable sin is a forgivable sin. It matters not when, nor where, nor by whom. Of course there are many spurious death-bed repentances. People think that they repent, through fear, because they are going to

die. In many cases these have recovered from their sickness and have gone right on in sin the same as before. This of itself shows that there was no true sense of sin, or true repentance. And yet there may be those, like the penitent thief on the cross, who at the very last confess Christ and receive assurance of forgiveness. God is just as willing to forgive one on his death-bed as He is to forgive him at any other time, if there is genuine repentance and faith. The great danger is not that God is not willing, but that the soul itself will not be truly willing, and will be in no condition mentally to appreciate rightly what true repentance means. The only safe time for man to repent, so far as he is concerned, is now. "Behold, now is the acceptable time; behold, now is the day of salvation." But the true Christian missionary, be he minister or layman, will do all that he can to bring to the dying soul who has never given himself to Christ, the opportunity to give himself, even at the last hour.

3543 — J. R. L.—Exodus 4:24.—It seems to read very clearly that it was the Lord who sought to kill Moses because he had not carried out His commandment. There seems to have been an utter carelessness on the part of Moses in yielding to his wife's feelings. She evidently did not see the seriousness of it until the incident recorded in Exodus 4 occurred. Then she herself hastened to carry out the will of the Lord.

3544 — J. R.—The address of Thomas Nelson & Sons is 381 4th Avenue, New York City.



Schedule for Week Ending September 9, 1911

Sunday	September 3	Psalms 78, 79
Monday	" 4	" 80-84
Tuesday	" 5	" 85-88
Wednesday	" 6	Psalm 89
Thursday	" 7	Malachi 1-4
Friday	" 8	Isaiah 40-42
Sabbath	" 9	" 43-45

Psalms 78 to 89 concludes the reading of Book 3. These are also mostly psalms of Asaph. Psalms 84, 85, 87, and 88 are psalms of the sons of Korah, who were among the singers of Israel, Psalm 86 is a psalm of David, and 89 of Ethan the Ezrahite. These are a part of the great treasure-house of comfort and consolation to God's children. Psalm 89 is emphatically a prophecy of Christ and His glorious reign.

The word "Malachi" means "My Messenger," and the little book of Malachi closes the canon of the Old Testament. It was the latest book, written about the year 400 B.C., or perhaps a little later. Some, however, place it as early as 450 B.C., making Malachi contemporary with Nehemiah. But if he was, it was probably the very last of Nehemiah's sojourn at Jerusalem. His message was a condemnation of the degeneracy of the priesthood, and of the shortcomings of God's people, using those illustrations to point forward to the closing days of the Christian dispensation, when the Lord is about to come the second time, and the judgments of the great day of God will separate between the righteous and the wicked.

Before taking up the New Testament readings, we return once more to the prophecies of Isaiah, our week closing with chapters 40 to 45. These are a fitting introduction to the New Testament, for they are almost wholly confined to prophecies of our Lord Jesus Christ, His work and reign. Wherever they refer to local events, or events in the times of the prophecy, these are used as prophecies and illustrations of the work of Christ. Chapter 40 is one of the truly great chapters of the Bible. The wonderful majesty of God is presented before us most clearly and vividly; and yet we are assured that He who is so great that all the nations are as nothing before Him, is the one who uses His great power to comfort His people, to strengthen the weak, to give rest to the weary. Very full of promise and precious indeed are all these chapters of the Gospel prophet. Very vivid indeed are his pictures of the foolishness of idolatry, and mighty indeed are his appeals for the worship of the true God.

SIGNS OF THE TIMES

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

For Terms, See Page 15
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Overcome as Christ Overcame

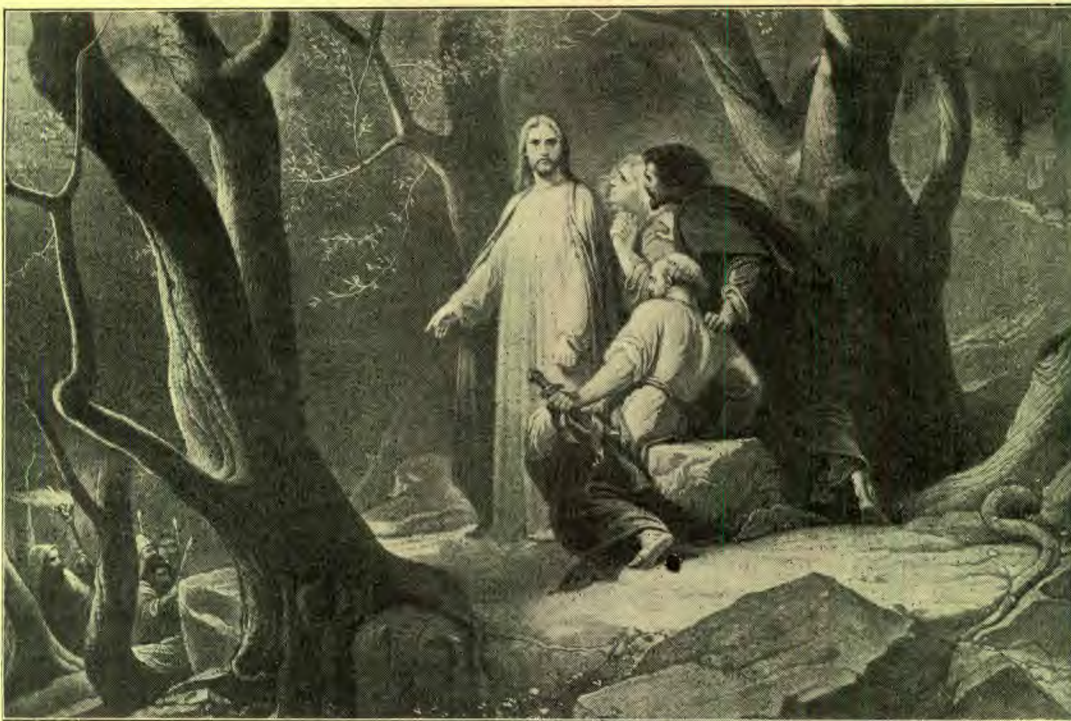
By Mrs. E. G. White

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.

THE world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only-begotten Son of God came to our world as a man, to reveal to the world the fact that men through divine power could keep God's law. The Son of God placed Himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record, and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the Word of God; and every man may overcome as Christ overcame.

We need not place the obedience of Christ by itself as something for which He was particularly adapted, because of His divine nature; for He stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and He could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity must overcome. We are led to make wrong con-

clusions because of erroneous views of the nature of our Lord. To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of His humanity. The obedience of Christ to His Father was the same obedience that is required of man. Man can not overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in His own divine person could do, but what He could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled Himself to our human nature; it was He who was tempted in the wilderness and who endured the contradiction of sinners against Himself.



"The Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him"

As if We Had Never Sinned

We are not to serve God as if we were not human, but we are to serve Him as those who have been redeemed by the Son of God, and through the righteousness of Christ we shall stand before God pardoned, and as if we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow Me." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Jesus

leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Compare Eden with Gethsemane

The Garden of Eden, with its foul blot of disobedience, should be carefully compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the prayer of the only-begotten Son of God, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." And the second time He prayed, saying, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." And the third time He prayed, saying the same words. It was here the mysterious cup trembled in the hands of the Son of God! Shall He wipe the bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world roll up before Him. "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto Him from heaven, strengthening Him."

Adam Did Not Consider

The conflict is ended. Jesus consents to endure the curse of sin. He was obedient unto death, even the death of

the cross. Here we see what was involved in Adam's disobedience, and what the obedience of the Son of God means to us. Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command. And how many to-day are doing the very same thing! And their guilt is of much greater magnitude, because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in

denying and disobeying God's authority. Adam did not stop to reckon what would be the result of his disobedience.

With the after-sight we are privileged to have in this age, we can see what it means to disobey God's commandments. Adam yielded to temptation, and we have sin and its consequences laid distinctly before us. Reasoning from cause to effect, we see it is not the greatness of the act of disobedience which constitutes sin, but the fact of variance from God's expressed will in the least particular, for this is a virtual denial of God, a rebellion against the laws of His government.

Human Standards Inadequate

The happiness of man is found in obedience to the laws of God. In obedience to

God's law he is surrounded as with a hedge and kept from the evil. No man can depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow, and still find peace and joy. Were each one left to follow his own way, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands, and man would grasp the reins. The law of self would be erected. The will of man would be made supreme; and the high and holy will of God would be dishonored, disrespected. To what extent man would choose to follow the promptings of his selfish heart it is impossible to tell. But whenever man chooses his own way, there is controversy between the man and God.

closing of all workshops, on the "venerable day of the sun;" permitting, however, country people to labor, lest peradventure they should lose the bounties of heaven by not sowing and reaping at the proper time.

Without stopping to consider the question as to whether this was a decree favoring Christianity or paganism, all must agree that it was religious in character, and issued by Constantine by virtue of rights vested in him as pontifex maximus, the highest religious officer in the empire. And it certainly was made use of for the furtherance of religion by the bishops and church in succeeding years.

Easter seems early to have been introduced into the practices of the church as a sort of successor of the Passover, and as such was celebrated for some time on the fourteenth day of the first month of the Jewish year, in common with that feast. The Western churches first adopted the custom of celebrating it always on Sunday, and on the Sunday nearest the date of the Passover; but the churches in the East did not adopt this custom. At the Council of Nice, A.D. 325, it was decreed, and a letter was sent out to all churches, by the bishops, notifying them of the decision, that all should celebrate Easter on Sunday, in harmony with the Western churches, and thus not have anything in common with the hated Jews. This was soon after followed by a letter from Constantine endorsing the decision, and urging all to comply strictly with it. (Socrates, "Ecclesiastical History," book 1, chapter 9.)

At the Council of Carthage, A.D. 401, canon 5 was enacted to close all circuses and plays on feast-days and on Sundays, because the people were more inclined to go to the circus than to the church. A civil law enforcing this decree of the church was secured A.D. 425.

Thus step by step, by human enactments, was the Sabbath of Jehovah set aside, and men were forced to desecrate it; while its rival, Sunday, was exalted, and became its supplanter.

Thus did the man of sin exalt himself above all that is called God or that is worshiped, so that he as God sat in the temple of God, acting just as if he were God. Thus did he think to change the law of God. Thus did he assume the rights and prerogative which belong to God alone. Thus was the law of Jehovah robbed of its seal among the disciples of Christ. But the Lord says, "Bind up the testimony, seal [put the seal to] the law among My disciples." Who will do this? Who will accept the sign of the Creator, when both His Word and His memorial are trampled underfoot, and worldly wisdom and worldly power are combined to overthrow them?

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WHEN Christians grow in light and knowledge faster than they grow in love and humility, they necessarily become harsh and censorious. They have more sail than ballast. Knowledge is dangerous unless it is well seasoned with humility.—*Herald of Light*.

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A MAN said to Bishop Wilberforce, "Pray, sir, can you tell a plain man in a single sentence the way to go to heaven?" "Certainly," was the instant reply. "Turn to the right and go straight ahead."

The Change of the Sabbath

By Roderick S. Owen

SINCE the only weekly Sabbath brought to view in the Bible is the seventh day, and since in the latest accounts given in the New Testament it is still spoken of as the Sabbath, with no intimation of a change, the question often arises, When, where, and how was the change from the seventh to the first day of the week, in the practise of the church, brought about?

Dan. 7: 25 speaks of a blasphemous power that would think to change times and laws, and would wear out the saints of the Most High, and into whose hands all these would be given for a period of twelve hundred and sixty years.

In 2 Thessalonians 2 the apostle Paul speaks of a falling away which was to come, and in which there would be developed a man of sin, that would sit in the temple (church) of God, exalting himself above all that is called God or that is worshiped, "showing himself that he is God." This could be fulfilled only by some one in the church exalting himself above others until he would even assume the rights and prerogatives which belong to God alone, and in the exercise of these assumed rights, would substitute his authority for that of the Creator, thus leading men to obey him instead of God.

The apostle also states that the mystery of iniquity, which is the center and heart out of which all this would grow, was already at work in his day. On his way to Jerusalem, in his third missionary journey, Paul called the elders of the church of Ephesus to meet him at Miletus, and in giving them counsel he warned them against this spirit of self-exaltation, saying, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 30. Thus we find that among the elders, or bishops, the spirit of self-exaltation would come in, until men would substitute themselves for God in the mind of others.

As an illustration of this in the apostolic days, we have the case of the church of Corinth, reproved by the apostle for being in a divided state, as follows: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye bap-

tized in the name of Paul?" Thus we see that the condition of dissension and strife in that church was due to the fact that some were assigning to Paul, some to Apollos, and others to Cephas, the place which Christ alone should occupy in the minds of all. And this work of exalting men in the church went on until it finally resulted in placing one man as the head of all churches and the corrector of all heretics.

The strife among the bishops for place and power is a very interesting history, but can not here be followed in detail. Suffice it to say that early in the controversy a few of the bishops of leading churches pushed to the front, and were soon recognized as rivals in the race for supremacy. Among these may be named the bishops of Antioch, Alexandria, Constantinople, and Rome. Later the rivalry assumed the form of a contest between the East and the West with Rome as the recognized leader and mistress of the West.

There is a common agreement that during the first centuries of the Christian age the Sabbath was observed by all Christians. In fact, history shows that legislation, both ecclesiastical and civil, was required to turn the mass of Christians away from the seventh to observe the first day of the week as the Sabbath. At the first, Sunday was not recognized even as a rival of, much less a substitute for, the Sabbath. Not until the days of Constantine was it set forth as the successor and heir to all that belongs to the true Sabbath. This fact is stated by Eusebius as follows:

Whatsoever it was duty to do on the Sabbath these we have transferred to the Lord's day.—*"Sabbath Manual,"* by Justin Edwards, pages 125-127.

Sunday, being early adopted in the West, soon became a point over which to assume authority and to exercise power. The legislation along this line runs about as follows:

Beginning perhaps in the year 314, the bishops secured an edict ordering the suspension of all business in the courts and civil offices on Fridays and Sundays. (Neander, section 3, part 2, division 3, paragraph 2.)

On the seventh of March, 321, Constantine issued his famous Sunday decree, enjoining rest upon the part of magistrates and people residing in the cities, and the

The Authority of the Word

By J. H. Parsons

IN these days when the Word of God is trampled underfoot by many kinds of isms, some even claiming to be the reincarnation of Christ, it might be well to call attention to God's estimate of His Word.

In Ps. 138:2 we read, "For Thou hast magnified Thy Word above all Thy name." As God's name signifies His character, He must therefore desire to have us understand that His Word is to be considered the most sacred and vital thing in the universe.

And it is so held beyond our understanding, by God Himself; because it is the very essence of His character. He can not change it, because He can not deny Himself (2 Tim. 2:13), and because He is "the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

It is the keys to the kingdom of heaven. Matt. 16:19.

It is life or death, according to our choosing (Deut. 30:15, 16),—life through the Son of God (1 John 5:11-13), obtained by belief on His name; and His name is the "Word of God." Rev. 19:13; John 1:1-14.

It is also the bread of life (John 6:48), and must be spiritually eaten as such in order to obtain eternal life. John 6:53, 54. No one has eternal life inherent in himself except he is born from above (John 3:5),—"born of water and of the Spirit," literally washed in the water of the Word. Eph. 5:26.

It is "living, and active," and "quick to discern the thoughts and intents of the heart." Heb. 4:12.

It is our judge in the last day; for the Father judges no man (John 5:22), and the Son judges no man (John 12:47), but the "Word of God" only, "the same shall judge him in the last day." John 12:48.

Then who are they who "have turned aside unto vain talking, desiring to be teachers of the law, tho they understand neither what they say, nor whereof they confidently affirm"? (1 Tim. 1:6, 7) or they who darken "counsel by words without knowledge"? Where were they, the Lord asks, when the Word of God "laid the foundations of the earth"? Job 38:2, 4.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

"He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:18, 22.

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The Name

Thou shalt call His name JESUS: for He shall save His people from their sins. Matt. 1:21.

THE names which God gives have meaning.

When Jacob threw himself on the mercy of God, and was changed in heart and character, his name was called no more Jacob, but Israel. The name "Jesus" was given to Christ because it is the only name which fully expresses His mission as our Saviour. "For He shall save His people from their sins."

Jesus saves from sin, from nothing but sin. "Sin is the transgression of the law."

1 John 3:4. Therefore the only salvation He offers is the salvation from transgressing the law. If any one insists upon a different salvation, he should seek it by a different savior. The very name of our Saviour means, "He shall save from transgressing the law." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The above being true, it follows that the only salvation under heaven given among men is salvation from transgressing the law. And any proposed or professed salvation which does not save from transgressing the law, is not by this name, and is no salvation. Jesus saves, not IN SIN, but FROM SIN.

The promise is, "He shall save His

"Himself"

'Tis the same dear old truth, but so preciously new,
That I want you to hear it, and make it yours too;
That 'tis not some rich blessing, but Jesus we need,
His own person within us on whom we must feed.

Like a sweet revelation this dawns on my soul;
And the heart door swings open, and He makes me whole;
And myself is at last at His feet lying low,
While throughout all my being His life-blood doth flow.

Ah! my eyes, which so long have been looking within,
Only seeing life's trials, my failures and sin,
Have at last caught a view of "Himself" dwelling there,
To His own blessed fulness thus making me heir.

It is henceforth not my life but His I'm to live;
All my righteousness, and even faith He must give;
O, how blessed! I've only to just let Him reign,
And He pledges each moment unspeakable gain.

And while thus in my heart His own presence doth shine,
I can easily say, "Never my will, but Thine."
All my life will be glorified thus watching Him,
Till the heavens are opened, and earth light grows dim.

—Carrie G. Merrall.

PEOPLE." Others have no promise. If He does not save you from transgressing His law, it is because you are not one of "His people;" have not given up all to be His, and not your own. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20. Your salvation depends upon your complete surrender to God, to be His entirely, and not your own.

When this question of ownership is settled, the whole problem of obedience to the law is also settled. God says: "The seventh day is the Sabbath: . . . in it THOU SHALT NOT do any work." Now if you are His and not your own, He will not put you to work on the Sabbath, but will save you from transgressing this commandment. If you think you are your own, you will consult your own desires and convenience, and decide to do about as you please in the matter; or if you try to save yourself from transgressing,

you will not be able. You are nearly sure to fear losing your business or coming to want. If you are His, and He wants you to suffer for His name, that is His business, not yours. Throw yourself upon Him, and He will overcome all difficulties, and will really save you from transgressing His law.

DAN E. HUFFMAN.

Centerville, Kansas.

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The Kingdom of Christ—No. 2

Second Phase of Christ's Kingdom

WHEN Christ has made up, from a fallen race of sinners, the requisite number of subjects for His kingdom, and delivered them from their last enemy, death, the first phase of His kingdom will end. He will have left the mediatorial throne above, laid aside His priestly garments, and declared that part of His great work finished. His subjects have each and all become partakers of the divine nature wholly. In character, the lost image of their Maker has been restored. They each become a living and walking kingdom of Christ upon earth, even in the midst of many mighty foes and adverse circumstances. This work will require a period of about six thousand years, then all can lay off the armor, preparatory to receiving a crown. The first period of Christ's kingdom does not come with outward observation, or great show; but its presence is revealed in the godly lives of its subjects.

The second phase of Christ's kingdom will come suddenly, and in great power. It will be open to the gaze of all eyes. The heavens above will part, and roll back as a scroll. Then will appear the Lord Jesus, seated upon the throne of His glory, wearing the crown of crowns, bearing a sharp sickle, with the title of King of Kings on His vesture. He will come with a shout, with the voice of the Archangel, and the trump of God. The prison-house of death will open wide; and at the call of the King of saints, all the subjects of His kingdom will awake, and sing, and come forth as victors over their last enemy, death. Christ, in the air above, surrounded by all the holy angels, will behold all His subjects alive before Him. Then, in a moment, in the twinkling of an eye, by the word of His power, they are all changed. And O, what a wonderful change! Mortal, corruptible, diseased, uncomely, and vile bodies are changed into immortal, incorruptible, beautiful, and glorious bodies, like their glorious King. Then will be heard the first command of the glorious King in the second phase of His kingdom. Harken, angels: "Gather My saints together unto Me." With alacrity and great joy, the angels gather His subjects to Him. He beholds the travail of His soul, and is SATISFIED. And His subjects are all satisfied. It will be a satisfaction full, complete, internal, external, and eternal.

With inexpressible joy, all will follow their glorious King to the Father's house of many mansions, where Jesus has prepared places for them. The gates of pearl will open wide and the subjects of Christ's kingdom will come to Zion with songs, and everlasting joy upon their heads. Eye has not seen, ear has not heard, the full measure of the joys of that heavenly home. The half has never, and can never, be told. In that heavenly city, IN HEAVEN, the second phase of Christ's kingdom will continue for one thousand years.

H. A. ST. JOHN.

THE REVELATION OF JESUS CHRIST



Milton C. Wilcox

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

XL. The Wrath of God

LET us disabuse our minds of the wrong conception of wrath as applied to God. The wrath which men have is sometimes foolish anger, unreasonable revenge based on purely selfish motives; not so with the wrath of God. God's wrath is founded in eternal justice, and is always against sin. It is executed, however, against persons, but only when these persons have identified themselves with sin. We have an illustration of this, clear and forcible, in the 9th and 10th chapters of Leviticus. In the 9th chapter of Leviticus are described various offerings that were made in the beginning of the service of the sanctuary. "And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people. And there came forth fire from before Jehovah, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces." Those offerings represented their sin. They had separated from their sin. God consumed the sin. It was a blessed evidence to them that their sins were all forgiven, and they stood free and clear with God. The very next chapter presents before us another picture. God had commanded that sacred fire should be used in the burning of incense. Going utterly contrary to these instructions, which were so clear and explicit, "Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which He had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." They were slain because they had identified themselves with sin.

Through all the ages, God has felt and ever feels the same toward sin. But He has put forth every effort that Deity could put forth to save man from sin, to separate the sinner from his sin, to induce the sinner to give up his sin. Consequently, there have been mingled with His justice overflowing streams of mercy; and this love of God for the sinner has been so great, so clear, so strong that He gave His only-begotten Son to die that "whosoever believeth in Him should not perish, but have everlasting life." That was the only plan by which the sinner could be saved. It is not simply one among many which God might have devised; it was in the very nature of the case the only one which could be devised by Infinite Wisdom.

It is God's eternal purpose that those who yield themselves to that only wise plan shall be saved. Those who do not thus yield themselves, take themselves outside of that plan, and identify themselves with all that is evil. Against these must come the wrath of God.

To put it another way: "Sin, when it is finished, bringeth forth death." James 1:15. In death the wrath of God culminates. God would have men grasp by faith the great fact kept ever before their eyes, that sin ends in death, however beautiful it may be, however sweet to our perverted senses, however dear to our natural, carnal heart. Sin ought to be seen in all its ugliness — death. Because of sin in the world, God veiled His glory, because in that glory sin perishes. And yet

there will come a time when He will come into His own. He has kept Himself from His own creation, from the manifestation of His glory in the earth, through all the centuries. Only in character has His glory been manifest. In our Lord Jesus Christ it was perfectly manifest in righteousness; in His works it has been partially manifest; but there will come a time when He will come in the forthshining of all the glory of His character. Before that glory all sin and all identified with sin shall perish. But before that coming occurs, when men have either accepted His truth, and are filled with the Spirit, or have utterly rejected His truth, and so rejected His Spirit, the restraining power of that Spirit in the outworking of sin will be withdrawn. Through all the ages, sin, wrath, and justice have been restrained by God's mercy; but when all mercy is utterly rejected, then the restraining power of the Spirit will be lifted, and sin will be permitted to work out all the evil that is in it in the persons of those who have chosen sin rather than choosing God. This outworking of sin because of the rejection of the truth and Spirit of God will be manifest in what are called the "seven last plagues," represented by seven angels pouring out seven bowls of wrath. It is simply giving to men that which they have chosen. "Whatsoever a man soweth, that shall he also reap." Let us find, first,

The Answer of the Text

1. What wonderful thing was shown John?

And I saw another sign in heaven, great and marvelous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God. Rev. 15:1. Note 1.

2. Whence did these angels come?

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. Verses 5, 6. Note 2.

3. What was given to them, and by whom?

And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth forever and ever. Verse 7. Note 3.

4. What occurred as they passed out of the temple?

And the temple was filled with smoke from the glory of God, and from His power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished. Verse 8. Note 4.

5. What command was given them?

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth. Rev. 16:1. Note 5.

6. What was the result of the pouring out of the first plague?

And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshiped his image. Verse 2. Note 6.

7. What occurred when the second plague was poured out?

And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea. Verse 3. Note 7.

8. What followed the pouring out of the third plague?

And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, Righteous art Thou, who art and who wast, Thou Holy One, because Thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast Thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are Thy judgments. Verses 4-7. Note 8.

9. What was the consequence of the pouring out of the fourth plague?

And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give Him glory. Verses 8, 9. Note 9.

10. Upon what did the fifth plague fall?

And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works. Verses 10, 11. Note 10.

11. Where was the sixth plague poured out, and what followed?

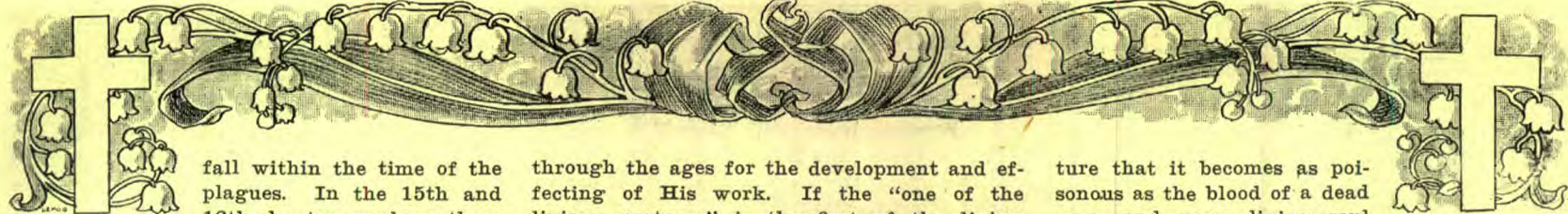
And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon. Verses 12-16. Note 11.

12. What followed when the last plague was poured out?

And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great. Verses 17-21. Note 12.

Note and Comment

1. "ANOTHER SIGN . . . GREAT AND MARVELOUS." We again call the reader's attention to what he meets constantly in the Revelation: that these various visions do not record consecutive events, because one vision follows another. Against the wrath of the seven plagues we have already been warned in verses 9 to 11 of the previous chapter. The events of verses 17 to 20 of that chapter all



fall within the time of the plagues. In the 15th and 16th chapters we have these plagues particularized which are spoken of in general terms elsewhere.

The time of the outpouring of these plagues seems to be one year, or a prophetic day. This is indicated by Rev. 18: 8: "Therefore IN ONE DAY shall her plagues come." This little period lies between the close of probation and the second coming of our Lord Jesus Christ. When Rev. 22: 11 will apply, when our Lord closes His priestly work, and every soul has accepted of His mercy who will accept it; then goes forth that decree: "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." The term "quickly," the little period intervening between the going forth of the decree and the coming of our Lord, is the time when the plagues are poured out. To this Zephaniah refers, chapter 2: 1-3, applying to that period just before the great day of God begins, in a wonderful appeal to God's children: "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day [of salvation] pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you." The next verse intimates that all may find mercy then, if they will seek Him. The pouring out of these plagues John describes as "great and marvelous." It was a wonderful thing in God's dealings with men. Through all the ages previously, His wrath had been mixed with mercy. Now there is to be poured out wrath unmixed, for the world will have exhausted His mercy; nothing is left to them but the dregs of wrath. So the psalmist expresses it as applying through all the ages of sin: "There is a cup, and the wine foameth; it is full of mixture, and He poureth out of the same: surely the dregs thereof, all the wicked of the earth shall drain them, and drink them." It is that unmixed cup of which the third angel's message warns us. Referring to this time, Isaiah says: "For Jehovah will rise up as in Mount Perazim, He will be wroth as in the Valley of Gibeon; that He may do His work, His STRANGE work, and bring to pass His act, His STRANGE act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of Hosts, upon the whole earth." Isa. 28: 21, 22.

2. "THE TEMPLE OF THE TABERNACLE OF THE TESTIMONY IN HEAVEN WAS OPENED."—The temple, as before shown, is the place where our Lord ministers as priest. The testimony is God's witness to His character, His holy law, "the tables of the testimony." This is again brought before us to show the absolute justice of the wrath which is to come. It is the law which points out sin. It is the transgression of the law which is sin. It is against sin that the justice of God is arrayed.

3. "ONE OF THE FOUR LIVING CREATURES."—These living creatures have been considered in the articles on Revelation 4 and 5, therefore we will not stop to study them here, other than to say that they are great agencies of God, those His Spirit has been using

through the ages for the development and effecting of His work. If the "one of the living creatures" is the first of the living creatures, it is one like a lion, indicating strength and power. Would that those who are going on in their wickedness and sinfulness might appreciate the great fact that they are running against what Job calls "the thick bosses" of God's buckler. They are pitting themselves against eternal Might and Power. This living creature, who has been connected with God's work through all the ages, is fittingly represented, when the time comes that justice must be rendered, as handing to those who execute the justice, the bowls of wrath.

4. "AND THE TEMPLE WAS FILLED WITH SMOKE FROM THE GLORY OF GOD."—Referring back to Ex. 40: 34, 35, when the glory of Jehovah filled the tabernacle, and nobody was able to enter into it in ministry. This would indicate that the Lord's ministry as priest had closed, and the overpowering glory of God filled the house. It could not be entered again until justice had been rendered, and the seven plagues of the seven angels should be finished.

5. "A GREAT VOICE OUT OF THE TEMPLE."—The only one in the temple is God, where His glory is manifest. All ministers of mercy are excluded. Justice must be rendered, and the great voice from the temple gives the command, "Go ye, and pour out the seven bowls of the wrath of God into the earth." Sin unrestrained will be permitted to work out all its evil.

6. "A NOISOME AND GRIEVOUS SORE."—We have no reason to believe that these plagues are not literal. The mind of the Bible student immediately goes back to Egypt and the departure of Israel from that wicked kingdom. Upon them ten plagues were poured out. Those plagues were literal, are said to be there, and again and again are referred to in the same way. Most, if not all, of those plagues had particular reference to the false worship of the Egyptians. Their very gods, or the symbols of their gods, became to them plagues. So when the world becomes that great Egypt of darkness, identifying itself with sin, and launching all its power in rebellion against God, the plagues fitting to the condition of the earth will be poured out upon them, as were those upon Egypt.

The "noisome and grievous sore" is a fitting emblem of the outbreaking of sin. Men have transgressed every law of God. They have transgressed physical laws. The world is becoming, to greater or less extent, a veritable Sodom in vice; and when that time comes that the restraining mercy of God is lifted, the vices, the habits, the sins, the transgressions of men will be manifest in the outbreaking of these transgressions in a noisome and grievous sore, which no medical skill can stay. It falls especially upon the men that have the mark of the beast, and that worship his image, and this will be nearly, if not wholly, worldwide. They have rejected God's seal, they have accepted the mark of him who is in rebellion against God; and God has permitted sin to manifest itself in a mark of utter and absolute corruption—a symbol of the condition of the heart itself.

7. "INTO THE SEA, AND IT BECAME AS BLOOD."—Not only as blood, but as the blood of the dead man—the serum of the blood, that which is very poisonous, against which physicians must very carefully guard themselves in their dissecting chambers. But here the very sea itself is so changed in na-

ture that it becomes as poisonous as the blood of a dead man, and every living soul died, even the things that were in the sea. What a horrible picture is thus presented before us, of the outworking of sin!

8. "THE THIRD Poured OUT HIS BOWL INTO THE RIVERS AND THE FOUNTAINS OF THE WATERS; AND IT BECAME BLOOD."—The plague is extended from the sea to the land, and the very angels themselves approve of the sentence. "Righteous art Thou, who art and who wast, Thou Holy One, because Thou didst thus judge." In rejecting God and God's truth in these last days, the world identifies itself with those who have put to death God's children in the past. They became guilty of the blood of saints and prophets, and therefore blood has been given them to drink, for they are worthy. Read the words of our Saviour to the generation which rejected Him at His first coming. To that generation He declares that "upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation." So, knowing all these things of the past, when the last generation shall identify themselves with all who have rebelled against God in the past, they by those very acts identify themselves with all those who have persecuted God's children, who have shed the blood of His saints; and it is but fitting that blood should be given them to drink.

9. "UPON THE SUN."—From a prediction found in Isaiah concerning the new earth when freed from sin, we may know how the sun will shine in all its wonderful glory. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound." Isa. 30: 26.

In order that men may not be blinded by the glory which God has placed in the sun, the Lord has veiled even the sun from the earth; but when the plagues are poured out, even this veil shall be taken away, and the sun will be permitted to shine in its fierceness. We have some indication of what that will be in the hot waves which sweep over the earth at times. The sun shines so fiercely that hundreds die because of the effect of its rays. What will it be when it is allowed to shine out in all its glory? It will have power to scorch men with fire. Its effect is not, however, to lead them to repentance, because they have turned away from this, and have lost all power to repent; consequently they blaspheme the name of God and repent not to give Him glory.

10. "UPON THE THRONE OF THE BEAST."—As we have before learned, the beast is Satan's great agent, the great rival system to God's truth. It has its headquarters, its local habitation, which at that time may be the earthly Jerusalem; but wherever it may be located, there the fifth plague will be especially manifest. Just as upon Egypt of old came darkness, so upon this darker Egypt, this darkest of dark Babylon, will fall fearful darkness, typical of the spiritual darkness which has rejected the light of God's truth. And again God is blasphemed, and again there is no repentance, because there is no power to



repent. The goodness of God leads to repentance; but when we reject all the drawing power of His Spirit, there is nothing to arouse in man repentance. The scientific religion of to-day declares that there is in every man the presence of God, that God is immanent in man by His Spirit, and that every one, whether good or bad, as men look upon it, has enough of this power within him to overcome, to win victory, develop right character. Against this has been the truth of God stated over and over again in His Word, that those without Christ, without faith, are "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." These God's Spirit has ever called. But when the time comes that men reject every overture of mercy, the Spirit can call no longer to repentance, and men apart from God have no desire, even, to repent. These plagues do not immediately kill. The sores are still manifest, and the thirst, and the darkness.

11. "UPON THE GREAT RIVER EU-PHRATES."—It has been said that the sixth plague differs from all others, and that it applies to the Turkish power, through whose territory the Euphrates River flows, and that the drying up has been taking place through the years past in the diminishment of the power of Turkey, really making the plague antedate all the others. It seems to us that such a position is contrary to Scripture. To say that the sixth plague is entirely different in nature and character from the five which precede it, and the seventh, which follows it, is to set aside all harmony of interpretation, and base the exposition of the Bible upon pure arbitrary assumption. To say that each and all the other plagues are "the acts of God," and the sixth is "the act of men," seems to us wholly unwarranted. For, first, the Bible presents these plagues as a series of seven great occurrences in which is filled up the wrath of God, and which when once poured out will continue until the wrath of God is completed in the banishment of sin from His universe. Second, they are all caused by supernatural agencies—seven angels, who go forth from the heavenly temple, where mercy pleads no more, and pour out their seven bowls of wrath upon the earth. All are literal: the first, world-wide as regards character, but local as regards persons affected; the second is as extensive as the sea; the third is upon the fountains of waters—the world-wide land-waters, save where God's children may be hiding among the mountains, affecting those who have the persecuting spirit; the fourth as world-wide as is the sun; the fifth falling upon the seat of the beast, the very center of Babylonian dominion, which then, for aught we know, may be Jerusalem. Zech. 14: 12. Why should the sixth plague be other than local, smiting that great power which God used as a scourge of apostasy and idolatry, but which perverted God's truth itself, and became as bad as either?

If the Euphrates symbolizes the Mohammedan power, it does not follow that the drying up is the consuming of that power by other powers. If that were so, then the pouring out of that plague has long been in progress, and should have been marked as the first bowl of wrath, poured out previous to the close of probation. The Mohammedan religion is a religion without life, without the moisture which preserves life. God removes His life and His mercy, and the system dries up, desiccates. But it may have application to the very river itself. The Nile is one of the great factors of Egypt, and especially since the mighty engineering work has been wrought there it has become more so; but the same engineers who had charge of the work in Egypt are now working upon the valley of the Euphrates, and that valley of the Euphrates will again be restored to its wonderful fertility,

and the river itself will become a mighty factor in that. The Euphrates Valley was in old time one of the most fertile spots of earth. Under new irrigation projects, it may become the most fertile valley of earth again, teeming with population. Germany has a concession for a railway down through that valley, with a strip of land six miles wide, if we remember correctly, on either side, policed by her own soldiery. The literal drying up of that river under such circumstances would have a tremendous effect upon the conditions in the world and upon the coming of the kings of the East; and that would be emphatically true if it applied to the power then holding that territory with Turkey, which would probably be Germany. This is future; we may not say just exactly what will be; but this we may say, that that plague will be in its nature as literal, in its time as local, as the other plagues. It is the kings of the earth coming to show that it is God's time for the great, last struggle of Armageddon. These armed hosts do not come to dry up the river Euphrates; the river is dried up by the act of God, in order that the powers may gather at Jerusalem.

The warning of verse 15 is not then given because that plague is a sign, for five plagues have already preceded it since probation closed.

Keep Right On

Lots of shrugs and lots of sneering!
Let 'em sneer.
Let 'em know you're hard of hearing
When they jeer.
That's a sign that envy's gnawing.
No one heeds when crows are cawing.
Just say nothing, keep on sawing.
Let 'em sneer.

Lots of jolly, lots of cheering!
Let 'em cheer.
Only hold on to your gearing.
Keep it clear.
No one heeds when monkeys chatter;
Just the same when people flatter.
Praise or blame, it doesn't matter.
Let 'em cheer.

If the proper course you're steering,
Boldly steer.
Soon the good that you are nearing,
Will appear.
From the course you'll soon be straying.
If you care what folk are saying.
What your chart shows clear obeying,
Boldly steer.

— Anonymous.

What God does warn against in that verse is the working of Satan with all power and signs and lying wonders, which are used to deceive, if possible, God's elect, as well as to gather together the powers to war. The sixth plague marks the culmination of all earthly, anti-christian schemes under the leadership of Satan; all the peace projects of men, all the religious federations which leave out of prime consideration the great, fundamental truths of Christianity, are now swept, under the delusion of Spiritualism, into the great maelstrom of the war of the great day of God, the Almighty.

Read of this gathering of the nations in the 25th chapter of Jeremiah, when all nations shall be gathered together by the spirit of war. These unclean spirits are now at work. Noble men are endeavoring to arouse a spirit of peace throughout the world, and at times they seem to be gathering strength; but after the resolutions of peace have passed, the preparations for war increase apace. Men are moved by the unclean spirits from the mouth of the dragon and the beast and the false prophet—the spirits of demons gathering to battle.

12. "THE SEVENTH Poured OUT HIS BOWL UPON THE AIR"—world-wide. All the wrath of God, all the results of age-long

sin, are now in operation, and there comes the great voice from the temple, "It is done." Thus we read in Joel, referring to the same time: "And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel 3: 16. And so in Revelation, "There were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty." And the great mystical city, Babylon, as divided, falls, and the cities of the nations fall. And the great system, Babylon, the great antagonistic, organized world powers against the truth of God, come before Him to drink of the fulness of the cup of the wine of the fierceness of His wrath; and the great hail, surpassing all other storms of hail—every stone about the weight of a talent, fifty or sixty pounds,—even as the earthquake surpasses all other earthquakes, falls upon men. The Lord speaks of this to Job as the hail was "reserved" for that day: "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22. So the hail became a plague in Egypt. So all agencies of destruction are loosed at the time of the pouring out of the seventh plague, which, added to the plague of the hail, makes it indeed exceeding great.

It is an awful chapter, one which we would fain leave without remark or comment; but as God has Himself given it in His great mercy, to warn men of the sure outcome of sin, so, to be faithful to our trust, we ourselves must give it, and plead with men to hide in God from all the calamities which are depicted in the outpouring of these plagues.

Joel, in referring to this very time, in connection with the passage which we have before quoted of the great shaking of the heavens and the earth, declares, "But Jehovah will be a refuge unto His people, and a stronghold to the children of Israel."

And the psalmist declares of those who hide in God, who make God their trust: "He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge: His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "There shall no evil befall thee, neither shall any plague come nigh thy tent. For He will give His angels charge over thee, to keep thee in all thy ways." And the reason for this is: "For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation." He also declares: "Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him."

Read the whole of the 91st Psalm. It is God's comfort to His children in all times of trouble.

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Testimony from the Other Side

"CATHOLIC MIRROR" (official organ of Cardinal Gibbons): "Open the Bible with the book of Genesis, when God rested from creation on the seventh day, called thereafter Sabbath, because God rested on that day, and peruse every page of the Old Testament and the New, to the last of Revelation, and point me a single passage or word in the Bible that deviates in the slightest point from the day of rest taken by the Creator, in the divine injunction not only authorized, but actually kept by the Master and His apostles."—*Sabbath Recorder*.

The Two Blind Men

By Arthur V. Fox

Read Matt. 20:29-34



ESUS was going to Jerusalem, not by the direct way through Samaria, but through the country on the other side of the river Jordan. Hence it was that He had to pass through Jericho, which lay between the Jordan and Jerusalem, eighteen or twenty miles distant from Jerusalem. It was as He was leaving Jericho, having passed through it, that He met the two blind men.

"A great multitude followed Him." Besides the disciples, numbers usually went about with Him, and now doubtless many of the people of Jericho were with Him too. It is the same now. Numbers follow Him outwardly, who are not His disciples. Let us not be content to follow Him thus. Let us join ourselves to Him heartily as His disciples. Let us learn of Him, believe in Him, love Him, and serve Him. Let us be His altogether.

It seems likely that the two blind men took their place by the wayside on purpose to speak to Jesus as He passed. At all events, when they heard Him come, their whole desire was to make themselves heard by Him. "Have mercy on us, O Lord, Thou Son of David." Perhaps if they had not been blind, they would never have sought Him at all. How many have been brought to Jesus by affliction! Loss of sight, ill health, sickness, and bereavement are grievous in themselves; but when they bring our hearts to God, then they are blessings. All sanctified affliction is blessing.

Jesus had compassion on the blind men. He pities the blind still, for He is not changed. He knows their case. He sees them as plainly as He saw these two. He knows all they feel, and has compassion on them in their blindness. How full of comfort is this thought! Even tho the blindness may continue, yet the very thought that He knows and pities is comforting. In this case He touched their eyes, and gave them sight; but He has *compassion*, even when He does not see good to do this.

It was difficult to get a hearing in that crowd; and the multitude tried to stop their cries, for man is not so compassionate as Jesus is. But no crowd can really hinder prayer. Jesus heard, and stopped, and called the blind men. We may sometimes have outward difficulties about prayer. We may not be able to be alone, for instance. But this need not hinder us from praying. We can pray even in a crowd, and our Saviour will hear us. He will hear us even tho we do not speak a word. He will hear and attend to the cry of our hearts.

How urgent real prayer is! The more people rebuked them, the more the blind men cried; for there was no time to lose; Jesus was passing by, and would soon be gone. Let but a man feel his need, and believe that there is mercy for him in Christ, and no discouragement will stop his praying. Our time is short, too. Jesus is near now; but time is passing, and with it our opportunity for prayer. Let us cry to Him for mercy, while we may; let us be urgent in prayer.

But what is the mercy that we want?—Mercy of every kind; for we are sinners. We want to be looked upon with pity by our Saviour in *all* our need,—in our sinfulness, our ignorance, our weakness; in our greater temptations, in our little daily dif-

ficulties, in the worries and vexations of common life.

We may ask for mercy in a general way. We may cry to our Lord, as the blind men did, "Have mercy on us," feeling sure that He knows our necessities before we ask. Yet He invites us also to lay our special wants before Him. Did He not know what the blind men wanted? Yet He said, "What will ye that I shall do unto you?" He knew, yet He would have them tell Him. He knows what *we* want, all that we desire, and all that we stand in need of; yet He bids us tell Him of it in prayer. The blind may even now tell Him of that trouble, and seek His mercy; and He will give them such relief and blessing as is best.

But in another way we are *all* blind. We want spiritual sight. We want to know more of God in Christ, to have clearer views and deeper experience. "O Lord, that our eyes may be opened, that we may know Thy will and see Thy truth!" He who had compassion on the blind men, will never turn away from such a prayer. "Their eyes received sight, and they followed Him." Mercy received binds us more closely than ever to our Lord. That true light, which is given from above, enlightens not the understanding merely, but the *heart*, and leads us to follow Christ.

The Bible in Newspaper Offices

AN Ohio man writes to the *Congregationalist* that the two following stories are believed to be true in his State:

When Salmon P. Chase was governor of Ohio he issued a Thanksgiving proclamation wholly in Scripture quotations. A Democratic paper declared that it was plagiarized, but frankly stated that it could not name the source. Whereupon a leading Republican paper hotly replied that the governor was entirely capable of writing the proclamation, and that it was original!

A few years ago the *Toledo Blade*, one of the brightest and best informed of the Ohio dailies, began an editorial with the statement, "Some wise guy has said, 'It is more blessed to give than to receive.'" The leading Sunday-school man of America, a citizen of Toledo, called the attention of the paper to the ignorance of familiar scripture, and the unintended irreverence suggested by the sentence, and asked for a correction. This was neglected, until an article was taken to the *Blade* office written for another Toledo daily, calling attention to the "break," when a rather grudging explanation appeared.—*The Christian Advocate*.

Our Bible Reading

The Promise of the Spirit

1. When Jesus was here in person, what did He say in regard to His going away?

Nevertheless I tell you the truth; It is expedient for you that I go away. John 16:7.

2. Why did He say it was "expedient" that He go away, rather than to stay with the disciples in person?

For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. *Ib.*

3. What was to be the work of the Spirit when He should come?

And when He is come, He will reprove [margin, "convince"] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. Verses 8-11.

4. What will the Spirit do for the believer?

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth. Verse 13.

5. Would the Spirit exalt self?

He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. *Ib.*

6. Whom will the Spirit glorify, and whom will He represent?

He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you. Verses 14, 15.

7. What is one of the significant names of the Spirit? and how long will He abide with us?

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. John 14:16, 17.

8. Whose presence in reality does the Comforter bring to the individual?

I will not leave you comfortless [margin, "orphans"]: I will come to you. Verse 18.

9. What other scripture shows that the personal presence of Christ through the work of the Spirit is continually with the believer?

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. 28:19, 20.

NOTE.—By observing what the foregoing scriptures say, it will be clearly seen that Christ has arranged to bring His personal presence to the believer through the work of His Spirit, the Comforter, which He sent into the world in a special manner when He went away. Thus it is "expedient" that He go away and send the Comforter to us. For had He remained, only one individual at a time could have had the Master all to himself for intimate, private, personal interview; but by the work of the Spirit, He has arranged things so that each individual all the time can be in personal, intimate, soul-satisfying communion with the Lord of glory. Don't spend your time in trying to figure out how the Lord is able to do this. The almighty Father has created indescribably great worlds, and keeps them moving accurately about us in the infinite expanse of the heavens. We see unfathomable secrets and mysteries all about us in the work of His hands in every realm of nature. We may never know "how" these things are done, or why they are so; but we do know and enjoy the definite fact that they do actually exist. Even so we may never be able to tell how the Master can give His personal presence, and His personal attention, through the agency of His Spirit, to each one of us in detail; but we may know and enjoy the great fact. Who would not walk from one side of the continent to the other to meet the personal Christ and have an interview with Him? But do you realize that through His Spirit He has arranged for you to enjoy this pleasant intimacy all the time, and right where you are!



THE OUTLOOK

“Watchman,
what of
the night?”

God's Hand in Mexican Affairs

IN scores of clubs, societies, churches, papers, and magazines, there has been recently considerable discussion concerning Diaz, ex-president of Mexico, and the future rôle of that government. Comparatively little of the discussion is based upon a personal knowledge of life as it is in Mexico.

It having been my good fortune to attend the Guadalajara high school for several months, and the national school of commerce in Mexico City for almost a year, and having lived for six months as one of the family in a Mexican home of the middle class, I am in a position to judge with some degree of accuracy as to Mexican character, what has been for years the sentiment of the educated class in regard to the Diaz régime, and what are some of the probable fruits of present conditions.

In forming our judgment of our own race, we call to mind the best. We should not judge Mexico by the peon who, after centuries of ignorance and oppression by both Church and State, manifests a deceitful character. Very many of the middle and higher classes are honest, brave, and true. They long, pray, and work for the betterment of their race. Almost to a man the Mexican is polite and excessively generous. Their patriotism is remarkable.

In regard to the Diaz régime, I quote from John Kenneth Turner, whose article in the February number of the "Pacific Monthly" is indisputable. He questions why the multimillionaire, Francisco I. Madero, a man deserving honor and respect, should suddenly turn outlaw, "taking a step that he knew would result in the confiscation of his property, estrangement from lifelong friends, persecution of the members of his family; and



Porfirio Diaz, Ex-President of Mexico

for himself, if he failed, banishment or imprisonment, perhaps execution!"

As students of prophecy we may promptly answer, It is because God's will demands universal progress, advancement in education, and individual freedom. God will use the man best suited to fulfil His purpose. The third

angel's message means the highest development of body, mind, and soul to the individual Mexican as well as to any one of our own favored land.

This individual development of the masses has been restrained. But God has decreed a "new order of things," that seems to rest largely in the hands of Madero. In more than one instance this man has manifested a character of nobility, honor, and self-sacrifice. One illustration of his honor is shown by his



Francisco De La Barra, Provisional President of Mexico

risking his own life to save that of Navarro, a captured general of the federal forces.

The advancement of Mexico in evangelical, in educational, and especially in industrial lines during the rule of Diaz, is insignificant compared with the contemporary progress of other nations. And yet he is praised as the "maker of his country," as the individually responsible for whatever benefits his countrymen now enjoy. America's greatest benefactor, Abraham Lincoln, said, "No man is necessary to the State," realizing that there is a superior Power directing in the affairs of men.

If we believe that, for ourselves, rulers obtain their just right to rule by the consent of the governed, should we deny our neighbors the same privilege? We ought rather to congratulate the Mexican republic in its daring struggle to throw off the shackles of graft and selfishness, and make itself wholly free.

Mr. Turner gives us a true glimpse of Mexican life as it was under Diaz:

1. "In Mexico there are chattel slaves, at least three quarters of a million of them — five per cent of the population."

2. "In Mexico there are at least five or six



Francisco I. Madero, the Man of the Hour in Mexico

millions of peons — one third of the population. These peons are only slightly removed from chattel slavery. They are bound to their employers by debt, and under such terms that there is no hope of ever paying their debt. . . . The peons have absolutely no opportunities to learn to read or to advance in any way. . . . The system of peonage has expanded during the régime of Diaz, and the conditions of the peons have become very much worse."

3. "The extremes of wealth are far greater than they are in the United States. . . . The typical farm is the million acre farm; the farmer, the man who owns the slaves and the peons — the king of money kings."

4. "In Mexico City, the metropolis of the country, not more than one fifth of the houses within the city limits are regularly supplied with water with which to flush the sewers, while there are many densely populated blocks which have no public water whatever."

5. "According to the Mexican census of 1900, but sixteen per cent of the population were able to read and write."

6. "If justice is meted out in any case, it is justice that is given in charity — not justice that is guaranteed by the State."

7. "In Mexico free speech and free press are unknown. To breathe a word against the government spells ruin."

This view of Mexican life is given by Mr. Turner. I know that it has been the view of the educated class, for I have heard just such things discussed in Mexico by both teacher and pupil. I have seen the political rival of Diaz suppressed, and the unfavorable press quickly silenced.

I insert a few quotations as to the character of Diaz:

1. "The one remarkable thing that Porfirio Diaz has done has been to keep his grip on the reins of power for thirty-four years."

2. "He wanted to rule for life, and he moved along the line of least resistance."

3. "Why have Americans hailed Diaz as the greatest statesman of the age? . . . It is because he has made it pleasant for Americans who happen to be in a position to influence public opinion."

It is argued that the Mexican character is unsuited to the civil procedure of courts, incapable of successful popular sovereignty. Many fear that popular sovereignty will lead to Catholic domination, to less favorable conditions for the advancement of Christianity, etc.

Let me ask, How can Mexican character become suited to proper government except by the actual exercise of their powers in that function? History has proved over and over again that, whatever the condition of the people may be, popular sovereignty means a greater measure of liberty, advancement in social and educational lines, and happiness.

"But the Catholic domination!" cries one in horror. We must leave that with God. While the majority have no right in any country to enact religious laws, neither have the minority a right to hinder such enactments by force of arms. This latter condition prevailed under Diaz.

Nothing can hinder the rapid advancement of God's work in Mexico except selfishness. In the religious as well as in the political sphere, God's plans have often been retarded by the covetousness of His servants.

To me, the Mexican revolution means the clearing away of much rubbish that has impeded modern progress, the open door to a work no less than that already accomplished in the American republic. What shall we do to follow up God's leading? Shall we not in humble gratefulness to God deny our own pleasure, or profit, or personal interest, and throw ourselves into the furrow of Mexico's great need? Dear reader, the call comes to you and to me.

W. A. YARNELL.

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Of the Dreadnought Type

The first vessel of the Dreadnought, or all-big-gun type of battle-ship was commenced by England in 1905, as the result of observations by her naval officers in the Russo-Japanese war. This vessel, begun in 1905, was put into commission in 1906, making the quickest record by far up to that time for the building of a great fighting ship.

In this year, 1911, only six years having elapsed, there are exactly one hundred of these monster ships either completed or in process of construction. Great Britain, Germany, the United States, and Brazil are the only nations that have any of the Dreadnought war-ships in commission. The other nations that have them in process of construction are Japan, Italy, Austria, Russia, France, Spain, Argentine, Chile, and Turkey.

After the success of the Dreadnought battle-ship was assured, the building of Dreadnought cruisers was the next step. The up-to-date cruiser of this type has a speed of about twenty-five knots an hour, and carries about the same battery of big guns that the regular battle-ship does, the main difference being in lighter armor and construction otherwise for this great speed. Britain, Germany, and Japan are the only nations at the present time that are building these large cruisers.

Men with powerful influence, like President Taft, Doctor Jordan, Mr. Carnegie, and numerous others, are working to secure and hold peace for the whole world. But while the good work they are doing is going on, there has never been such an awful war fever as has seized the entire world. It takes only four or five years to render all implements of warfare obsolete, and in many instances, worthless. To the individual who is familiar with Bible prophecy, this sentiment in favor of peace, which is met and contradicted by these mighty preparations for war, is plainly understood. If there was no other prophetic prediction in all the Word of God, this one should be enough to convince us of the truth and accuracy of divine prophecy.

Recently in some special articles this matter was set forth quite fully in these columns, and from time to time we call attention to the evidence. Have you been studying it? The subject is a striking one, and is worthy of the attention of all.

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The California Funeral Directors' Association has just concluded in San Francisco its seventh convention. Each county in the State is supposed to have a local association amenable to this State body, and it in turn is auxiliary to the national association. Many interesting things were discussed, such as "Auto Hearses for Funeral Equipment," "Recent Court Decisions as to Undertaking Zones," "Women in the Profession," etc., etc. From the discussions, and a little talk with some of the delegates, one has no trouble in ascertaining that the undertakers' union is one of the very strongest and the most exacting. The local undertaker is told just where he shall buy his goods, and what he shall pay; and generally speaking, it is understood just what prices he shall charge. This is a combination, properly speaking, of capitalists; yet it is one in which the capital of the manufacturer controls the labor of the local undertaker, if indeed he would be classed as a laborer at all. He has come to be ranked more in the professional line. But no matter where you classify him, he is a part of the combine. There is scarcely anything you can touch in these days, but you have to pay toll to some kind of combination. It would seem that shame, even the sympathy should be wholly lacking, would lead men to refrain from combining to gather a tribute from the sorrowing and suffering friends of the dead. But greed, seeming to have its avaricious appetite whetted by the thought that "this is my last chance," sternly arises to make some of its most exacting and exorbitant demands before allowing your friends to pass your mortal remains through the doorway of the tomb.

Blood Madness.—In *Popular Mechanics* magazine for September, Barney Oldfield, one of the greatest automobile drivers in the world, has a strong article against the mad auto races, which almost invariably bring their toll of death. He declares that it is not the "speed madness" that draws the crowds, but the "blood madness;" that in the mere matter of speed they do not care; it is the element of human danger that affects the people; that if there were no probabilities of accident, the people would scarcely take interest in it. He tells us that since 1904 more than two hundred drivers and mechanics have been killed in racing accidents; that Americans criticize the Mexican bull-fight, in which there have not been five deaths among the fighters in as many years, while there were twenty-nine fatal race accidents in the United States last year. He says, "The American grows sentimental about killing cattle; the Mexican prefers cattle to human beings." In any other kind of public work or exhibitions, Mr. Oldfield believes there would be arrests, fines, imprisonments, criminality charges; but the blood madness of the people, and the stereotyped falsehood that it is all in the interest of progress, prevent it. He declares that the "public watch without interest or perception the most skilful and delicate driving; but let a wheel skid, a tire burst, or a machine run into a fence, and they are out of their seats in a moment with the blood cry in their throats and the lust of death in their eyes. It is the call of the Roman arena, of the Spanish bull-ring. It is no more a sport than hanging is sport." He tells us that there is absolutely no need of the racing. It has even ceased to be a proof of perfect cars; that all these contests now are of drivers, tires, and luck, rather than of machines; and the development of a motor-car is no longer even an excuse. And in all this he speaks truly.

Investigations conducted in the workings of the jail in Oakland, California, show some frightful conditions, particularly among the women inmates of that institution. Honest people should take seriously to heart the persistent out-croppings of immorality and wrong-doing in connection with public officials and public institutions in all sections of the world.

No Authority for Sunday,

[SOME time ago there was an article published that a certain priest, Rev. A. Gerritsma by name, pastor of St. Edwards Church, Winnipeg, Manitoba, Canada, had made an offer to one Rev. Dr. Duval, offering him one thousand dollars for one text of Scripture enjoining the observance of Sunday, the first day of the week, as the Sabbath given by the Lord. I wrote him and asked him if it was true that he made the offer. Here is his answer. E. E. WHEELER.]

Winnipeg, February 28, 1911.

E. E. Wheeler, Esq.,
Brownlee, Idaho.

Dear Sir:

In answer to yours of the 8th inst., I beg to say that I did make the offer mentioned in your letter to Rev. Dr. Duval. In my discussion with him I claimed there were 600 passages in the Bible enjoining the observance of the Sabbath day (or Saturday), and that not one passage could be found enjoining the observance of Sunday, or first day of the week, that the change of the observance of the Lord's day from Saturday to Sunday had been made by the church in apostolic time.

This offer was first made in St. Louis, Mo., some forty years ago, by a Jesuit father; since then hundreds of people, ministers and laymen, have tried to fulfil the condition of the offer, but have failed, because there is no such passage in the Bible.

Yours truly,

A. Gerritsma.

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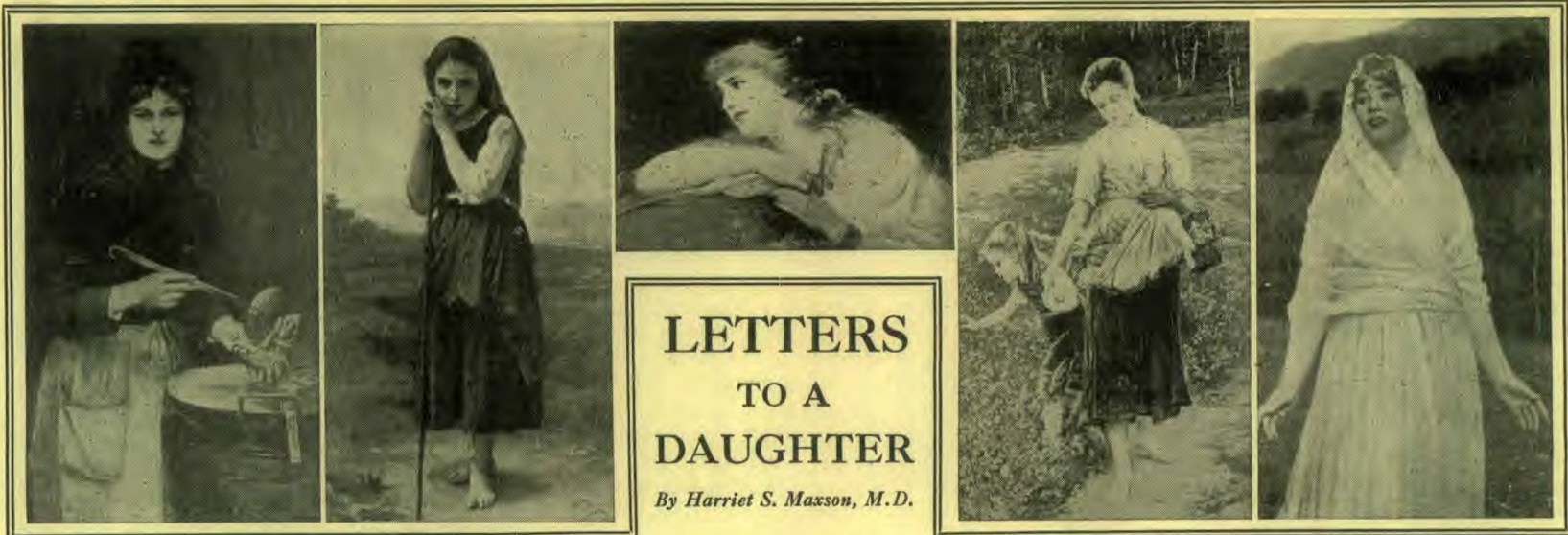
San Francisco has been kept before the public gaze for the last several years, at first by her great calamity, and then by her "graft prosecutions," and now by the fact that she is to have the Panama Pacific Exposition in 1915. At the present time she has a campaign on for the election of a mayor and the other city officers. "City Decency Clubs," and other like organizations, are being formed by the better element with the determination of having a good man for mayor while the city is carrying the responsibility of preparing for and conducting that great exposition. The present mayor is conducting a "wide open" city, openly affirming that he believes that any seaport town should give freedom to the saloon, the brothel, and such like. He is a candidate for re-election, and the "denizens of the underworld" will make every effort to retain him in office. It is hoped that the decent people of the city have enough influence to put him out of the race completely and quickly.

Just now a great deal of attention is being drawn to Detective Burns's recent arrests of the McNamara brothers on the charge of dynamiting the Times Building in Los Angeles. At the same time the last scenes are being acted in the world-famous San Francisco "graft cases" for which Mr. Burns had gathered the evidence. Abraham Ruef, the notorious political boss, was sent to State prison; but those associated with him in the charges made, have finally had their cases dismissed. Technicalities and quibbles strung the trials out till every one became disgusted with them, and there are thousands of people who will quickly and readily tell you that they are convinced that money and not justice has gained the victories that have dismissed most of these cases.

On August 15 President Taft vetoed the joint resolution providing for the admission of New Mexico and Arizona to statehood. His reason for exercising the veto power in this case was his thoro disapproval of the clause in the Arizona constitution providing for the recall of judges. The judicial mind of the President has enabled him to present some strong arguments in favor of his position. More will be said on the subject in a later issue.

It is now declared that Japan will be the next great nation to undertake the negotiation of a general arbitration treaty with the United States.

Partnership with God is a good thing. If we plan for Him, we will find Him working for us.



LETTERS TO A DAUGHTER

By Harriet S. Maxson, M.D.

The Possibilities of Spare Moments

MY DEAR DAUGHTER,—

I could but smile at your interpretation of my letter of ten days ago. Did you think I expected you to read the Bible, all that is written on practical nursing, the history of the world, and current literature, all in a day? No, no, dear; I only wish you to form the habit of well selected reading and study, and to know how to divide your time. I could almost hear your dear voice when I read, "But I haven't time for all this, mother;" somehow it sounded familiar.

Now, daughter, I want to have a little chat with you about this matter of time. "Time is the stuff life is made of," said Benjamin Franklin. It is so precious that God gave us only one little moment of it at once, and so sacred that we can have that moment but once. Our heavenly Father, in bestowing this gift of time, "is no respecter of persons." You and I have as much of it as any one who was ever born into this world.

How is it that some accomplish so much more than others? We are assured by those who understand life and its problems best, that the difference is not so much in the opportunities, or the individual endowments, as in the use of what we have. The right and wrong use of time makes all the difference of success and failure in life. You will never find time for anything. If you want time, you must take it.

In order to get the most out of time, like money, it should be used according to a well thought out scheme. Divide the twenty-four hours into hours for sleep, work, recreation, and mental training, according to a plan that suits your judgment and circumstances. Then make things go that way. Having done this, you will need to pursue it with all the perseverance of which you are capable. By and by, the power of habit will come to your aid.

When you work, work. Put the whole mind and heart into it. Know nothing else. Do everything the very best. Distance everybody about you. All this is easy when the habit of conquering takes possession. It is wholesome in this connection to read what men have accomplished who have once learned the art of redeeming the time. Study the causes of the success of Benjamin Franklin, of Lincoln, of McKinley, of Sir Michael Faraday, of Agassiz, of Edison. Learn the might of minutes. "Every day is a little life, and our whole life is a day repeated. Those that dare lose a day are dangerously prodigal; those that dare mispend it, desperate."

Let us consider some of the ways in which this loss creeps into our lives, and I think you will begin to see a remedy for your "I have no time" disease.

First, you would be surprised if you could realize how many minutes slip past you in idle dreaming. These are moments worse than lost, for they are moments in which is fastened upon you that destructive habit of mind-wandering. Watch for these moments. They may overtake you in the street-car, or while walking, or perhaps after retiring at night, or during some wakeful hour. Put them in right directed thinking, recalling some text of Scripture, or repeating some inspiring poem, or in some other way which your experience will suggest to you.

On a par with this undirected, haphazard mind-wandering, is the scarcely less baneful vain imaginings, in which our friends figure

Lowly Things

Give me the lowly things! The hidden flowers that grow,
The violet bending under spring's light feet,
The infant's prattle in the village street,
The kiss of mother on the baby's brow —
The old, old things, so old, and yet so sweet.

Give me the lowly things! The country's grail,
The tread of kine amid the lush meadow flowers,
The old clock telling out the unhurrying hours,
The swish of milk into the milking-pan,
A child's warm hand, the earth's breath after showers.

Give me the lowly Christ, despised and slain,
The washer of the tired and dusty feet,
The Burden-Bearer, and the Son of pain;
Before mine eyes make His ways ever plain,
The old, old ways, so old, and yet so sweet.

— H. S. H.

in various attitudes which are unreal, and which not infrequently lead us to expressions in word and act which are uncalled for and unjust.

I wonder if you ever spend time in idle chatting with your classmates and friends. Make a note of this, dear, for your own sake, and call a halt.

How much time first and last is spent in waiting! I trust you have ceased to rob others by making them wait for you. But so long as there is such a general disregard for the rights of others in this respect, you will be subject to this loss. Prepare for it.

Some people will pick up a good education in the odds and ends of time others carelessly throw away, as one man saves a fortune by small economies which others disdain to practise. What young man is too busy to get an hour a day for self-improvement?

If a genius like Gladstone carried through life a little book in his pocket lest an un-

expected moment should slip from his grasp, what should we, of common abilities, resort to, to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scotch editor.

Drive the minutes, or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the ragged edges of time while waiting for meals or tardy appointments, after his day's work, or evenings — what opportunity! — and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead, or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

The most valuable of all possessions is time. Life itself is measured by it. The man who loses no time, doubles his life. Wasting time is killing life.

Some squander time, some invest it, some kill it. That precious half hour a day which many of us throw away, would, rightly used, save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

"Four things come not back, — the spoken word, the sped arrow, the past life, and the neglected opportunity."

So many little gems of thought, in form of booklets, can be carried about with you in a hand-satchel ready for use at odd moments! Ten minutes daily for one year is equivalent to six days of ten hours each. You could accomplish a great deal of reading in that time, couldn't you? Try it. I am sure you can find ten minutes in the morning and ten minutes at night, probably more, over and above that you now have. At the end of the year, balance accounts, and see how much you have gained.

Much of the world's best work has been done in these titbits of time. Persistently train yourself to make them profitable. Strive to learn the comparative value of things. Cut out all that which is harmful and indifferent from your life, and study to make time and make it count. Diligent application, putting your whole heart and soul into your work, will enable you to do many things in half the time you now take. What has been done by others, you can do, dear one. Live in this thought, and you will be surprised to see how much more you can accomplish.

— ★ ★ —

"SO LONG as you know you are wrong, it is not too late to do right. A beginning with God can be made any time you are willing to meet His conditions."

“If I Had Only Spoke to Him Fair”

THE morning after I lectured in Wilkesbarre there was a great colliery explosion. Hundreds of Cornish miners were killed, and their corpses lay at the mouth of the coal-mine for recognition. Wives were wringing their hands, children were crying, and a wail of desolation filled the air.

Sitting by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rooked to and fro, her face white with anguish.

“O, that I had spoke fair to him at the end!” she moaned. “O, that he would come to life one minute, that I could say, ‘Jimmy, forgive me!’ But nothing can help me now! O, I could bear it all if I’d only spoke fair to him at the end!”

And then at last the story came. They had been married a year, she and Jim, and both had tempers; but Jim was always the first to make up. And this very morning they had had trouble. It began because breakfast was not ready, and the fire wouldn’t burn. And they had said hard words, both of them. But at the very last, the breakfast had not been fit to eat, Jim had turned round at the door, and said: “Give me a kiss, lass. You know you love me, and we won’t part in ill blood.”

“No, Jimmy, I don’t love you!” she said petulantly.

“Give me one kiss, lass,” pleaded Jimmy.

“No, not one! And now—” and then the tears rushed to her eyes. With awful sobs, she flung her arms around the corpse.

“Dear Jimmy, speak to me now,” she moaned. “Say you forgive me.”

“Do not grieve so hopelessly,” I said, trying to comfort her. But the mourner’s ears were deaf to all comfort, and the wailing cry came again and again:

“O, if I had only spoke to him fair at the last!”

It is an uncommon story, this. We quarrel with those we love, and part, and meet, and make up again; death is merciful, and waits till we are at peace; yet how possible is just such an experience to any one who parts with some dear one in anger, or who lets the sun go down upon his wrath! It is always the noblest nature, the most loyal heart, which is the first to cry, “I was wrong; forgive me.”—*Selected.*

— ★ ★ —

The Rudder of Conviction

ONE has not learned to live until he is possessed of some convictions for which he is ready to die. Yet the conviction-possessed man is rare. Many people seem to think that convictions are only for unbalanced souls. “I know some good friends,” says Dr. A. C. Dixon, “whose deepest conviction is that you oughtn’t to have any conviction.” Such people make about as much headway in life as a boat without a rudder. It is better to have wrong convictions than no conviction at all; for the man who conscientiously and passionately holds true to a wrong conviction, is likely to find out his mistake some day, and substitute a right one, as the persecutor Saul did; while the man without any conviction does not even know enough to know that he is wrong. What are your convictions? Are you living true to them? And were they given to you by Christ Himself?—*S. S. Times.*

A NEW CHART

GOD IS LOVE
THE LAW OF LOVE
LOVE TO GOD LOVE TO MAN
① ②

“THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS.” (1 John 5:2)

“I HAD NOT KNOWN SIN, BUT BY THE LAW.” (Romans 7:9)

“SIN IS THE TRANSGRESSION OF THE LAW.” (James 4:17)

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” (Matthew 22:37)

“Thou shalt love thy neighbor as thyself.” (Matthew 22:39)

“ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS” (Matthew 23:2)

And God spake all these words, saying:
① ————
I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.
② ————
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.
③ ————
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.
④ ————
Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the SEVENTH day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the SEVENTH day: wherefore the Lord blessed the Sabbath day, and hallowed it.
⑤ ————
Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
⑥ ————
Thou shalt not kill.
⑦ ————
Thou shalt not commit adultery.
⑧ ————
Thou shalt not steal.
⑨ ————
Thou shalt not bear false witness against thy neighbor.
⑩ ————
Thou shalt not covet: thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.
EXODUS 20:1-17

“OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW.” (Psalm 119:18)

‘Holy Bible

BELIEVE in the Lord your God, as shall ye be established; believe His prophets, so shall ye prosper. (2 Chronicles 20:20)

TO the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:12)

THE law of the Lord is perfect, converting the soul. (Psalm 19:7)

IT is easier for heaven and earth to pass, than one tittle of the law to fail. (Luke 16:17)

ALL His commandments are sure. They stand fast forever and ever. (Psalm 111:7, 8)

“LET US HEAR THE CONCLUSION OF THE WHOLE MATTER: Fear God, and Keep His Commandments: For This Is the Whole Duty of Man.” (ECCLESIASTES 12:13)

THE LAW OF THE LORD IS PERFECT

“BLESS’D IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF THE UNGODLY, BUT HIS DELIGHT IS IN THE LAW OF THE LORD.” (Psalm 119:1)

“BLESS’D ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE.” (Revelation 22:14)

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The above is a reduced facsimile of a new chart 24x38 inches, designed by Miss Flora E. Warren. A very unique and forceful presentation of the statements of Christ and others of God’s witnesses regarding the Law of God and our relation to it. May be had in two styles, as follows:

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A Worker's Prayer

For I have received of the Lord that which also I delivered unto you. 1 Cor. 11:23.

Lord, speak to me, that I may speak
In living echoes of Thy tone.
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering feet;
O, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O, fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O, use me, Lord—use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.
—Frances Ridley Havergal.

Our Work and Workers

SABBATH, July 29, seven adults were baptized at Norfolk, Virginia.

SEVEN converts are reported in the Saskatchewan Conference, Canada.

ELDER W. D. FORDE baptized three colored persons in Chicago, Illinois, recently.

SEVERAL were baptized at the close of the camp-meeting held at Baton Rouge, Louisiana.

SEVERAL were baptized following meetings held in Wilmington, Delaware, by Elder R. H. Martin.

AT Shelbyville, Illinois, Elder B. F. Stureman reports the baptism of thirteen persons on Sabbath, July 15.

SEVEN received baptism at Nashville, Tennessee, July 22, six of whom were students of the Nashville school.

SEVEN were baptized at Trully, Montana, early in July, and seven more are keeping the Sabbath and will be baptized later on.

DURING a tent effort conducted at Tolstoy, South Dakota, ten young persons were baptized and received into the Tolstoy church.

THE New York Swedish tent company reports that six have signified their intentions of obeying the Lord, and others are interested.

TEN have recently taken their stand for the truth, and others have expressed their determination to keep the Sabbath, at Lexington, Kentucky.

EARLY in August three souls were baptized at St. Johns, Oregon, the result of Bible readings given by one of the members of the St. Johns church.

NINE adults have been baptized at Grand Rapids, Michigan. This makes twenty-eight who have been baptized there the past year. These were largely brought into the truth as the result of Bible work and personal efforts of the church-members.

ELDER H. E. REEDER recently buried five souls in baptism at Sheridan, Wyoming. Ten have joined the church at that place since their camp-meeting.

ON a recent Sabbath eleven souls were buried with their Lord in baptism in the river at Dodge Center, Minnesota. These, with three others, have joined the church at that place.

BAPTISM was administered to three at Muncie, Indiana, recently, seven at Eaton, and two at Salem. Three or four others are keeping the Sabbath at the latter place, and will be baptized later.

A SABBATH-SCHOOL of twelve members has lately been organized at Husum, Washington. Baptism was administered to four Scandinavians in Seattle, Washington, following a tent effort there.

AS a result of a series of meetings held at Souderton, Pennsylvania, twelve persons have accepted the truth, eight of whom have been baptized and united with the Fairhill church. Others are awaiting baptism.

TWELVE persons are keeping the Sabbath, and others are very much interested, as a result of tent meetings held at Holbrook, Nebraska. Four took their stand for the truth following meetings conducted at Omaha, Nebraska.

ELDER HENRY SHULTZ reports from Sheyenne, North Dakota, seventy-eight conversions—sixty-one baptized at the camp-meeting, and seventeen at their home churches. At a tent effort near this place twelve more were baptized.

BETWEEN twenty and thirty have already taken their stand for the truth as a result of the tent meetings which Elders E. J. Hibbard and M. H. St. John are conducting at Long Beach, California, and four at the conclusion of an effort at Galt.

THREE precious souls received baptism in Lake Superior, Wisconsin, recently, and others will be baptized later. Four young persons have been baptized at Poy Sippi, two ladies at La Grange, five German believers at Milwaukee, and five others at Portage, Wisconsin.

SABBATH, July 8, nine souls were baptized in Hamilton, Ontario, Canada. These, with one more, were admitted to church relationship. Five went forward in this ordinance the same day in Toronto, Ontario; and three others at Hamilton have taken their stand for the truth.

A COMPANY of twenty-five Sabbath-keepers has been organized at Troup, Texas. Among these are a Methodist minister and his wife. This is the result of meetings conducted at that place by Elder W. M. Cubley. Five went forward in baptism recently at Ladonia, and two at Fort Worth.

SIX were baptized at Kief, North Dakota, early in July, who with three others were taken into membership in the church there. Eight persons were baptized and eleven added to the Russian church at Dogden on Sabbath, July 15. A church of twenty members has been organized at Greatstone.

SEVEN adults have begun keeping the Sabbath at Fort Scott, Kansas, and others are deeply interested. A church of eight has been organized at Horace, and six others are keeping the Sabbath, who it is hoped will unite with the church soon. Five new Sabbath-keepers have been added to the company at Garden City, and three at Syracuse.

ELDER J. W. DORCAS baptized three persons in the Nishnabotna River at Oakland, Iowa, early in July; Elder M. W. Lewis administered the rite to five at Mt. Pleasant; and later three more were baptized at the latter place. Five have also been baptized and united with the church at Mason City. One lady and her children and three other ladies have accepted the truth at Cedar Rapids.

SEVERAL colored persons have been added to the company of believers in Boston, Massachusetts, and a colored church was organized at that place on Sabbath, July 22, sixteen members uniting at that time, and several who were not present will unite at the first opportunity. This is the first colored church in that conference. A German church of ten members was also organized in Boston on July 15.

—*—

From the Other Side of the Pacific

UNDER date of July 14, the treasurer of our Chinese Mission sends us the following: "Received of Dr. A. C. Selmon [to whom we forwarded the money] sixty-four pounds eight shillings sterling on account of Famine Relief. W. E. Gillis, Treasurer." The above is for our fourth remittance. Up to date we have forwarded \$857.73.

Dr. Selmon writes: "In a former letter I mentioned to you [see our issue of June 27, page 16] the use to which we would put some of this fund, and our brethren in Anhwei have already secured some property on this plan. They all feel that this will be a great blessing to them in the years to come, because famines are a common occurrence in that part of the country, and they can expect one almost every year, almost with certainty.

"On behalf of those whom this fund will help here in this field, I wish to thank the readers of the SIGNS."

Dr. Selmon sends us this encouraging item:

"We have been very thankful to have cool weather thus far in July; it is an unusual thing for China. Brethren Gillis, Roberts, and families, together with Mrs. B. Miller and my family, are staying by the work, and we have gotten along very nicely so far. All are of good courage, for we continually hear reports of progress from the different parts of the field."

For this we are glad. May our great wise, kind Father keep them all.

—*—

Our Mission Funds

These funds should have been reported long before this; but on account of local conditions it has been almost impossible, and we are sure that our friends will excuse us. Our office has never been so busy as now since our great fire; but the funds have been faithfully recorded and forwarded in due course of business, month by month. Our famine funds for July were reported two weeks ago. We report this week as follows:

West Africa	
Previously reported through the "Little Friend"	\$15.97
Donations received through the "Little Friend" up to August 1	8.57
Total	\$24.54
Burma	
Through the "Little Friend"	\$6.23
The names of the donors will be given in the "Little Friend."	
Jamaica	
Walter Harper	\$5.00
Portland, Maine, Church	
Walter Harper	\$2.00
India Mission	
Previously reported	\$76.35
F. A. Allen	6.15
Arley Allen	2.55
Freddie Allen	1.95
James Platt	10.00
Samuel M. Portner	2.50
A friend, "S. S."	40.00
Total	\$139.50
China Press	
Previously reported	\$351.80
James Platt	20.00
Samuel M. Portner	10.00
A friend, "S. S."	40.00
J. N. Loughborough	5.00
A. Lillienshjord	4.00
A friend, "X. Z."	12.50

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 29, 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

Our Question Corner	PAGE
3539—Saved by Grace; 3540—There Is None Good but God; 3541—How Many Shall See Him? 3542—Is there Forgiveness? 3543—Exodus 4:24; 3544—Address of Nelson & Sons	2
Our Bible Band	2
General	
Overcome as Christ Overcame	3
The Change of the Sabbath	4
The Authority of the Word	5
The Name	5
The Kingdom of Christ—No. 2	5
The Wrath of God (Studies in Revelation)	6
Testimony from the Other Side	8
The Two Blind Men	9
Our Bible Reading	
The Promise of the Spirit	9
The Outlook	
God's Hand in Mexican Affairs	10
Of the Dreadnought Type	11
The California Funeral Directors' Association	11
Blood Madness	11
No Authority for Sunday	11
The Home	
Letters to a Daughter—The Possibilities of Spare Moments	12
"If I Had Only Spoke to Him Fair"	13
The Rudder of Conviction	13
Missions	
Our Work and Workers	14
From the Other Side of the Pacific	14
Our Mission Funds	14
Poetry	
"Himself"	5
Keep Right On	8
Lowly Things	14
A Worker's Prayer	14

Our general manager, C. H. Jones, and the editor of this paper, M. C. Wilcox, are spending a few days at the camp-meeting at Long Beach. They will also attend the meetings of the Union Conference Committee that are in session in connection with the camp-meeting. They report one of the largest and best meetings ever held by our people in this State.

Our Funds

OUR mission funds will be found on another page. We wish to remark, as we have before, that these are not all the funds that go to these great, needy fields. There are those who are giving constantly to our Mission Board, sending direct to Washington. The SIGNS OF THE TIMES keeps these funds open for the benefit of those who consider it a privilege to donate to the enterprises named, and who have confidence in our publishing house that the funds will be safely forwarded.

Mexico and Diaz.—In another column we print just as it came to us, an article on "God's Hand in Mexican Affairs," sent us by an intelligent and observing young man. It gives one of the many-sided views of Mexico and Diaz. It has been said that true contemporary history was never written, because of too partial knowledge or prejudice. It is but fair to General Diaz to say that there are not a few who knew Mexico before and during the presidency of Diaz, better probably than Mr. Turner knows it, who sincerely believe that Diaz was a decided benefactor to Mexico, even tho there was danger of his outliving his usefulness.

There are views both of the United States and of Great Britain which are far from flattering. It is true that Christians have no right to hinder religious legislation by force of arms, for the weapons of their "warfare are not carnal;" but the citizen, be he the majority or minority, has every right to oppose religious tyranny by every method and means he has to oppose any other form of tyranny. Diaz alone has as much right to take up arms to secure or maintain religious liberty as Madero had to overthrow what seemed to him an arbitrary and presumptuous despotism. Yes, God is in this overturn; and by the same evidences He was in the overturn wrought by Diaz. We hope that Mr. Madero will justify all expectations of his friends. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

The strike at Liverpool has assumed very serious proportions, and is threatening to involve the whole island in a general tie-up. To try to preserve order, the government is calling out every branch of the army,—infantry, cavalry, and artillery. At Aldershot it is estimated that 25,000 men are ready to move, and similar preparations have been made at all military stations in Great Britain. The troops that have been called out already have been ordered to charge with bayonet, and if they shoot, to shoot over the heads of the mobs. But this resulted in killing or crippling innocent spectators; and the order has gone forth for the soldiers to pick what appear to be the leaders of the mobs, and aim directly at them. The railroads, against whom the strike is directed, say that they have been looking for this thing to come, and have been preparing for it. They say that they will have to meet the difficulty sometime, and they might as well do it now. With determination on the part of the companies, and with an equal determination on the part of the strikers, the struggle bids fair to be a desperate and ugly one. The troops being assembled are supplied with cartridges containing bullets. The despatches indicate that England is rapidly assuming the appearance of an armed camp, calling it "the greatest labor war in the world's history."

"A Reign of Terror"

In McClure's Magazine for August a writer tells the story of an interview with detective Burns concerning his arrest of the McNamara brothers for the dynamiting of the Los Angeles Times Building, October 1, 1910. Mr. Burns showed that the Los Angeles dynamiting was not an isolated case, but it was rather the culmination of "the campaign of dynamite," as it was called. He goes back to 1905, where, he affirms, the trouble began, and mentions a few cases in that year and in the year 1906. By the year 1908, he declares, "the dynamitings amounted to a 'reign of terror.' We are given a record for that year of twenty big explosions on different works, besides four attempted explosions and three cases of tampering with machinery." He further adds: "The thing got so bad that a war wouldn't have been much worse. For 1909 and down to the time of the Peoria affair in September, 1910, we made a list of thirty-five destructive explosions, three other unsuccessful attempts, and seven assaults on workmen."

"The Peoria affair" that he speaks of was an explosion that occurred in that city in September, just prior to the one that destroyed the Times Building in October, a few weeks later. Those who have followed the news of the day will readily call to mind the despatches that have noted from time to time these dynamitings and explosions.

The National Erectors' Association was organized during the first week in May, 1906, and drew into it most of the large structural iron concerns of the country. They immediately declared for the "open shop," and said they would employ either union or non-union men, just as they pleased.

The claim is made by the National Erectors' Association that all this dynamiting has been done by the labor organization that has opposed them, so as to terrify them into meeting the demands of the

labor-union. And on the other hand the claim is made by the labor-unions that the Erectors' Association itself has hired men to do all this dastardly work, so that they might defeat the labor organizations by bringing them into contempt.

With these contentions we have nothing to do. It is not even necessary for us to state on which side we might think there was the preponderance of evidence. The fact has to be admitted by all, that there has been an awful amount of lawlessness, resulting in much loss of life and property. The condition has come to be a terrible one, regardless of who is to blame for it. Men may blame this one and that, and they may offer this solution and that for the relief of the difficulty; but the violence and lawlessness of the time keep going on worse and worse. For more than a third of a century this journal has been in the field, telling every one it could reach that the Word of God clearly points out that lawlessness and violence will be more and more prevalent. The prophecies point it out as the last desperate effort of Satan to destroy as many as possible before the coming of the Son of Man to end this reign of sin. The very conditions of this time show that violence, lawlessness, and crime will become worse and worse; and the prophecies show what it all signifies.

Martin V. Calvin, the director of the Georgia agricultural experiment station, sends us their recent Bulletin No. 92 on "The Cotton Red Spider." Mr. E. L. Worsham, State entomologist of Georgia, is the author of the Bulletin, and he tells us that the red spider was first described by Entomologist Banks in 1900, showing that it had not attracted attention in this country before that time, altho it was known in Europe. This mite, popularly tho improperly called a spider, has come to be one of the menacing pests that destroy crops. It has a particular fondness for the cotton plant, which it destroys very rapidly, especially in dry weather; but in the absence of the cotton it feeds on almost any kind of green plant. In dry, hot weather the pest increases very rapidly. Careful observation and calculation lead to the conclusion that a single female and her rapidly developing progeny will produce more than a billion in a single season. The fight that has to be made against the great army of pests that destroy crops has come to be one of the strenuous tasks of the time. Did you ever read the striking prophecy of Joel concerning the significance of this thing?

Two boys, each six years of age, entered the offices of a stone-cutting company in Denver, knocked the knob off the safe with a pick, but not being able to get it open, they ransacked desks and office drawers, and were captured as they were leaving with their arms laden with plunder. Happenings of this sort show the great field for missionary endeavor in American homes. Boys with proper homes and the right kind of reading and instruction, do not come out "safe-crackers" at six years of age.

The despatches continue to tell of the critically sick condition of the pope. The orders have been given by his physicians that he must remain very quiet, not being allowed to sit up. And current with these despatches concerning the pope's illness are others that tell of certain holy days that he has ordered not to be observed, so that business and labor will not be so much interfered with. He evidently has some good lieutenants who know how to keep things going in his name.

God will do all for the sinner's salvation on His part. He has pledged all that in giving His only-begotten Son to die. Having given Him for the saving of mankind, how can He withhold anything that is less?

A fleet of four cruisers and eight torpedo-boat destroyers have been ordered by the Government to proceed to Hawaii to test the defenses of those islands.