

# Signs of the Times

## The World's Harvest

In His fields the Master walketh,  
In His fair fields ripe for harvest,  
Where the golden sun smiles slantwise  
On the rich ears, heavy bending;  
Saith the Master: "It is time."  
Tho no leaf wears brown decadence,  
And September's nightly frost-blight  
Only reddens the horizon,  
"It is full time," saith the Master —  
The good Master — "It is time."

Lo! He looks. His look compelling  
Brings the laborers to the harvest.  
Quick they gather, as in autumn.  
Wandering birds in silent eddies  
Drop upon the pasture-fields;  
White wings have they, and white raiment,  
White feet shod with swift obedience;  
Each lays down his golden palm-branch,  
And a shining sickle reareth;  
"Speak, O Master! Is it time?"

O'er the fields the servants hasten,  
Where the full-stored ears droop downward,  
Humble with their weight of harvest;  
Where the empty ears wave upward,  
And the gay tares flaunt in rows.  
But the sickles, the bright sickles,  
Flash new dawn at their appearing;  
Songs are heard in earth and heaven;  
For the reapers are the angels,  
And it is the harvest-time.

O great Master! are Thy footsteps  
Even now upon the mountains?  
Art Thou walking in Thy wheat-field?  
Are the snowy-winged reapers  
Gathering in the purple air?  
Are Thy signs abroad? — the glowing  
Of the evening sky, blood-reddened;  
And the full ears trodden earthward,  
Choked by gaudy tares triumphant?  
Surely 'tis near harvest-time!

Who shall know the Master's coming, —  
Whether 'tis at morn or sunset,  
When night dews weigh down the wheat-ears,  
Or while noon rides high in heaven,  
Sleeping lies the yellow field?  
Only may Thy voice, O Master,  
Peal above the reapers' chorus,  
And dull sound of sheaves slow falling:  
"Gather all into My garner,  
For it is My harvest-time!"

— Dinah Mulock Craik.



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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

**Note.**—To all our correspondents who are asking questions on various texts in the book of Revelation we would say, Study the articles that are appearing, and if these articles on the particular scripture do not answer the question in the mind of the querist, then please write.

3551—1 Peter 3:6

Please explain 1 Peter 3:6.

M. D.

Read as in the Revised Version: "As Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror," or, as the margin reads, "and are not afraid with any terror." The text simply shows the ordinary respect of a loving, dutiful wife of the Oriental countries at that time. The word "lord" is not used in the sense of a divine being at all, but one who is the head of the household. "Whose children ye now are" means children of Abraham; rather, it means children of faith, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Those who are children of Christ, who are faithful to God, are not those who are serving Him from slavish fear or terror. They serve Him from love; they do not feel that they are under slavish restraint. The whole passage, verses 1-7, is instruction to both husband and wife which, if carried out by each to the glory of God, would bring blessing to every family. That blessing will never come, however, by the husband's feeling that he must be sponsor of his wife's duty, or the wife that she is the one who is to control the husband and mark out his duty. The instruction to the wife is addressed to the wife, not to the wife through the husband; and the instruction to the husband is addressed to the husband, not to the husband through the wife. Let each one take it as from the Lord, and there will be no difficulty.

3552—Let No Man Judge You

Will you please explain Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days?"

M. E. M.

We wish that our readers would note the context. The one thing seemingly above all others which the apostle desires us to obtain in Colossians is the wonderful truth that we are complete in Christ Jesus our Lord. He desires to present every man "perfect in Christ." In Christ "dwelleth all the fullness of the Godhead bodily," and "in Him ye are made full, who is the head of all principality and power." Verses 9 and 10. In Him have we been buried in baptism, in Him raised to walk in newness of life, being made alive together with Him, having had all our trespasses forgiven. He has blotted out the bond written in ordinances which was against us, which was contrary to us, and taken it out of the way, nailing it to the cross. He has won the victory for us over all sin, and all that represents sin. In Him we are complete; and if we have accepted that fullness of our Lord Jesus Christ we are in that place where no one can condemn us. Therefore the apostle declares, "Let no man therefore judge you in meat, or in drink, or in respect of a feast-day or a new moon or a Sabbath day." God alone is He that judges us. We are not to regard the condemnation of men.

But would we understand by that that we are not to observe the Sabbath of the Lord? that we are not to honor our father and mother? that we may freely transgress the commandment, "Thou shalt have no other gods before Me"? We could not partake of the fullness of Christ and thus do; for having been clothed with His righteousness, we could not consistently go into sin. Having His righteousness placed upon us for our idolatry, we could not consistently go back into idolatry, and thus crucify the Son of God afresh. Having had His righteousness placed upon us for profanity, we could not consistently indulge in profanity. His righteousness would not cover that. Having had His righteousness placed upon us to cover our Sabbath-breaking, we could not consistently go back to Sabbath-breaking. Before the world we would make Him a transgressor in us. Says the apostle Paul: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Christ died to save us from that transgression, and to place within our heart God's holy law in all its fullness. That law was wrought out in His character in all perfection, so that He was indeed the living law of God in character. And when we come to God with confession of sin, God's righteousness in Christ covers all the sin that we have given up to Him. That is, in the place of the sin, God looks upon the righteousness of Christ, and reckons that to our account. In the place of our Sabbath-breaking, He reckons Christ's perfect Sabbath-keeping. In place of our idolatry, He reckons Christ's reverence and faithfulness in the worship of God. And so with every commandment of the law.

We may not observe the Sabbath in the way that somebody else demands. Jesus did not. The Jews, had their traditional way of observing the Sabbath. Jesus observed it in the perfect way, in honoring God and doing good to others. They even sought to kill Him because He did not keep the Sabbath in their way.

Some of the Jewish converts to Christianity still observed yearly sabbaths. It is to this, doubtless, that our text refers. There were yearly days which pointed forward to Christ; and some of the converts, with a heart of reverence for the old feasts appointed by the Lord, kept these yearly sabbath days. They are referred to in Leviticus 23. In verse 38 we are told that these are "beside the Sabbaths of the Lord." Some Christians kept the Jewish feast-days. Some of them kept the monthly feasts, or the new moons; others, looking upon the matter in a larger way, did not. These were not things in which the convert should be disturbed. Let no man judge them in those things. Those things were shadows, Christ was the substance. All these yearly days were typical; the weekly Sabbath was not. It antedated sin.

Looking upon it in this way all is clear and beautiful. The text does not in any wise speak against the observance of God's Sabbath, any more than against any other commandment of the Decalogue; and the connection in which it is used shows that the ones to whom the apostle is speaking are those invested in the very fullness of Christ, the perfect Commandment-Keeper, in every respect. The apostle's fear was that troublers would come in, those who would endeavor to disturb, and so weaken the hearts of the young converts in getting them to feel that they must do this, and they must do that; they must keep this tradition, or they must keep that tradition. The instruction is that Christ is the fullness; they must hold fast the Head, they must receive from Him, walk with Him, live in Him, follow Him.

3553—Shall We Be Disappointed?

The disciples were disappointed when Jesus was put to death and buried; the Adventist people were disappointed when Jesus did not come in 1844. Is there any scripture which clearly shows that the people of God will not be disappointed again at His second coming?

G. W. S.

The disappointment was clearly foretold at the time of the first advent. Our Lord had warned them again and again as to just what was to come, the trial, the crucifixion, and all the events connected with these; but they would not, could not, see. They were blinded with the idea of a temporal kingdom. Even so the disappointment in 1844 was foretold (1) in the book which was bitter after John ate it (Rev. 10:9); (2) in the intimation, both in Habakkuk and Hebrews, that the vision tarry, wait for it. See Hab. 2:1-3; Heb. 10:36. The very context in Habakkuk would indicate that those who looked for the vision and it did not come would need argument to strengthen them; and the prophet is represented as waiting to see what he shall answer when he is reproved, or argued with; consequently the Lord told him to write out the vision. But He assured him that the vision seemed to tarry, it would come, and would not tarry longer.

There is this difference between the great event which awaits us and the two that are referred to: Both of those were marked with definite time. The very year of Christ's first advent was marked. Various events of that advent were marked. Men chose to be disappointed at that time. They would not look upon the words of our Saviour as expressing real, literal truth. Consequently they thought that He would then redeem Israel by a manifestation of great

power and pomp and glory. He did redeem Israel in His death, but not in the way they looked for. So in regard to the advent movement in 1844. The 2,300 days reached to that very year. Men thought that the cleansing of the sanctuary meant the cleansing of the earth by fire, and therefore Christ must then come; but He did not come, and many were disappointed, sorely tested and tried, as the prophecy declared to be the case.

But there is no definite time to mark His second coming, no one special point in time to which people can look. God gives the signs which show that His coming is near, and then tells His people to watch and to wait, but assures them that He will come and will not tarry. The very nature of the event itself, coming at an indefinite time, shows that there will be no disappointment to the faithful, but there may be many surprises.

3554—Moses and Elijah

Matt. 17:3. In what form did Moses and Elias appear? bodily, or how?

M. T. D.

Bodily, evidently. Moses had been raised from the dead, as intimated by Jude 9, while Elijah had been translated without seeing death. They came to comfort our Lord concerning the sufferings through which He was to pass. Luke 9:30, 31. God designed that those disciples should hear their conversation concerning Christ's decease; but they allowed themselves to be overcome with sleep, and consequently missed that which would have helped them in their testing at the time of Christ's death. That transfiguration scene was a miniature representation of Christ's second coming. Compare Matt. 16:27 with 2 Peter 1:16-18. Moses represented those who would be raised from the dead to immortality, and Elijah those who would be translated without seeing death.



Schedule for Week Ending Sept. 23, 1911

	Sunday	September 17	Matthew	7, 8
Monday	"	18	"	9, 10
Tuesday	"	19	"	11, 12
Wednesday	"	20	"	13, 14
Thursday	"	21	"	15-17
Friday	"	22	"	18-20
Sabbath	"	23	"	21, 22

Our readings of this week cover a part of the glorious record of our Lord's life on the earth. The last part of the wonderful sermon (chapter 7), the healing of the leper by a word, of the centurion's servant, of Peter's wife's mother, the stilling of the tempest, the casting out of the demons (chapter 8), the healing of palsied and the forgiveness of sin, the calling of Matthew, the striking parable of the patching of garments and the wine-skins, the healing of the woman with the bloody issue, bringing to life Jairus' daughter, showing the heavenly response to faith, the healing of the blind and dumb, call to the harvest (9), the sending forth of the twelve (10), concerning John the Baptist, revealing the Father (11), our Lord and the Sabbath, casting out demons, the unpardonable sin, the secret of true relationship with Christ (12), a whole chapter of parables, the principal of which are the sower, and the wheat and the tares (13), death of John the Baptist, feeding of five thousand, walking on the water, healing the sick (14), rebuke to ceremonialism, the woman of Canaan, healing in Galilee, feeding the four thousand (15), etc., etc.

We would suggest to Our Bible Band that after reading the chapter they think through it again. Recall the principal events and their great lessons. Then think over again the chapters of the book you are reading. A few minutes spent in this way at each reading will help much in fastening in our mind the plan of the book and the ground over which we have passed. Analyze or separate the remaining chapters of this week's readings. These are precious lessons, as for instance, the keys of the kingdom, the transfiguration, God's depth of forgiveness, laborers in the vineyard, the barren fig-tree, our Lord's teaching, and the men who sought to ensnare Him.



# 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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## Hope for the Penitent

By Mrs. E. G. White

**C**HRIST came to manifest the love of God to the world to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be

when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his Substitute, his Surety, and Advocate, the One in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape

suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him should not perish, but have everlasting life.' "

Will such a plea, made in contrition of soul, be turned away? — No, never. By the suffering and death of Christ is proved His boundless love to man. He is willing and able to save to the uttermost all that come to God by Him.

Then as a little child come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor descend into the earth to bring Him up; for He is ever near us. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open



The hope for the penitent is in Him who bore our penalty. He is our Substitute, our Surety, our Advocate.

ignored, and His love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent. By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace. He will lead them on step by step, to a full knowledge of Himself; and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel, and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin;

from the captivity of sin if by any means he can prevent it. Tho all heaven has been poured out in one rich gift — for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command — yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you His love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous, but sinners to repentance.' And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He

the door, I will come in to him, and will sup with him, and he with Me." How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

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### Gems from Wesley

I FOLLOW my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

I love truth wherever I find it.

While we do live, let us live in earnest.

I feel and grieve, but I fret at nothing.

We have need to use all the common sense God has given us.— *Selected.*



# Do the Dead Return?

By Earle Albert Rowell

**W**HEN the phenomenon of Spiritualism first manifested itself, while the populace were inclined to accept it as a more pleasing doctrine than was being heralded from the pulpit, scientists the world over rejected it with scorn as a mere trick. But Spiritualism persisted, spread, and developed; and scientist after scientist tested carefully its "wonderful facts," and finally accepted it at its own valuation.

The great English scientist, Alfred Russel Wallace, recently said, "No more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." The evidence has been sufficient to convince such world-renowned scientists and thinkers as Sir William Crookes, Camille Flammarion, Hodgson, Hyslop, Funk, Richet, Lombroso, and William T. Stead, to mention only some of the greatest.

The object of this article is to examine briefly a quite full statement by Stead, entitled, "How I Know the Dead Return," in the *Harbinger of Light*, Australia, and reprinted in the *Stellar Ray* for June and July, 1909:

The lady whose initials were E. M., and whose tragic fate I have just described [she committed suicide], had promised me that if she died before me she would do four things. She had constantly written automatically with my hand during her life. She promised, in the first place, that she would use my hand, if she could after death, to tell me how it fared with her on the other side. In the second place, she promised me that, if she could, she would appear to one or more of her friends to whom she could show herself. In the third place, she would come to be photographed. And, finally, she would send me a message through a medium, authenticating the message by counter-signing it with the simple mathematical figure of a cross within a circle.

E. M. did all four: (1) She has repeatedly written with my hand. . . .

(2) She has repeatedly appeared to two friends of mine. . . .

(3) She has been photographed at least half a dozen times after her death. All her portraits are plainly recognizable, but none of them are copies of any photograph taken in earth life.

(4) There remains the test of a message accompanied by the sign of a cross within a circle. I did not get this for several months. I had almost given up all hopes, when one day a medium who was lunching with a friend of mine received it on the first attempt she made at automatic writing. "Tell William not to blame me for what I did. I could not help myself," was the message. Then came a plainly but roughly drawn circle, and inside it the cross. No one knew of our agreement as to the test but myself. I did not know the medium, I was not present, nor was my friend expecting any message from E. M.

Stead then gives another experience, which was to him still more convincing:

Twelve months ago this month of December I saw my eldest son, whom I had trained in the fond hope that he would be my successor, die at the early age of thirty-three. The tie between us was of the closest. No one could deceive me by fabricated, spurious messages from my beloved son.

Twelve months have passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. The preceding twelve months I had been much abroad. I heard less frequently from him in that year than I have heard from him

since he passed out of my sight. I have not taken his communications with my own hand. I know him so well that what I wrote might have been the unconscious echoes of converse in the past. He has communicated with me through the hands of two slight acquaintances, and they have been one and all as clearly stamped with the impress of his own character and mode of thought as any of the letters he wrote to me during his sojourn on earth. . . .

What more evidence, what kind of evidence, under what conditions, is wanted, before conviction is established?

He concludes his article thus:

After this I can doubt no more. For me the problem is solved, the truth established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible.

## There Is No Peace

By N. D. Anderson

Peace, and there is no peace! Peace, and there is no peace!

Above, the seas are subtly smooth and still, Calm as the face of age—they, too, are old—

Gentle as doves, soft murmuring the same. They glass the home of peace, and all the trains

Of night and day pass unmolested through Their borders. Peace, and there is no peace! For underneath, in tumult and turmoil, Are born behemoths in the throes of hell! Huge flocks of monsters, each superior to His prototype, fly swiftly to and fro Across the ocean's floor, guarding the ways—

With never-sleeping eye watching each other.

Peace, and there is no peace! Peace, and there is no peace!

Forth from a legion caverns of the deep, Swift plunging like to maddened steeds they come,

Breaking the placid waters of the seas Into a myriad maelstroms! Flecking the red foam

Against the face of heaven, and the depths With terror churning, the monsters are let loose;

Behemoths struggle in titanic strife; The sun is darkened; and there are no seas, No lands, naught but the shriek of battle!

Now I wish to call attention, not to the incidents recorded, for no one doubts their pathetic reality, but to the process of reasoning by which Mr. Stead has convinced himself that E. M. and his son have been returning to comfort him, with messages and their assurance of happiness in their world.

He bases his faith upon, first, a secret agreement between E. M. and himself; and, second, upon a close intimacy between his son and himself. Expressed in syllogism his reasoning stands thus:

**Major premise:** Only E. M. and I knew of our agreement.

**Minor premise:** The conditions of our agreement were fulfilled in every detail.

**Conclusion:** Therefore they were fulfilled by no other than E. M. returned from the dead.

The second line of reasoning preceeds thus:

**Major premise:** My son and I had secrets and confidences that only we two knew about.

**Minor premise:** A spirit or intelligence communicates with me after my son's death with full knowledge of these secrets and plans.

**Conclusion:** The communicating intelligence could have been no other than my son returned from the grave to be my companion.

The trouble with this reasoning is that the major premise is not only not proved in either case, but is demonstrably false even on Mr. Stead's own theory. For even accepting as a fact the return of the dead, we must admit that the spirits of thieves, liars, and murderers can return as easily as those of the worthy and peaceful; and therefore deceit and imposture by spirits of the returned dead can not be held impossible, and indeed is even admitted by Spiritualists. Consequently the fulfilment of any agreement made previous to death, does not necessarily come from the contracting party; for some one or several of these evil spirits, presumably enemies of one or both, might be present and hear the agreement, and after the death of one of the two, fulfil in the minutest detail all the most secret contract in the stipulated time and in the covenanted manner, and do it all for the sole purpose of possibly malicious revenge. That people should be so blinded by the wonders of Spiritualism as not to see such a self-evident truth, is a most surprising anomaly of the human mind.

## Fallacious Reasoning

But this is by no means all. There is another process of reasoning by which Mr. Stead, equally with other Spiritualists, proves to his satisfaction the return of the dead. Expressed in a syllogism the proof is reached thus:

**Major premise:** Communications from the other world can come only from departed human beings.

**Minor premise:** We receive messages from the other world.

**Conclusion:** Hence the dead return to communicate.

In the *major premise*, Mr. Stead, along with all other Spiritualists, assumes as proved the very thing that most needs proof, and is the most important point in the whole controversy. Spiritualism as a system of the return of the dead breaks down by its own weight of absurdity, and is proved as not only dangerous but positively deceitful and malicious by its own advocates. It is convicted out of its own mouth. For as long as Spiritualists admit that deception is possible—and they admit it on every hand—there is absolutely no security from being led into the grossest error and the most absurd if not harmful practises. Hence even if it were proved that communications from the other world come only from departed human beings, Spiritualism can furnish no credentials to credence.

## His Basis of Faith

But the point they take for granted, that since some intelligence does return it must be that of human beings, is the one point above all others that those who are attracted to Spiritualism should demand clear, absolute proof of. Evidence of the senses is by many considered sufficient. And yet every thinker knows that nothing is often more deceiving than appearances. To take a familiar instance, the sun appears to circle the earth, and only by an understanding of the science of astronomy can we be convinced of the contrary.

To make the case clearer, let us illustrate with an imaginary instance, which, however,



has had its counterpart in the experiences of many. You and your mother, let us suppose, have been the closest of companions for a lifetime. You have had numberless confidences in which no third party has ever been admitted, and about which no one else knows a syllable. You are naturally curious concerning the next life; and when you talk over its mysteries with your mother, you and she enter into secret compact of sixfold nature, the climax and testing point of which shall be her manifestation in flesh as in life, and a conversation concerning certain secret specified subjects. Upon her deathbed she calls you to her side and promises you that if she can she will fulfil the agreement in every detail.

### The Deception

Soon after her death you receive in exact order and manner the fulfilment of the tests agreed upon, till the last and greatest is the only one that remains. Then one day when you are alone and sad, you see grow before you from a nebulous form into a firm and distinct outline, the likeness of your mother. She approaches you, and as in wonder you dare not move or speak, she addresses you in the familiar manner of your mother, and places about you the caressing hand of your mother, and even gives you the mother's kiss. The tones of her voice are the tones of your mother, the hand has that peculiar little birthmark upon its back, that single freckle upon the left cheek is there, and in fact all other peculiarities your mother possessed in life are possessed by your visitor. She then speaks of the stipulated subjects in the agreed order, and in fact there is not a slip, nor a detail lacking. She then presents before you in beautiful language the noble picture of the high ideal she wants you to attain. The highest morality, noblest virtue, and divinest wisdom fall from her lips. And then with a promise to come again, she vanishes, dissolves from view.

This is so far from being a fanciful representation, that it is an adaptation of an experience of a relative of mine, and may be similar to an experience you have had or may in the future have. The pressing question is: Would you be convinced by such an experience that it was your mother, your dearest earthly friend, come back to protect and guide you with her love? Yet bear in mind that the moment you consider it a possibility, you also in the nature of the case open the way for the grossest deception; for if your mother can return, your worst enemy can also, and by gaining your confidence lead you on to ruin under the name and influence of your beloved mother. Having no standard by which to judge, you are at the mercy of the bad men and women who have died. In other words, the appearance of one in the form, speaking the words, and fulfilling the compact of your mother, is *proof of one thing*, and only one thing, and that is this: That an intelligence from the other world is operating in your presence. Granting that the dead return, you are as much at sea as ever, for that intelligence may or may not be your mother. The fulfilment of the compact and the personal likeness are *absolutely no evidence, not to say proof, that it is, according to reason and the rules of Spiritualism itself.*

If you are without a standard, an authority by which to judge, you will be always in doubt. The point to be settled first of all

is the important one: *Are the dead alive?* This may sound like a paradox, but it is one of the most serious questions that confront the world to-day. Having shown that admitting the teachings of Spiritualism we are left in a haze of uncertainty and liable to gross deceptions, it will be the purpose of the next article to consider from the standpoint of the great standard, the Bible, the root question,

### DO THE DEAD LIVE AGAIN?

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### Power — Spiritual

GRAVITATION, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the

### Illusions of War

[This poem, which we clip from the "Sierra Educational News" for August, should have been published last week to give force to our horrible illustration in the Outlook department.]

War  
I abhor,  
And yet how sweet  
The sound along the marching street  
Of drum and fife! And I forget  
Wet eyes of widows, and forget  
Broken old mothers, and the whole  
Dark butchery without a soul.

Without a soul — save this bright drink  
Of heady music, sweet as death;  
And even my peace-abiding feet  
Go marching with the marching street;  
For yonder, yonder, goes the fife,  
And what care I for human life?

The tears fill my astonished eyes,  
And my full heart is like to break;  
And yet 'tis all embannered lies,  
A dream those little drummers make.

O, it is wickedness to clothe  
Yon hideous grinning thing that stalks  
Hidden in music, like a queen  
That in a garden of glory walks  
Till good men love the thing they loathe!

Art, thou hast many infamies,  
But not an infamy like this.  
O, snap the fife, and still the drum,  
And show the monster as she is!

— Richard LeGallienne.

earth, but in a direct line toward the center of the earth, tho it be thousands of miles away, and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move around one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of His Spirit, gives that Spirit to work in us and through us. Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and alkalies. With what constant and unseen

power does it operate! Think of that magnetic power which makes the steel filings, tho in a mass of dust and rubbish, and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as tho it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results.

So with spiritual power. We can not tell "whence it cometh, or whither it goeth;" but it breathes upon the human spirit — the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creature from the breath of Him who created all worlds and breathed into all spirits.— *Anonymous.*

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### An Erroneous Idea

It is said that the land through which the Euphrates River now flows must be the land in which Noah and his family lived before the Flood.

The fact is that Noah and his family were shut in the ark for five months, while it was driven by fierce winds over the waters which covered the whole earth to a depth of at least fifteen cubits, or about twenty-two feet. When the ark rested on the ground, and Noah and his family stepped out on the earth once more, there was no telling where they were. They may have been ten or twelve thousand miles from where they started; but as they began to explore the country, and came across a large river, they naturally named it after the one they were familiar with at home.

Before the Flood, the rivers sent off branches to water the earth, very much like an irrigation system; but now the small streams flow into the larger ones.

In Gen. 2:10-14 we read: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

It is quite evident that Noah lived in the land watered by the Euphrates when the earth was in its Edenic beauty. The present country of Assyria is probably a namesake of the antediluvian territory watered by the river Hiddekel. Likewise Ethiopia derives its name from the land watered by the river Gihon.

F. A. BOWER.

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"PRAYER is the golden key which unlocks Heaven's storehouse."





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Milton C. Wilcox

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

## XLII. The Fall of Babylon the Great

**I**T will help wonderfully in the understanding of many scriptures if we will remember this: that when the Lord Jesus Christ comes, judgment will fall upon the nations and governments and systems of this world. They have demonstrated their character, and they then meet their doom. All of them are men's efforts to save themselves, men's efforts to control or overcome evil. All, if religious at all, are antagonistic to the Gospel of Christ. Such all worldly systems must be; and when our Lord comes the second time, all these worldly systems of men's devising (and they will include every device and invention of which man is capable) will be demonstrated failures. Autocracies and theocracies, empires and kingdoms, limited monarchies and republics, governments by one and governments by all, will go down together before the glory of Christ's coming. Individuals will meet their doom after the one thousand years of Revelation 20; but all earthly systems will be judged at the coming of Christ. Those existing upon the earth when Christ comes will be included in Babylon the Great. Her wide-spread influence will gather in all into one great world confederation, for it is declared repeatedly in the Scripture that all nations have drunk of "the wine of her fornication." As of old, modern Babylon will present another way of salvation than that of God. When man came forth from the Deluge which doomed a world, God gave him command to multiply and replenish the earth, and scatter abroad—become an agricultural people, as conducive to the strongest, clearest, purest life; but man said, "No; we will build us a city and a tower, and we will make us a name; we will stay together; we will build to heaven ourselves;" and therefore they named the very tower that they built "Bab-il," "The Gate of God." But God did not enter by such a gate; He can not give His glory to another; He can not work out of harmony with His holy law, because the transgression of that law is sin,—missing the mark,—and dooms to everlasting death those who follow that way. Therefore God named that way Babel, from which comes our "Babylon." See the account of it all in Genesis, the 11th chapter. There has been one way by which Babylon could return. God has sought to save Babylon. Over and over again has He indicated this in His Word: "We would have healed Babylon, but she is not healed." Such was the testimony of Jeremiah in his day.

So God sent and has been sending to the world for a half century the "everlasting Gospel" as given in Revelation, the 14th chapter, the 6th and 7th verses, to heal Babylon,—the great, good tidings proclaiming to man to fear God and give Him glory, and worship Him that made the heavens and the earth and the sea and the fountains of waters. Every division of Babylon would be healed by the unity of that Gospel. Every putrid sore would have been washed and cleansed by the life of that Gospel. Churches that were dead in formalism would have been revived, the crystallizing, cramping, binding traditions of men would have fallen away, and the church would have stepped forth in all the glory and freedom of Pentecostal days, fair as the moon,

clear as the sun, terrible as an army with banners.

But in the place of the fear of God has grown the fear of men; in the place of giving glory to God, glory is given to men; and in the place of the worship of God, men are worshipping the works of their own hands, and God is set aside. It is God's view of Babylon and her awful doom that is given in this chapter. We have not space nor time, in the finishing of this series, to dwell upon it. Its language we believe will be sufficiently plain to our readers without extensive notes.

### Questioning the Text

1. In the judgment of Babylon, what further view was given the prophet?

After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. Rev. 18:1. Note 1.

2. What message did that angel bear?

And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. Verses 2, 3. Note 2.

3. What voice did the prophet hear?

And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. Verses 4-6. Note 3.

4. What is said of the time and character of her judgments?

How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her. Verses 7, 8. Note 4.

5. How will her doom affect the kings of the earth?

And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Wo, wo, the great city, Babylon, the strong city! for in one hour is thy judgment come. Verses 9, 10. Note 5.

6. How will it affect the merchants of the earth?

And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyne wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were

dainty and sumptuous are perished from thee, and men shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Wo, wo, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. Verses 11-17. Note 6.

7. How will the masters of transportation be affected?

And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Wo, wo, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate. Verses 17-19. Note 7.

8. What command is given to God's children?

Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her. Verse 20. Note 8.

9. What graphic illustration is given of her eternal doom?

And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth. Verses 21-24. Note 9.

### Note and Comment

1. **ANOTHER ANGEL.**—We have already found God's last great threefold message symbolized by three mighty angels flying through the midst of heaven. Rev. 14:6-11. The fact that they are flying through heaven shows how quickly will go to the world that great message. There is not so much a manifestation of power in connection with it as there is of its rapid giving; that is, the symbols of the angels flying through heaven will show, first that it is a message which will be known by all—a message which will call the attention of all to its import, and that it will go to the world rapidly, and in harmony with the terms of that message, to every nation and kindred and tongue and people. So this great threefold message is given. Beginning in 1844, it has reached nearly every mission field and country on the face of the earth. Carried by a small people, it has gone with a loud voice. Having behind it nothing of the power and influence and wealth of the world, it has called the attention of the people to the Word of God and the terms of the message, as no other message has since the days of the apostles. But it is also true that in harmony with the symbols, there has not been the great power manifest with it which hearts have longed for; but in the closing of that



message there will be joined to it the movement represented by the angel of our lesson this week, all the messages swelling into the message of this last angel. This angel is not represented as flying through heaven, but coming down out of heaven, having great authority, and lightening the earth with his glory; that is, the power of this angel will be manifest in the lives and message borne by those who have accepted and are bearing the great threefold message.

**2. FALLEN, FALLEN.**—God's children have been in Babylon through all the centuries, in the various divisions of the professed church of Christ. They have been the preserving salt of the body. In all the various schemes and plans and societies and organizations of men there have been true, faithful souls, living according to the best light which they have had, serving God according to their ability. But in the last generation the light of the Gospel will be so fully given to the world that men will be able to discriminate between the true and the false. Those in Babylon will see the character of Babylon. Babylon rejects the message which these bear. Babylon, by rejecting God's Spirit, opens her heart to receive the spirit of the evil one, and therefore becomes a habitation of demons, the hold of every unclean spirit, the cage of every unclean and hateful bird. Consequently the fall beyond redemption. How such revelations as this are manifest again and again in out-breaking corruption in some circles! These instances of out-breaking corruption have become so common that they almost cease to excite comment. We are told, whenever such manifestations are seen, that these are indications of what may be found everywhere. God calls from these things. He would not have His people at His coming identified in any way with sin. He would not have them drunken with the wine of Babylon's fornication, for beyond the drinking of the wine lies wrath which is bound to come.

**3. COME FORTH.**—Therefore the call from heaven, the voice of Christ, "Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." It is not from some earthly organization to another earthly organization that God is calling; it is not a mere proselyting campaign that the heralds of Christ will carry forward in the closing years of God's work. It is a call from God to come out from everything that is sinful, everything that is low and base and evil and of a compromising character in any way, and to stand with Him; because "sin, when it is finished, bringeth forth death." The plagues which will fall upon the earth are simply the letting loose of the wrath which belongs to sin.

**4. HER PLAGUES.**—These plagues have already been noted in the past. Their time of falling is one prophetic day, or one year; and these plagues will fall when great Babylon sings her song of triumph, and feels that sure prosperity is hers forever; but that prosperity has been built upon apostasy, upon disobedience to God, upon the rejection of God's Word, upon the traditions of men. It is a word of eternal import which our Saviour gives us in Matthew, the close of the 7th chapter: "Every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." Ringing out to the entire world as never before, in the last days of human probation, will be God's Gospel message, "able to save to the uttermost." That rejected means eternal ruin. This saying of our Lord is of eternal import: "Every plant which My heavenly Father planted not, shall be rooted

up." Men have been sowing their own seed, placing poisonous plants in the vineyard of the Lord. When the Master of the harvest comes they shall be rooted up. This saying of the apostle is of eternal import: "For other foundation can no man lay than that which is laid, which is Jesus Christ." But Babylon has been building, not upon Christ—the Way, the Truth, the Life—but upon perversions of His truth. In the face of all these things God can do only what He has again and again said that He would do,—come to His own with His own glory, and punish sin and all identified with sin. While Babylon shall look over her great, world-wide federation, at the head of which will be the Papacy, situate, perhaps, in the city of the great King—the earthly Jerusalem—and will say, "I sit a queen, and am no widow, and shall in no wise see mourning," or, in the words of the prophecy of Isaiah, "I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children," she by that very utterance pronounces her own doom. Now the Church of Rome is a widow; her relationship to the kings of the earth has been severed. When that time comes that the ten last confederated kings of earth shall have one mind and one heart to give their power and strength to the beast, that union will be restored; but that very union means the rejection of Christ. And in the very time when her song is sung, in one day—one year—shall her plagues come—"death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her."

**5. THE KINGS OF THE EARTH—ONE HOUR.**—The 17th chapter has told us that the last confederacy of nations would restore the beast power again, and that this beast power would continue for one hour. One hour in prophetic time is fifteen days—one twenty-fourth part of a year. If we were to reckon it by "twelve hours in the day," it would be one twelfth of a year, or thirty days. The prophecy indicates, if we read it aright, that there will come a time when all the nations of the earth will be bound in this great Babylon, that all the nations of the earth will place at the very head of all religion the Papacy, and that all will be united in placing her as the great mistress of the nations, restoring that power which she once possessed of defining heresy. But within one prophetic hour from that time that this power is possessed, the plagues fall. They shall come suddenly, as Isaiah declares in chapter 47: 9: "But these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee, in the multitude of thy sorceries, and the great abundance of thine enchantments." These plagues are set before us in the 16th chapter of the Revelation. Then the very kings who have united together to give Babylon her place shall turn against her. And yet, as they see the utter desolation which their turning against her has wrought, they themselves shall weep and wail over her, and say, "Wo, wo, the great city, Babylon, the strong city! for in one hour is thy judgment come."

**6. MERCHANDISE.**—It is said of Satan, under the figure of the king of Tyre, in the 28th chapter of Ezekiel: "By the abundance of thy TRAFFIC they filled the midst of thee with violence." "By the multitude of thine iniquities, in the unrighteousness of thy TRAFFIC, thou hast profaned thy sanctuaries." And because of that unholy traffic it is said, "Therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee." The great city of Tyre was possessed of the same spirit of merchandise that is set forth in the 27th chapter of Ezekiel. Her traffickers were found everywhere, and

she became so corrupt and so exalted that it became necessary that God should humble her. So great Babylon, which has been called "modern Tyre," not one city now, but a federation which takes in all the earth, shall deal in the same kind of traffic. How graphically is suggested the commercialism of the present day, the commercialism that overrides all honor, all integrity, a commercialism that seeks to possess all the nations of the earth, gather to itself every commodity in which men may deal, even to the bodies and souls of men, a commercialism which forgets God, and makes first the god of gold! All these are to a greater or less extent bound up in Babylon; and when the great combination falls, then are the individual merchants represented as saying, "Wo, wo, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate."

**7. SHIPMASTERS.**—The great transportation facilities of ancient times were represented by ships. All land transportation was by beasts of burden, always in small quantities. The large quantities were moved by ships upon the sea, and therefore the ships stand for great transportation, masses of merchandise, large traffic of every character. They also are affected by the great fall of Babylon, and they say, "Wo, wo, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate." Five times this "one hour" is mentioned in the book of Revelation. First as the hour during which time God's children will pass through the greatest tribulation, for against them is enlisted all of apostasy. Yet God promises to keep them, because they have kept the word of His patience. Rev. 3: 10. Secondly is the one hour of Revelation 17, during which time the kings of the earth "receive power one hour with the beast." Thirdly, three times in the chapter under consideration. At the close of that hour those who have been profited by Babylon shall say, "In one hour is all her prosperity ended, her riches come to naught, and she made desolate."

The word "hour" may be used as an indefinite time when not modified; but when definitely modified, it refers to a definite time, as the "half hour" of Rev. 8: 1. We would not speak of a half of an indefinite time; the half hour limits the time to what is meant by a half hour. It is clear and definite. And so the term "hour," limited by a numeral adjective, means a definite time. Language is meaningless if this is not so.

**8. REJOICE.**—The awful doom of Babylon is the triumph of the children of God. It is worth while for us to turn from the sad and awful picture of judgment to the picture of deserved triumph, to look upon Babylon as God would have us look upon sin; for Babylon is the great aggregation of sin, the identification of systems with sin, and the system, world-wide and magnificent as it is, falls, because identified with sin; but through all the centuries of the past, that system has been oppressive, cruel, persecuting to the true people of God, the humble, the meek, the devoted, those who lifted voice against sin and all its wickedness. Now they can rejoice. "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." That is the very judgment that she has rendered upon them—the sentence which she has pronounced upon them as innocent comes back in the infinite justice of God upon her.

**9. FOUND NO MORE AT ALL.**—God's universe shall be forever free from the specious devices of men which assume to save souls. The mighty angel casts the millstone into the sea, saying, "Thus shall it be with Babylon."

(Continued on page 13, first column)



## Righteousness

By William Covert

**T**HE word "righteousness" refers either to a right course of action, or a correct state of being.

Primarily, righteousness proceeds from the Lord, as announced by the prophet when he said, "O Lord, righteousness belongeth unto Thee." Dan. 9:7. Another said, "This is His name whereby He shall be called, The Lord our Righteousness." Jer. 23:6.

It exists without having been created; for the psalmist says, "Thy righteousness is an everlasting righteousness." Ps. 119:142. And of God's existence David writes, "From everlasting to everlasting, Thou art God." Ps. 90:2. His righteousness and Himself are therefore together in the everlasting list, and are of endless duration. This is why David could say, "His righteousness endureth forever." Ps. 111:3. And Daniel also said, concerning the work of redemption, that it would bring in everlasting righteousness. Dan. 9:24.

Solomon, speaking of the endless blessing that belongs with righteousness, says, "The righteous is an everlasting foundation." Prov. 10:25. He declares also that "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

The prophet, writing of its present and eternal blessedness, states that "the effect of righteousness" is "quietness and assurance forever." Isa. 32:17. The Word of God affirms that "righteousness delivereth from death," and also that "the labor of the righteous tendeth to life." Prov. 10:2, 16.

It is clear, from the foregoing quotations, that righteousness and life are inseparable. Therefore if all men had always been righteous, no man would have died. It is also true that those persons who will have immortal life will live in perpetual conformity to righteousness.

David, in speaking of the dwelling-place of righteousness, says its habitation is the throne where God sits. Ps. 97:2. Therefore all that is devised, decreed, or approved by Him as He sits upon that throne must conform to righteousness. For "He shall judge the world in righteousness, He shall minister judgment to the people in uprightness." Ps. 9:8. It is also predicted of Christ's kingdom that "righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Isa. 11:5. Indeed, righteousness is the element of stability that makes solid the government of God. "For the throne [God's throne] is established by righteousness." Prov. 16:12.

Concerning the reign of grace both here and hereafter it is written that grace will "reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

It was righteousness that armed the Son of God for His conflict with the adversary when He was here in mortal flesh. Thus it was predicted of the battle, that "His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16.

Righteousness also serves as a breastplate of protection for him who is called to battle with the powers of evil. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

It is an ensign of royalty upon the heads of the redeemed. "Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8. At that time "shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

The love of righteousness and His opposition to iniquity is to Christ the means of everlasting gladness; for it is written of Him, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:9. And herein is the contrast between the righteous and wicked sharply drawn. The one loves righteousness, and the other hates it.

Elymas the sorcerer was a person full of all subtilty and all mischief, a follower of the devil, an enemy of all righteousness. Acts 13:10.

In reference to God's people the request is made, "Let Thy saints rejoice in goodness." 2 Chron. 6:41.

The redeemed from among men will be in character like their Saviour when they in-

may tell all My bones: they look and stare upon Me." "And they shall look upon Me whom they have pierced." See Ps. 34:20; 22:16, 17; Zech. 12:10.

Another view of the Saviour's wounds is that given by an inspired eye-witness who beheld in reality and literally the scene which the prophets saw only in vision. This testimony reads:

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced. John 19:32-37. See also 1 John 5:6-8.

The third view of Christ's wounds is seen when the prophets are permitted to behold Him in glory as "King of Kings and Lord of Lords." And when the final redemption is completed, the only reminder of sin will be the wounds which Christ will carry in His body. The prophets describe this third and glorified view in the following language:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." "And His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His power." Rev. 1:7; Hab. 3:4.

Of the expression, "He had horns coming out of His hand," Mr. Scott says, "Or, as it may be rendered, 'bright beams came forth from His side' (margin)." And the American Revised Version reads: "He had rays coming forth from His hand," or "at His side" (margin).

With these thoughts, and the beautiful words of another, we leave this threefold view of Christ's wounds with the reader: "Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, 'He had bright beams coming out of His side; and there was the hiding of His power' (margin). That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there 'the hiding of His power.' 'Mighty to save,' through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power."—"Great Controversy," page 674.

Spartanburg, South Carolina.

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## Back to the Bible

THE Bible is the Protestant standard of faith and practise. In that Book the Sabbath question is neither obscure nor difficult. The fourth commandment stands in the heart of the Decalogue, and bears the signature of Jehovah as no other one of the commandments does. Christ's teachings and example concerning the Sabbath are plain and unequivocal. They constitute His commandments on the Sabbath question, and He

## O That Men Would!

By Flora E. Warren

O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Ps. 107:8.

The heavens tell God's wondrous might;  
The strength of Him who stretched them out;

The sun declares that "God is light,"  
To every land the world about;  
Night unto night shows "God is wise,"  
Who formed the earth and sea and skies;  
The heavens say that "God is good."  
O that men would!

The earth repeats the story o'er —  
That "God is life," and "God is love;"  
Each living breath, and ocean's roar,  
Declare His praise, who reigns above.  
The mountain heights proclaim Him King;  
The little birds His goodness sing;  
The blossoms praise Him, as they should.  
O that men would!

God waits to hear from men some word —  
Some thankful word — and grateful song  
Each day — as from each little bird;  
He waits to hear — has waited long.  
Each day men take from God above,  
The wondrous tokens of His love.  
Then praise His name, for He is good.  
O that men would!

herit the kingdom to reign with Him; for when He shall appear, they shall be like Him. 1 John 3:2. They too must love righteousness and hate iniquity if they are to be with Him.

— ★ ★ —

## A Threefold View

By Arthur L. Manous



**I**RULY ours is an age when people patronize the moving picture shows to see the views there exhibited. But we often wonder if all who frequent these shows stop to behold the inspired pen picture of our Redeemer's wounds which He received at His crucifixion.

We have presented in the Sacred Scriptures three very distinct views of these wounds which our Saviour received on the cruel cross. The first is the prophetic view which was given the prophets long before the crucifixion occurred. This view is presented in such language as: "He keepeth all His bones: not one of them is broken." "They pierced My hands and My feet. I



declares that those who love Him will keep His commandments.

Men will not keep the Sabbath, nor any other day as the Sabbath, unless moved by love and guided by conscience. There was never any reason for interference on the part of the civil law, and the results of such interference are increasingly evil. Put the issue on the basis of the Bible, and let the behests of conscience direct, and Sunday laws will die a natural death. Wiser legislation ought to hasten their removal. Let us have protected rights to rest, and not enforced idleness on a specific day, under the false claim that not to remain idle on a particular period of twenty-four hours is a crime. This the evolution of Sunday law now demands.—A. H. Lewis, D.D., LL.D.

—★ ★—

### A Voice for the Lone Ones

IN imagining our God-given lives, and in asking for the love and blessing that He is duly bestowing upon us—tho we are continually neglecting and grieving the Holy Spirit, yet He is tenderly holding out His hands in pity and in mercy, saying, "Come

unto Me"—does it penetrate deep down in the heart, so that we can hear the echoes of voices calling from far Siberia for help? There are many souls there that have been unjustly banished, toiling away their lives from day to day, from sunrise until night. And it must seem an endless night to them as they toil on mid cold and bleakness; for it seems to me the sunlight never penetrates to gladden their hearts as they toil, dragging their chains and ball; for they are never free from their fetters, which wear and cut into their flesh. They can only groan with their pain. If they look up, think you they meet glances of love and sympathy? No, no; there is the lash that is added to their bleeding flesh. O that we could direct their gaze to a living, loving Saviour, that has borne many a stripe, and His tender flesh torn and pierced for them, for you and for me! If we could only tell them so! But dear brothers and sisters, we can pray for them. They are God's creatures; and as one family, we would not forget our afflicted brothers and sisters. We know that God hears prayer. Those that suffer with Him will reign with Him.

HELEN M. WILDE.

A PERFECT MAN, unto the measure of the stature of the fulness of Christ. Eph. 4:13.

15. When only will these gifts be of no use to the church?

Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But **WHEN THAT WHICH IS PERFECT IS COME**, then that which is in part shall be done away. 1 Cor. 13:8-10.

NOTE.—These scriptures clearly show that God designed in His wise plan that these gifts bestowed at the very beginning of the Christian dispensation should continue until its close. They were given till the perfect man should be manifested. That will not be until Christ, the Head, is joined by His body, the church, full, perfect, and complete, nothing wanting. The church needs these gifts to-day just as much as she ever needed them in the past. She admits the necessity of a few of them, cherishes some of them. All Christians believe in evangelists, in teachers, in pastors, in governments; but the same Spirit that gave these, also gave apostles and prophets and healings and working of miracles. Does not the real secret of the failure of these gifts at the present time lie in the words of our Saviour found in John, chapter 14, verse 15? When God's church is obedient to His law, there is a test for the gifts. There are antichrists in the world. Satan will work with all power and signs and lying wonders. How shall we distinguish between the manifestations? Only by the great, eternal law of God, the principles enunciated by the Decalogue. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16. God can bestow His Spirit upon the heart of obedience. God can pour out His gifts upon an obedient church, and He will receive the glory. It is never safe to pray for an outpouring of His Spirit, and the manifestation of spiritual gifts, upon a church which is disobedient, not submitted to the Lord's will.

16. What promise is assured the remnant church that is looking for her Lord's coming?

That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: **SO THAT YE COME BEHIND IN NO GIFT**; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. 1:5-8.

NOTE.—When the church of the Lord Jesus Christ can come to that place that she is willing to abide by the testimony of Christ, the Word which He has given through prophet and apostle; when she is willing to set aside her own deductions and the deductions of her men of science which lead away from that Word, and abide wholly by that Word; when she is willing that that Word shall be not merely an outward ensign, but an inward power in her life, confirmed in her,—then shall be bestowed upon her all the gifts of the Spirit in just such measure as shall make her an effective worker for God and in perfect harmony with His own will.

17. To whom, then, would due honor be given?

That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and **WHAT HAST THOU** that thou didst not receive? 1 Cor. 4:6, 7.

But now hath **GOD SET THE MEMBERS** every one of them in the body, as it hath **PLEASED HIM**. 1 Cor. 12:18.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him **GLORY IN THE LORD**. 1 Cor. 1:30, 31.

## Our Bible Reading

### Spiritual Gifts

1. What did our Lord promise His disciples before He went away?

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.

2. In what way would that Spirit be beneficial to His people?

Now concerning **SPIRITUAL GIFTS**, brethren, I would not have you ignorant. 1 Cor. 12:1.

3. Through what do these gifts come?

Now there are diversities of gifts, but the **SAME SPIRIT**. 1 Cor. 12:4.

4. Who works through these administrations and operations?

And there are differences of administrations, but the **SAME LORD**. And there are diversities of operations, but it is the **SAME GOD** which worketh all in all. 1 Cor. 12:5, 6.

5. What gifts are in this chapter enumerated?

For to one is given by the Spirit the word of **WISDOM**; to another the word of **KNOWLEDGE** by the same Spirit; to another **FAITH** by the same Spirit; to another the gifts of **HEALING** by the same Spirit; to another the working of **MIRACLES**; to another **PROPHECY**; to another **DISCERNING OF SPIRITS**; to another divers kinds of **TONGUES**; to another the **INTERPRETATION OF TONGUES**.

And God hath set some in the church, first **APOSTLES**, secondarily **PROPHETS**, thirdly **TEACHERS**, after that **MIRACLES**, then gifts of **HEALINGS**, **HELPS**, **GOVERNMENTS**, diversities of **TONGUES**. 1 Cor. 12:8-10, 28.

6. What gifts are named in another scripture?

Having then gifts differing according to the grace that is given to us, whether **PROPHECY**, let us prophesy according to the proportion of faith; or **MINISTRY**, let us wait on our ministering: or he that teacheth, on **TEACHING**; or he that exhorteth, on **EXHORTATION**: he that **GIVETH**, let him do it with simplicity; he that **RULETH**, with diligence; he that

showeth mercy, with cheerfulness. Rom. 12:6-8.

7. Is it proper for the child of God to seek or desire these gifts?

Covet [desire] earnestly the **BEST GIFTS**. 1 Cor. 12:31.

8. But what is a better way than the coveting of any particular gift?

Yet show I unto you a more excellent way. 1 Cor. 12:31.

NOTE.—God's more excellent way is the way of love, set forth in the wonderful chapter which follows. He who absolutely and utterly and wholly yields himself to God, is in that place where God can bestow upon him all that is best. There is great danger in seeking any one special manifestation of the Spirit. He who makes any one gift of the Spirit an all-absorbing search, or desire, gets to seeking selfishly, and Satan comes in with his spurious manifestations, his counterfeits of the good, and possesses the soul. If we love God, He will bestow upon us always the **best gift for us**.

9. Under whose control, absolutely, must these gifts be?

But all these worketh that **ONE AND THE SELFSAME SPIRIT**. 1 Cor. 12:11.

10. To whom are they given?

Dividing to **EVERY MAN** severally as He [the Spirit] will. 1 Cor. 12:11.

As **EACH** hath received a **GIFT**. 1 Peter 4:10, A.R.V.

11. By whom are these gifts of the Spirit bestowed?

Wherefore He saith, When He [Christ] ascended up on high, He led captivity captive, and **GAVE GIFTS** unto men. Eph. 4:8.

12. What is meant by these gifts?

And He gave some, **APOSTLES**; and some, **PROPHETS**; and some, **EVANGELISTS**; and some, **PASTORS** and **TEACHERS**. Eph. 4:11.

13. For what purpose were these gifts bestowed?

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4:12.

But the manifestation of the Spirit is given to **EVERY MAN** to **PROFIT** withal. 1 Cor. 12:7.

14. For how long were these gifts bestowed?

Till we all come in the unity of the faith, and of the knowledge of the Son of God, **UNTO**





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Our London Letter

[Our correspondent, Mr. W. H. Bartlett, is the editor of "Present Truth," London, native-born, well informed, and thoroughly reliable.]

**P**ROMINENT among the events of the past few weeks are the coronation and the constitutional struggle over the powers of the House of Lords.

The coronation itself was a brilliant success, and the country entered with enthusiasm into the celebrations. Newspapers contained little else for weeks but elaborate descriptions of everybody and everything connected with the ceremony. All along the route of the royal processions huge banks of seats were erected, and exorbitant prices were asked for these and for windows and shop fronts. The police were evidently uneasy about their ability to control the enormous crowds that were expected to throng the thoroughfares, and massive barricades were erected on every street opening into the line of march. The nervousness communicated itself to the people; and many who had been planning to see the processions, decided to stay away, with the result that the crowd after all was only a moderate one. Very few of the barricades needed to be closed.

as much as anything else, has warmed the hearts of the people toward them. It is recognized that the tastes of the present occupants of the throne do not lean toward sport or fashion or pleasure, and the more sober-minded section of the population is looking for quieter and more godly times as a result of the royal example. In many of their public utterances the king and queen have given reason for thinking that religion occupies a large place in their own thoughts and in their home life.

### The Political Conflict

The coronation brought a brief truce in the political strife, but hardly were the decorations taken down before it broke out again with undiminished ardor. The bill restricting the veto of the Lords had been already passed through the House of Commons, and it remained for the Lords either to accept the situation and pass the bill, or take a firm stand for their privileges and throw out the measure.

would not further resist the passage into law of the Parliament bill; but an obstinate minority refused thus to surrender the fight, and proclaimed that they would maintain their position to the bitter end.

Under these circumstances, what was the Conservative party to do if they were to prevent the creation of new peers and the swamping of the Upper House with a Liberal majority? It seemed for a time as tho the bulk of the Conservative party would, after all, vote with the Liberals for the Parliament bill in order to carry it against the insurgents in their own ranks. At the time of writing, it is not yet clear what will be the precise course taken; but in any event, whether new peers have to be created or not, the triumph of the bill is certain, and the constitutional struggle terminates for a time at least in the undisputed supremacy of the House of Commons. Henceforth no legislation which that house passes and maintains for two successive years against the Lords, can be hindered from going into effect.

### A Radical, Revolutionary Change

The change is a radical one. So far England has been safeguarded against rapid and revolutionary reforms by a system of constitu-



The Historic House of Lords, where meet the Peers of the English Parliament, who have been passing through a struggle for their very existence.



The children of King George and Queen Mary. The back row, beginning at the left, Prince Albert, Prince Henry, the Prince of Wales. In front, Prince John, Princess Mary, Prince George.

The speculators in seats were disappointed, and some of them lost heavily. At the last moment seats could be bought for one twentieth of the price previously asked.

Some adverse criticism found expression over the coronation ceremony itself, as being too medieval, not so much in its language and sentiment as in the fact that it gave undue prominence to the nobility and the clergy of the established church. In these days when the peerage is being forced to submit to the will of the people, it seemed somewhat incongruous that the monarch should apparently owe his enthronement to the consent and homage of the earls, marquises, and dukes of the kingdom. Other far more important elements of the national life were conspicuous by their absence from Westminster Abbey, or, if they were present by invitation, were relegated to an obscure position.

### The Home Sentiment

On one point, however, there has been entire agreement. All beholders were impressed with the womanly dignity and charm of Queen Mary, and the wholesome simplicity and naturalness that marked the royal children. The king and queen are associated in the minds of their subjects with thoughts of a happy and affectionate home life, and this,

They chose a middle course; the bill was accepted in form, and passed through its first, second, and third readings, but was radically changed in committee by certain amendments, and, so modified, it was returned to the House of Commons. Thus the battle was set in array. At this point Mr. Asquith, the Liberal premier, announced that if it became necessary to do so in order to enact the Parliament bill into law, he was prepared to advise the king to create sufficient peers to drown the hostile vote in the House of Lords, and that the king had already intimated his willingness to accept and act on such advice.

This announcement of course put an end to the struggle. Henceforth the game was in the hands of Mr. Asquith, whether the Peers capitulated or decided to struggle to the last. The only question was which course the Lords would elect to take. Their counsels were divided; some of them urged one policy, and some the other. The majority of the Conservative lords were exceedingly loath to witness the creation of a large number of new peers. To drive matters to this extremity would not help them in the least, and would only place them in a position of helpless and permanent inferiority in the second chamber. The leaders of the Conservative party, Mr. A. J. Balfour and Lord Lansdowne, announced that they would bow to the inevitable and

tional checks and counterchecks. Henceforward it will be in the power of the majority of the House of Commons to enact legislation almost regardless of the vested rights and traditions hitherto entrenched in the House of Lords. We have doubtless entered upon an era of more violent and fundamental change than our recent past has witnessed.

Another important change which comes into effect about the same time is the payment of members of Parliament. In the past the House has been largely comprised of men of independent means, altho a gradually increasing number of members have been paid by trade-unions and other organizations. In future every member of Parliament will receive a salary of two thousand dollars per annum. One of the first results of this new departure will probably be to introduce into Parliament a larger number of Labor representatives, since the funds of the trade-unions will not now be burdened with the support of their representatives, no matter how many of them may be elected.

### The Home Rule Question

The chief argument brought forward by the Conservative party in support of their hostile amendments to the Parliament bill has been that, without such safeguards as they advocated, the Liberals would be able to pass a



measure of "home rule" for Ireland before another general election could take place. They have so persistently forced this question to the front in the debates, that the way is now fully prepared for a home rule bill. Then, too, the pledges given by Mr. Asquith and his associates, and the debt they owe to the Irish party for support rendered, will certainly compel the early introduction of a measure of home rule for Ireland.

The old cry that home rule will mean "Rome rule" is raised in Protestant quarters in the north of Ireland and elsewhere. Mr. John Redmond, however, the leader of the Irish Nationalists, has pledged himself most distinctly that this shall not be the case. As a matter of fact, it is within the bounds of possibility that the granting of home rule will mean the downfall of priestly authority in Ireland. As long as the Irish have felt themselves a downtrodden race, they have naturally sympathized with the priests of what proclaimed itself to be a downtrodden church. Priests and people have stood together in one common struggle; but when the aspirations of the people are gratified and they have a parliament of their own, they are very likely to be absorbed in political affairs and to resent any attempt to prolong the old domination of the priests. It is not at all improbable that home rule will bring in its train a considerable degree of emancipation from the power of the priests. In these days when the Gospel of the kingdom is preached in all nations, even Catholic peoples are getting their opportunity to hear the message. In Italy and France, in Spain and Portugal, the Romish church is losing its old-time influence, and the doors are opening to the preachers of a purer Gospel. Ireland will also certainly get its opportunity before the end comes; and it may be that home rule will mean the breaking down of the barriers that have hitherto to a considerable degree excluded the Gospel from that country.

### Labor Discontent

Back of all the coronation rejoicings and the strife of parties during recent months, has towered the grim, menacing shadow of labor discontent. The coal-fields of South Wales have been a scene of rioting and bloodshed; over-sea commerce has been held up for weeks by a strike for higher wages on the part of the stokers and other ill-paid workers; several of the great railways go in constant dread of an outbreak among their employees; and at the present time cargoes of food are spoiling outside the London docks because a hundred thousand dockers, carmen, porters, and lightermen are out on strike. There has hardly been a week for several months when some such struggle has not been in progress. The unusual heat we are now experiencing in England makes the stoppage of food supplies a serious matter, as the merchants have been keeping their stocks at a low point, and in consequence the prices of meat and dairy products have already advanced considerably.

### Weather, Peace, Etc.

The present summer has been one of almost unbroken drought, and in some parts of England only two or three showers have fallen in the course of as many months. The result is a great scarcity of vegetables and an almost total failure of the fruit supplies.

Perhaps on account of the torpidity induced by the excessive and unaccustomed heat (ninety-five degrees in the shade to-day), England is taking but a languid interest in some current events that would at another time provoke considerable discussion. Some of our newspapers endeavored to work up excitement over the Moroccan crisis, but the country seems well content that France and Germany should settle this dispute in their own way, so long as England's interests are respected. The reciprocity treaty between the



A part of the Coronation procession June 22, 1911. The royal State coach in Whitehall.

United States and Canada has also aroused but little discussion. Even the signing of the peace treaty between the United States and England has been accepted quietly. At first numerous public meetings were held to further the movement; but as the country heard of other nations entering into the same relations with the States, and learned that even Germany might possibly come in, the conviction rapidly grew that the new development was too diffusive to amount to much. The people cordially welcomed the idea of a permanent and assured peace between this country and the United States; but if every other power was to be placed on the same basis, they could not maintain the same degree of enthusiasm for the project.

The great aeroplane race over the British Islands for a prize of 50,000 dollars has been a wonderful demonstration of the possibilities of flying-machines. Altho only two competitors succeeded in covering the thousand miles in a reasonable time, the fact that such a distance could be covered in less than twenty-four hours of actual flying, without inflicting any damage upon the machinery of the aeroplanes, proved unquestionably that the new



Lord Lansdowne, the leader of the opposition among the Conservative peers

mode of motion is now one to be definitely reckoned with. Henceforth the power that is best able to command the air will hold a tremendous advantage in its conflicts with other powers. With two such men as Messrs. Beaumont and Védérines, France might hope to cope successfully with an army otherwise superior to her own in numbers and organization.

W. T. BARTLETT.

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The educational problem is not a settled one by any means. This is indicated strongly by the *Sierra Educational News*, the magazine owned and published by the teachers of California, the August number of which is before us. Boards, text-book committees, obstructionists, and live, progressive teachers are floating neither the flag of peace nor of truce. We do not blame the teachers. Prof. Will C. Wood, superintendent of Alameda city schools, in a review of the text-book system says: "Out of forty-three books which have been adopted under the California system, we have had eleven poor books, nineteen fair books, five good books, and eight books whose merits have not been determined as yet. In other words, seventy per cent of the books have fallen short of the standard of good books, and only twelve per cent have met that standard. With these facts in mind, I do not hesitate to say that the present system has not resulted in the placing of satisfactory text-books in the hands of the pupils."

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It is supposed that men who are nominated to the high office of a legislator for the United States—either to the Senate or to the House of Representatives—should be honest men—so honest that people are willing to trust them; but the course of legislation in the last number of years, and the evidences brought out in connection with national elections, show to the contrary. There has been a demand from some of the best quarters for a number of years that election expenses should be made public. The sixty-first Congress passed an act providing for public congressional and campaign funds after election; but what is called the Rucker bill, passed at the late session of Congress, provides for publicity before election, as well as after, and limits to \$5,000 the expenditures of a candidate for representative in Congress, and to \$10,000 the expenditure of a candidate for the Senate. As the *New York World* remarks, "No more federal elections can be purchased, except in defiance of the law."

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It was a fearful calamity that occurred at Canonsburg, Pennsylvania, August 26. A moving picture film exploded, a little fire flashed up, one terror-stricken man shrieked "Fire!" and the whole mass in the theater rushed pell-mell for the doors. The fire was put out; but the people, in endeavoring to reach the open air, became congested on the stairs, and the strong trampled down the weak. Twenty-six lives were lost, and sixty injured. Fully one half of the dead are children. The story is told of one young man who secured his marriage license on the way to the show, who sought to defend his soon-to-be bride and two little children, but was deliberately killed, and the rest trampled to death. The bravery of strong men seems to have been conspicuous by its absence.

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A despatch from London dated August 24 declares that there is great activity in Great Britain in preparing for war, and the fear is that the war will come from Germany. We are also told that there are an unusually large number of German male visitors going about alone at places where government stores are located, and these are carefully watched, lest they be spies. It is talked in the leading clubs where the diplomats gather, that certain powerful German leaders are determined to force war to check the advance of Socialism in that empire. More than forty per cent, it is said, of the votes most recently cast in Germany were for Social Democrats.





## Letters to a Daughter

By Harriet S. Maxson, M. D.

### Saved to Serve

[This letter, the last in the series, was published by mistake out of order. We therefore give it again. It will bear repeating.—Editor.]

MY DEAR CHILD,—

Your last letter was the dearest of all the budget, all of which have been most sweet to me. This one has brought me greater comfort because I read between the lines a betrayal of your inmost heart's desire, the aim and purpose, unformulated, probably all unknown to yourself. I recognize that these years of training, together with your mother's unceasing prayer, have wrought out in your heart one all-absorbing motive, and that is, service. I have been looking for this. You are just beginning to outline the vision which has so far been concealed in mist. Make now, my dear one, a solemn vow; with Paul say to your Master you will not be "disobedient to the heavenly vision."

You seem to be troubled as to the particular way you will give this service. Leave that to Him. He has promised to lead those who will ever follow the Lord of heaven, who pleased not Himself, but whose life was one of ministry. You remember that on the last meeting with His disciples He said, So ought ye to serve one another. All you need to concern yourself about is that your heart's purpose be kept single. You know the promise to those who hunger and thirst after righteousness that "they shall be filled." In this case the right thing at all times will be the only thing in evidence. We will never waver, or fail to discern between right and wrong, when our vision is unclouded and our thirst is for unadulterated righteousness. And so, dear one, it will be with your service,—it will come to you as you walk along the path of duty that lies nearest to you. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that." Despise not the little things of life. It is only the few that stand out in bold relief before the eyes of men as having served in larger ways. The moment one begins to be ambitious to that end, he cuts off the source of his power. In our service, self must be left out of sight, else the service will fall flat. Such is the immutable law of the Master. The real work of the world is done by the rank and file of the unknown. Only follow where He leads, and He will give you all that your developing powers can perform.

Is it not sweet to contemplate that there is no limit to the development of the human mind and heart under the leadership of the Master? So again I say, Do not despise the day of small things. Many a life ship has been turned in its course by the obstruction of a smile or a kindly word, and so saved from destruction. Learn to be thoughtful. Do the little things that present themselves. You may not be naturally quick to see the opportunity; but with the

heart filled with the service idea, you will find yourself growing more sensitive to the needs, large and small, of those about you. Only never quench an impulse, whatever the personal sacrifice. Do you remember how the Saviour said they that follow after should know the truth?—that they that will to do the will of the Master should know the way? He spoke a universal law—His law. When we listen to the still small voice, the voice grows louder. When we do its bidding it speaks oftener. And thus, my child, you will find your own life unfolding as day after day you are true to your calling. Isn't it a beautiful thought to know that this all reacts on our own character, to make it more beautiful and strong and ourselves more happy? How munificent are our Father's plans for all His children!

The world is made up of two classes of people; the care takers and the care makers. The world's burdens are really carried on

### Are You a Leaner or a Lifter?

No! the two kinds of people on earth that I mean  
Are the people who lift and the people who lean.  
Where'er you go you will find the world's masses  
Are always divided in just these two classes;  
And, oddly enough, you find, I ween,  
There is only one lifter to twenty who lean.  
In what class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?  
—Ella Wheeler Wilcox.

the shoulders of the few. It is true that if you have a piece of work to be done, and you ask the very busy man or woman to help you, you will get ready response. The selfish person is engrossed in his own little world, doing what you do on the side before you take up your business. He has no time. The large class who are so busy doing nothing either for themselves or for others, will have neither time nor inclination to help you; or if by chance they should catch the inspiration of helpfulness for a moment, the power will be lacking.

Do you remember how the Master took from the unprofitable servant the one talent he had hid, and gave to him who at first had five, but by their use had gained another five? Thus did the Great Teacher strive to show us the importance of using our gifts of time, means, and talents, lest they be taken from us.

It is a universal law that nature abhors a useless thing, and sets at work to remove it. Therefore, my dear, if you will be numbered among the helpers and not the helpless, if you would carry and not be carried, if you would be a leader and not a

trailer, you must learn to make use of your powers. You must learn to plan for yourself. Do not wait for some one else to plan for you. Plan for yourself, and then execute your plans with perseverance and exactness. Press right on until you bring things to pass.

Get something for yourself out of every circumstance of life, no matter how trivial. Even tho it be a hindrance or an obstacle, use it as a stepping-stone. Keep a steady eye, a single purpose. Don't forget, and don't be side-tracked. If you find you are losing hold and weakening, read the lives of those who have had an aim and have achieved results.

This year's work as district nurse has given you an insight into "the other side of life." It is good for you in many ways to have had the experience. This plan of giving to the poor the skill and service of trained nurses is one of the great philanthropies of recent times. In your ministering, my dear, your hands and your time will be filled with things to be done and given; but do not forget that which is most important of all to cultivate,—that power of the heart which feels another's experience.

Ask God to give you skill in comfort's art,  
That you may consecrated be, and set apart  
Unto a life of sympathy.  
For heavy is the weight of ill in every heart,  
And comforters are needed much  
Of Christlike touch.

Sympathy of the right sort does not foster weakness or selfishness, but is as bracing as the west wind. Strive for that larger sympathy which is the gift of larger souls, who can embrace the masses, loving those who are not lovable in themselves. Seek that true culture which is as bread and meat to a hungry world.

Lowell makes the Christ in his poem say:

Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and Me.

Thus will you better be able to bring the famishing soul to the "fountain of life." For unless you do this, your work will after all be in vain. Some one has said:

Be noble, and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own.

Indeed, it will be a most beautiful revelation to you to witness the transformation that will come to a soul benumbed by discouragement, poverty, and evil association, when you bring to it the contact of your own life full of high and noble thoughts.

May every soul that touches mine,  
Be it the slightest contact, get therefrom some good,  
Some little grace, one kindly thought,  
One aspiration yet unfelt, one bit of courage  
For the darkening night, one gleam of faith  
To brave the thickening ills of life,  
One glimpse of brighter sky beyond the gathering mist,  
To make life worth while,  
And heaven a heritage.

Above all things do not permit the contact with suffering to make you careless or indifferent. There is a beautiful prayer which has fallen into my hands, written



for the nurses of one of the great hospitals of New York. The framer of it I am sure had learned some of the blessedness of true service. I will send you a copy.

O Great Physician and pitying Father, guard, cherish, and consecrate, we beseech Thee, the gracious seed of a divine compassion, implanted within the hearts of these Thy handmaidens, by Thy tenderness and care. Let no use, no custom, no commonness of suffering, dim the luster of its gracious healing power.

Let no haste, no weariness, no thought of gain, no care of self, mar its perfect manifestation.

Train Thou, O Lord, Thy children in the sacred gift of sympathy. May its soft footfalls echo ever in the wake of skill of hand and brain.

Teach us its myriad and subtle ways of easing pain, its tireless patience, its brooding love and care.

Teach us to do Thy work in fear and gladness, and give us daily peace. Amen.

And so, dear child, you will find each day your portion of the world's work awaiting you. Just now that portion lies in the heart of your home, and we anxiously await your coming.

Your loving Mother.

## The Revelation of Jesus Christ

(Continued from page 7)

All the beauty and all the glory is given — the music, the craftsmen, the industries, all have passed away. Her sorcery and deceptions are manifested, and the guilt of all the ages which she takes upon herself, by rejecting God's means of salvation, is found against her. Just the same as the Jewish church, by rejecting Christ, took upon her the blood of all the prophets that had been slain that proclaimed Christ's coming and character, just so the great Babylonian combinations of earth take upon themselves the guilt of all the world when they endorse the principles of the evil of the past and reject the only means of salvation in Christ. They have taken themselves outside of God's plan, and must necessarily perish.

We plead with our readers, whoever they are, wherever they are, by whatsoever name they may be called, to turn from all traditions of men, from all things that are out of harmony with the teachings of the Word, from everything which would separate from the Lord Jesus Christ or make of none effect in their hearts His teaching, and yield themselves to Him, wholly to Him. He warns us beforehand, in order that we may be saved. He tells us the doom of Babylon, that we may not identify ourselves with Babylon. He tells us of the utter destruction of sin, that we may not be identified with the sin. All these warnings are given not to condemn some church, or some organization merely, or at all, but to show to just what such organizations will come that leave Christ out of their reckoning, and the awful doom which will await the individuals who identify themselves with them. If any of us are in this great Babylon which is depicted before us in this wonderful chapter, let us listen to the voice of God, "Come out of her, My people."

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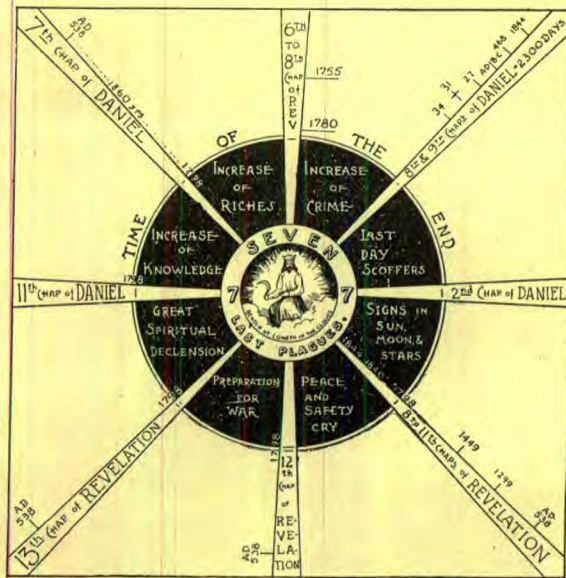
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## Sympathy

By Frank E. Graeff, in "Christian Advocate"

He preached a sermon wondrous wise;  
With eloquence he charmed. What power  
to hold!  
Men sat entranced, and owned him great,  
As of the heavens and earth and sea he  
told.  
Then to their daily tasks they went where  
raged life's battle hot,  
Nor lingered long within their minds the  
sermon great—they soon forgot.

He found a child with tear-stained cheek  
And heart aggrieved, for he had fallen  
in his play;  
He stopped, and by his kindly smile he  
sought to cheer,  
And eased the bruise, and wiped the tears  
away.  
Then on his way he went again, nor marked  
the spot;  
The child grew up to man—but ne'er  
forgot.

— ★ ★ —

## New Japan

**T**HE progress of Japan during the past half a century is the eighth wonder of the modern world. How it all happened is still a story of absorbing interest. The policy of seclusion adopted three centuries ago was followed as a means of escaping the "white peril." Yet when the Westerners urged their claims at the muzzles of their cannons, Japan was forced to yield. But the treaties opening the country to foreign intercourse were so unpopular that the government of the *shogun* at old Yeddo was overthrown, and the emperor restored to his rightful position as the ruler of the country.

This was in 1868. The die had been cast. The dangers from foreign intercourse could no longer be avoided by excluding the foreigners from the country. The only alternative was to adopt the white man's civilization, and be able to compete with him whether in peace or in war.

And thus it was that with the beginning of the *Meiji* era, Japan was fairly launched for her career as a modern nation. Of course there was always a conservative element that clung tenaciously to the past; likewise an overzealous radical class who ran wild after everything foreign. The radicals had their way and their day for about a score of years. This period was characterized by the hasty, indiscriminate adoption of Western ways. When a top hat, a frock coat, and a pair of drawers, with native wooden clogs, made a full dress suit, the progressive element made themselves ridiculous in the eyes of both foreigners and the more conservative Japanese.

As a result, about the year 1888 an anti-foreign reaction set in, and continued till about the time of the war with China. Another cause of this reaction was the attitude of the treaty powers in holding Japan to the old treaties, with their extraterritorial clauses, and their practical control of Japanese tariff rates.

Then came the war with China, which some Japanese are free to admit was entered upon by Japan in order to show her military prowess to Western nations. By the close of the century all the hated treaties had been revised, and Japan had thus secured

recognition as a civilized nation, with full sovereign power in her own domains. The removal of this grievance brought about a better understanding with Western nations. The reaction against foreign ways led to more careful discrimination in the adoption of Western civilization. And this was as it should be. It has been observed by some writers that Western civilization is a mere veneer in Japan. That remark may have had some truth in it a score of years ago, but is less and less true as time passes. And after all, so far as the moral and religious nature of a people is concerned, civilization alone is never anything more than a veneer, covering the natural barbarity of human nature. In this respect the Oriental kettle is no blacker than the Occidental pot.

That the "white peril" in the Orient was by no means an imaginary quantity, the experience of Japan in meeting the encroachments of Russia has clearly shown. With Manchuria under Russian rule, with Russian influence predominant in Korea, and a Russian naval base at Masampo on the Tsushima Straits, not only would Japan's most natu-



The Red Gate, a relic of Old Japan; entrance to Imperial University, Tokyo

ral and easy means of expansion be cut off, but her very existence as a nation would be threatened. And the only course open to Japan in averting this peril was to resort to the modern means of self-protection.

As an immediate effect of the war with Russia, Japan was recognized by Western nations as one of the great powers. This recognition came when the United States, Great Britain, France, Germany, and finally Russia, raised the rank of their diplomatic representatives from that of minister to ambassador. During and immediately after the war, the Japanese were highly praised for their patriotism, and for their success in war. And as was very natural, a goodly number of them became much exalted in their own opinion, and greatly overestimated their power and importance as a nation. But time and experience have already done much to correct any such misconception; for as Japan, in her new role as one of the great powers, has made her influence felt all through the Far East, and has entered into keen competition with other nations in the markets of the world, inordinate praise has changed to adverse criticism, suspicion, and dislike. And this, too, is the way of the world.

Thus far we have considered only the political aspects of New Japan. But this



Artistic Japan, a Landscape Garden

consideration will be very helpful to a proper understanding of the attitude of the Japanese toward Christianity, the religion of European nations. As is well known, the first Christian missionaries to Japan, in the sixteenth century, were Roman Catholics; and it was fear of the political power of the head of the Roman Church, that led the rulers of Japan to expel the missionaries, and proscribe their religion. But now the Japanese know that they have nothing of this sort to fear from the propagation of Christianity.

During the pro-foreign period mentioned in a previous paragraph, there was a strong movement in favor of Christianity. The churches were crowded with eager listeners, and many professed the new religion. So encouraging was the prospect, that by 1888 it was freely predicted that by the close of the century Japan would rank as a Christian nation.

But very much of this work was doubtless superficial, like the hasty adoption of the top hat and the frock coat. Prominent politicians and educators recommended the adoption of Christianity as the national religion; and with the Church-and-State systems of European countries before them as models, this is not at all to be wondered at.

When the anti-foreign reaction set in, there was a great change in the attitude of the people toward Christianity. The attendance at the meetings fell off, and many who had joined the churches gave up their profession. Yet this experience was far from proving a calamity to Christian work in Japan. During this period the faith of true believers was tested, and mere nominal professors were sifted out. The adoption of Christianity as the national religion would have been a calamity indeed.

With the passing of the period of anti-foreign feeling, there was a corresponding subsidence of antichristian feeling. Various causes might be assigned for this change; but one of the most potent of these has been the ethical failure of popular education. Western education has destroyed faith in the old religious systems, and has supplied nothing in their place. As a result there is observed a marked decline in morals among the rising generation in Japan. To meet this condition, the educational leaders have been making strenuous efforts to advance moral education in the schools. But all religious instruction is strictly prohibited; and many thoughtful



Japanese are coming to see the futility of ethical instruction without a religious basis. Thus their attention is drawn to Christianity with its exalted morality and high religious sanctions; and while the obstacles to the propagation of the Gospel are by no means all removed, there will probably never be a more favorable opportunity than now for evangelical work in Japan.

F. W. FIELD.

— ★ ★ —

**Constant Progress.**— Even during the short time this number is in preparation we are receiving most encouraging news from our mission fields. Before us is a letter from Dr. A. C. Selmon, of Shanghai, China. After telling us of the relief that funds which we sent forward were to famine sufferers, he says:

"In closing I wish to mention one incident that shows the power of the Gospel to make new creatures of sinful men and women. Last December, during some preaching services that were held in our church at Ying Shang, a middle-aged man by the name of Dziang took his stand to be a Christian. He had a bad reputation in the town, for he had been an official in the yamun, as head over a lot of tax-collectors. His favorite son was sick and at the point of death, when a Christian neighbor of his told him that the Christian God could heal diseases. Hope grew in the man's heart, and he resolved to pray to God. The Lord in mercy heard his prayer, and the son lived. The man began attending meetings in our chapel. He stopped swearing, left off the use of wine and tobacco, and showed in his life the fruits of the Spirit. He began calling his neighbors in and telling them the good news. He attended a Bible institute held in Chow Kia Kew, a month ago, and he, together with his son, was baptized. While he was away from home attending this meeting his wife came down with famine fever, and died. We felt anxious, fearing this would be a heavier blow than he could bear; for whenever any calamity comes to one who has taken his stand to be a Christian, all the man's heathen neighbors, friends, relatives, and in fact the whole town, are loud and insistent in proclaiming that calamity has come because the gods are angered at the man for worshipping the foreigner's God. But when Brother Dziang returned and learned of his wife's death, he showed such a spirit of submission, and in every way manifested such a Christian spirit, that it touched the hearts of all who knew him, and brought a blessing to the church. Altho a successful business man, and well able to provide for his family, the famine was so severe that he himself was affected by it."

And this is how God's Gospel is reaching the hearts of many in China.

— ★ ★ —

### Do You Wish a Part in This?

Brother A. G. Stewart writes us from the islands that he needs a club of papers for mission work among the Europeans. He is doing, of course, all he can among the natives, but he is not able personally to subscribe for the English papers that he needs among those that speak that language. Are there not some of our readers who can not use papers in this way themselves who would like to help toward a club for Brother Stewart?

And while we are asking for him, another call comes to us from far Jerusalem. There are English-speaking people there, also, and we have a brother there who would like to obtain papers for that purpose. Those who send money for this purpose please designate that it is for the "Coöperation Corner," and for clubs for these purposes. We meet some of these calls ourselves, but we can not meet all the calls that are continually coming to us from such mission fields. We want the co-operation of our readers. Please respond promptly.



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## Southern Pacific



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 12, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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Read the two striking poems on Peace and War on pages 4 and 5.

We regret to leave over an article on a case of Sunday persecution in a Southeastern State; it will be printed next week.

In the study of our Lord's priesthood, it would be well to remember that it includes much more than the fulfilment of the types of the Aaronic priesthood. He was also a priest "after the order of Melchizedek."

We call especial attention to the article on page 4, "Do the Dead Return?" It presents the question in a new form, and ought to appeal to honest believers in Spiritism. It will be followed by another presenting the Bible testimony. These articles were written some time ago, but they are still up to date.

We print next week a most graphic article on conditions in England, entitled, "England in the Throes of a Revolution," written by a gentleman who has spent many years in public life in England, and returned after a year or more elsewhere. He writes from the very heart of the strike manifestations. He saw and heard, and writes direct from the field of struggle.

The disciples of the late John Alexander Dowie have filed a document in the office of the county recorder in Chicago which declares: "Before the year of 1912 shall close, Jesus the Christ, the Son of God, will come forth from the eternal throne once again, to teach and preach the Gospel of salvation, and to heal the sick." "The Christ will be revealed in Zion City, built by God's Elijah, as a preparation of the way unto all who await His coming." It is by such folly as this that men will be deceived in 1912, if some man can be found with brass enough, or who is insane enough, to personify the expected Christ.

At a wedding at Constantinople August 6, at the house of a powder merchant, a terrific explosion occurred in one of the rooms where powder was stored. The bride and bridegroom and twenty-eight guests were blown up and killed.

No sooner had Germany determined to float the biggest steamer in the world, the Imperator, able to carry 5,000 passengers over the Hamburg-American Line to New York, than the Cunard people of England changed their plans regarding their latest, the Aquitania, to make it just a little larger than the German, a ship considerably over 900 feet in length. These ships will be great floating cities.

Referring to Our London Letter, which was forwarded before the veto question of the House of Lords was settled, we note here that the Lords by a vote of 181 to 114, did not insist upon their amendments to the government bill. Money bills in Great Britain now become law without the assent of the Lords, and so do all other bills if passed by the Commons in three successive sessions. The speaker of the House of Commons certifies as to what is a money bill. A parliament is to last only five years instead of seven. Had these demands of the government been refused, King George would have created enough new peers to outvote the Conservatives in the House of Lords. "Emotional excitement unexampled in history" attended the consideration of these measures. The Westminster Gazette says that "gross and unprintable expressions of the most offensive character were bandied about by excited Tories." Prime Minister Asquith was grossly insulted, and refused audience. Now that the matter is settled, things will probably go on as before.

A New People.—Vilhjmar Stefansson, leader of the American scientific expedition which left New York in April, 1908, in a letter to his wife dated October 18, 1910, says that they had discovered a people in a region supposed to be uninhabited, and had lived among them a few months. "These people had never seen a white man nor an Indian, tho they had heard of both, and did not even know I was not an Eskimo, so little are they informed of what white men are like. They seem to be Eskimo in speech and habit, but Scandinavians in appearance. The question is, Are they descendants from some of Franklin's men and native women, or are they descendants of some of the 3,000 Scandinavians who disappeared from Greenland in the fifteenth century?" He tells us that his party had undergone many hardships. Once when the food supplies ran out and no relief was in sight, they ate the skins to their fur clothing.

The hot weather in Europe has caused not only great suffering but fearful results. In one week in London, as given by the *London Times*, the thermometer rose above ninety-three degrees every day, and as high as ninety-eight degrees and a fraction. This, with the humid atmosphere of London, makes the heat intolerable. The persistent drought has also caused a great deal of loss in crops. On the continent it has been even worse than in London. The drought is the longest and the weather the hottest that that city has known for seventy-seven years. Everywhere, the despatch tells us, the suffering is intense. "Streets of molten asphalt, and trees burned to a cinder, were common; and the red brick dwelling-houses radiated and intensified the fearful heat of the sun. Casualties among the poor are enormous; many prostrations and deaths are reported." Business has fallen off fifty per cent. Parks have been converted into lodging-houses, and police discipline has been notably relaxed.

August 27 a whirlwind swept over the coast region of South Carolina, snuffing out five lives, and property to the value of more than one million dollars in Charleston and its immediate vicinity. Its velocity was ninety-five miles an hour. Great damage was done to shipping. Ten small steamers and schooners were sunk in Charleston harbor. Telephone and telegraph wires were put out of commission, and the city was submerged in total darkness.

Little Faith in Peace Talk.—It will be seen by Our London Letter that the English people have little faith in the talk of universal peace. When it was thought that a peace and arbitration plan might be established by treaty between the two great English-speaking nations of earth, United States and Great Britain, the English welcomed it; for these two nations firmly bound together could maintain the balance of power and preserve the peace of the world. It would be a consummation to be wished and of interest to both peoples. But when England saw that America was passing the offers of such treaties around to all, England's traditionary and present enemies and rivals, her ardent faith in such treaties was bound to cool. It would not stay a general war in Europe, nor a war between England and Germany, and hence would be utterly worthless. The simple fact is that the danger of United States and Great Britain going to war is slight; this the past demonstrates; but the moral effect upon the nations, of these two great powers treaty joined, would be tremendous. But if this country is to join all others through like treaties, of what benefit is it to England? The arbitrament of war is still the court of last resort, and it is bound to come.

Dr. H. D. Chapin, a Cleveland physician who lost his sight seven years ago in a trip across the Syrian deserts, and whose eyes specialists in Europe would not undertake to treat, was treated by Dr. Arnold Knapp of New York City, who cut the outer veiling of the eye, put back the epithelial coat, a part of the conjunctiva, to get to the cornea. A slit was made down to the vitreous fluid, and then, with the eye held so that none of the fluid could escape, a superfluous part of the iris, which caused the blindness, was cut away. This certainly was an achievement of great skill. The very next day comes another despatch stating that a man who had been deaf for years had his hearing restored by a stroke of lightning near-by.

It is not always those who are in rags that are in want. There recently died in Atlantic City, New Jersey, a man who had tramped north and south and east and west, all through the country, on crutches at times, and in rags, who bequeathed to a woman who took him into her house and cared for him \$330,000. After he died it was learned that he had a mine which produced \$500 a week, stock valued at \$200,000, \$60,000 cash, and the finest farm on the Wahoo River, in Nebraska, worth \$50,000.

"The Christian Sabbath; Scriptural, Historical, Prophetic," by H. W. Cottrell, is No. 205 of the "Bible Students' Library." It contains 48 pages, and its price is 3 cents. It takes up the Institution of the Sabbath, Christ and the Sabbath, Christ the Lord of the Sabbath, the Day and Purpose of the Sabbath, Apostolic Practise, the Lost Time question, the First Day of the Week, an Attempt to Change the Sabbath, Who Made the Attempt? and the Restoration of the Sabbath.

Despatches from London seem to indicate clearly that Germany's hand was stayed because she saw that England would stand with France in the Morocco difficulty. There was a time when Germany with any power alone was indeed a strong menace, but it is said now that Germany finds that there is no one power which will meet her; that if she wants to have European war on her hands with either France or England, she will have two powers to meet instead of one.

It is said that English engineers have drained the lake Guatavita in the mountains of the United States of Colombia in South America, in which had been cast by the extinct Indian tribe Muyscas large offerings of gold and jewels to the goddess of the lake. Much gold has already been secured.

In the auto races at Elgin, Illinois, only two were offered as a sacrifice to the sport deity. This was somewhat less than the usual automobile sacrifices. Many were injured, however, by the collapse of a grand stand on which were 7,000 persons.