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SIGNS OF THE TIMES



*I am
the
Way,
and the
Truth,
and the
Life.*

John 14:6.

Christ, My Lord

By John S. B. Monsell

Rest of the weary,
Joy of the sad,
Hope of the dreary,
Light of the glad,
Home of the stranger,
Strength to the end,
Refuge from danger,
Saviour and Friend!

When my feet stumble,
I'll to Thee cry,
Crown of the humble,
Cross of the high;
When my steps wander,
Over me bend,
Truer and fonder,
Saviour and Friend!

Ever confessing
Thee, I will raise
Unto Thee blessing,
Glory, and praise;
All my endeavor,
World without end,
Thine to be ever,
Saviour and Friend!

*Christ
the
Power
of God,
and the
Wisdom
of God.*

1 Cor. 1:24.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3561—The Second Blessing

Please explain Acts 19:2. Are we to understand by this scripture that if one has been converted, he must seek sanctification before he can be saved? he must claim the second blessing? V. J.

Acts 19:2 has nothing whatever about a second blessing, or sanctification. It simply has to do with more light and more blessing, because more light is received. Paul came to Ephesus and found there a certain group of disciples. He asks them, "Have ye received the Holy Ghost since ye believed? And they say unto him [as given in the Revised Version], Nay, we did not so much as hear whether the Holy Spirit was given"—not that they had not heard whether there was any Holy Ghost, because John preached of the Holy Spirit (see Matt. 3:11). These disciples of John did not know that Jesus had risen from the dead, and that the Holy Spirit had been poured out. They had not learned all these things. Paul asks them, then, unto what they were baptized; and they said, "Unto John's baptism." John simply baptized with a baptism of repentance. Paul explained to them then the work of Jesus, and what Jesus was to the children of men, and then they were baptized in His name.

Baptizing in the name of Jesus was equivalent to just what is stated in Matt. 28:19, 20—"baptizing them into the name of the Father and of the Son and of the Holy Spirit." Baptized into the name of the Father was into the character of the Father—God's righteousness imputed to them, their sins all forgiven. Baptized into the name of the Son means absolute renunciation of self. "He emptied Himself," that God might fill Him. Baptized into the name of the Spirit is a fitting for service; for it is by the power of the Spirit that God's children serve Him, and through the Spirit gifts are distributed to each one of them. Therefore these disciples, having received new light, were baptized into the full meaning of the Gospel. We presume, without question, that they received at that time a second blessing; and as greater light came to them, and they accepted it, they received a third blessing; as they followed on in the footsteps of the Lord Jesus, they received blessing after blessing.

Sanctification implies two things: first, the absolute giving of the man himself to God, setting apart himself to God's service—an instantaneous work of the will; and secondly, the carrying out of that purpose in a holy life of service to God. Sanctification, therefore, is on the side of the will an instantaneous work, on the side of the character an entire life-work.

3562—Keeping It from Her Husband

A sister sends in \$1.00 as tithe, and says: "You need not send in a receipt, as my husband is not a believer. Is it wrong to do anything like this? Answer in 'Signs' weekly, please, as I take it." W. V.

This is one among the questions to which it is difficult to reply. It might be wrong, and it might not. It would depend upon what the sister was tithing. There ought to be a perfect understanding between husband and wife regarding all things, financially and otherwise. But in the very nature of the case, when one is a Christian and another is not, this understanding can not be perfect. It is impossible for one who is not a Christian to understand the motives of one who is. And yet, in common justice, the man who is not a Christian ought to recognize that his wife has a part in his earnings. The earnings may not be in her name, she may not be one who goes out into the field and works for wages; still, by every legal right, she is a partner with her husband, and is entitled to a proper share of the money which is received as income. It belongs to her by right. If she wishes to make a gift for some religious or benevolent purpose, she has a right to do that; and that ought to be recognized by the husband without calling upon him. There are certain principles and rights which women have, utterly regardless of religious matters. It is a pitiable thing, the course pursued by some husbands toward their wives. Money is doled out to them as it would be to a beggar or a slave. If there is not perfect freedom between husband and wife without definite arrangement, there ought to be definite arrangement by which a wife should receive a certain proportion, which should be her own,

and out of that she has the privilege of donating to religious purposes, or benevolent purposes, or any other purposes in which she may legitimately engage. Consequently, if this wife is tithing that which belongs to her, which is her own by right, she has the right to send it without letting her husband know it, if he is averse to it. The best way to do would be to have a perfect understanding of these matters between husband and wife, and let him know just what was done with money; but if this can not be, we would not say that the wife has not the right to donate without his consent. It is a matter which lies not between her and some man, or men, but between her and God. If all husbands were just and equitable in their dealings with their wives, woman suffrage would find far less favor with many.

3563—The Year of Jubilee

Please explain Lev. 25:1-22. D. A.

It is impossible in this department to give a detailed explanation of the scripture. If it is read carefully, it will be quite clear. God not only designed that there should be a Sabbath for His people, but a Sabbath for the land. He would have them saturated with the blessed thought of Sabbath-keeping and the benefits of Sabbath-keeping. And therefore, when they came into the land, He enjoined that the land itself should have a Sabbath, and the Sabbath of the land should be every seventh year. They should neither sow nor reap during that year—simply let the fruit grow of itself. Nor should they keep that which grew of itself; that should be left for the stranger and the widow and the poor and the cattle and the beasts that were in the land. But that was not all in the Sabbath lessons; they should have a great sabbath at the close of seven sabbaths of years, or seven weeks of years. They should number forty-nine years, and the year that followed the forty-ninth year should be a great year of jubilee. On the tenth day of the seventh month of that year they were to cause the great trumpet to sound, and proclaim throughout the land the year of jubilee. They should "proclaim liberty throughout all the land unto all the inhabitants thereof." Every man should return to his possession. During this time he may have sold that possession, but in the year of jubilee it should come back to him. He may have sold his service to some of his brethren; in the year of jubilee he should be free. And "according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the crops he shall sell unto thee." Verse 15. That would make two years in which there would be no fruit sown or reaped in the regular way; but God promised them that if they would only do His will and keep His statutes and judgments, there should be an abundance. He would command His blessing upon them in the sixth year, and it should bring forth fruit for three years. But the Jews utterly failed to observe God's Sabbath, and therefore there came that seventy years' desolation of the promised land predicted by Jeremiah, during which time the land enjoyed her sabbaths. (See the last chapter of 2 Chronicles.)

3564—Fire Coming Down, Rev. 13:13

Please explain Rev. 13:13. What is meant by fire coming down from heaven on the earth in the sight of man? and how shall we know when this takes place? J. L. P.

We do not believe that this prophecy has yet been fulfilled, nor can we say just how it will be fulfilled. This we do know, that at one time in the history of God's work the Lord answered by fire through His true prophet. (See 1 Kings 18:22-39.) The sun prophets of Baal could not bring fire from heaven to consume the sacrifice, but the simple prayer of God's true prophet Elijah brought the fire from on high which burned up the sacrifice and licked up the water.

Satan, by his arts and devices, will be able to deceive the people in the last days so as to counterfeit the miracle of Elijah. That miracle, or wonder, will be wrought for the purpose of showing the world that the powers of earth in the last days, all united in one great confederacy, have just as much power as did Elijah in times past, and that the religious laws and the worship of the beast which they undertake to enforce, are thus demonstrated to be just as sacred

as was the message which Elijah himself bore.

We have this means by which we can test all these deceptions of the enemy: If that miracle is wrought to turn us away from God's Word, or if it bears with it a message which turns us away from God's Word, it is not of God. If it is that which brings us to His Word, and leads us to honor Him and honor His Word, we may accept it as from Him. Those who are steadfast in His Word will not be deceived. See Rev. 3:10; 2 Thess. 2:9-12.

3565—The Scapegoat

What did the scapegoat represent? Leviticus 16. J. R. L.

It seems evident that the scapegoat did not represent our Lord, altho some contend that it did. You will note in the 5th verse that Aaron was to take of the congregation of the children of Israel two he-goats. Verse 8. Upon these goats lots were to be cast—one lot for Jehovah and the other lot for Azazel—not scapegoat, as in our common version. Azazel, we are told by different authorities, means "the strong one who revolted"—a type of Satan. The goat for Jehovah was a type of Christ. Upon one rested the Lord's name; upon the other was placed Azazel's name. Satan, or the devil, the one who revolted, the Azazel of the type, was the one who led God's people into sin. Christ Jesus was the one who was to save them from their sins. The Lord's goat was slain, his blood was taken into the sanctuary, and the sanctuary was cleansed from all its sins and uncleannesses of the children of Israel. The sins due to Satan, represented by the scapegoat, were laid upon his head, and he bore them away into a land of forgetfulness, or oblivion. This is a type of Satan when upon him will rest the sins of which he is guilty, not only in his own life, but which he has induced others to commit. That time in Satan's experience will occur at the beginning of the thousand years recorded in Revelation 20.

3566—Evil Angels and Their Sustenance

You say in "Questions and Answers," page 204, that evil angels receive the current of life by secondary means, through man and animals. Will they receive it through animals during the one thousand years' desolation of the earth? If evil angels are flesh and blood, they differ from us. How can they go into animals when they assume the form of men? It would not take creative power to really change their forms. Can not these forms be so perfect as to defy detection by known scientific means? Are they not sometimes visible in the form of men among us? F. H.

Just what food evil angels or demons feed upon to sustain life, of course we do not know. That lies beyond our mortal ken. We do not understand that these evil angels are flesh and blood as man is. They are substance, but they are spiritual substance. There are various kinds of substance of which we know nothing. It is said of God, "Who maketh His angels spirits, His ministers a flame of fire." We know that fire can enter into material substance, and still not be a part of that substance; and these evil angels may completely possess mankind, draw from them vitality upon which they themselves may feed. This, of course, is only conjecture, (Continued on page 9)

OUR BIBLE BAND

Schedule for Week Ending October 7, 1911

	October 1	Luke 8
Sunday	2	9
Monday	3	10, 11
Tuesday	4	12, 13
Wednesday	5	14-16
Thursday	6	17, 18
Friday	7	19, 20

Our lesson includes chapters 8 to 20 of the Gospel by Luke. Read each chapter carefully, thoughtfully. After reading, think it through, recall the various events, and the lesson of miracle, teaching, and example of our Lord. Learn to think through the whole book, so that when alone and away from the Bible, you can think of all the various events of the Gospel. By comparing with the Gospel of Matthew, which we have just read, it will be seen that there are many additional things in Luke, especially the lessons on prayer and forgiveness.

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
Volume 38, Number 38

Mountain View, California, September 26, 1911

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A Lesson for Our Day

By Mrs. E. G. White

Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

IN these words of denunciation a solemn warning is given to the churches of to-day. It will make every difference with us as regards our eternal future whether we receive or reject the message and the messenger that God sends. All truth originates with God, and according to its character is invested with influence to move men. Spiritual truth is above all else, and Christ came to reveal this manner of truth to the world. The Father came in vital connection with the world through His well-beloved Son, and the revelation of divine truth through the Son was designed to draw men to the Father.

Satan has been the central object of the world's worship; but where stands Satan's seat, the throne of God should have been planted. Christ purposed that His cross should become the

center of attraction, whereby He should draw the hearts of men to Himself. Taking upon Him human nature, He became one with the fallen race, and by virtue of the divine nature He laid hold of the throne of the Infinite, and enlisted the coöperation of every heavenly instrumentality to carry out His plan for redeeming a lost race. He sends down upon the hearts of men the bright beams of His righteousness in order to dispel the shadow which Satan has cast upon the world. To counteract His work, Satan and his hosts combined their forces with evil men, and sought to overthrow the work of Christ; but heavenly agencies, united in their great Head, advanced to meet the confederacy of evil, and evil

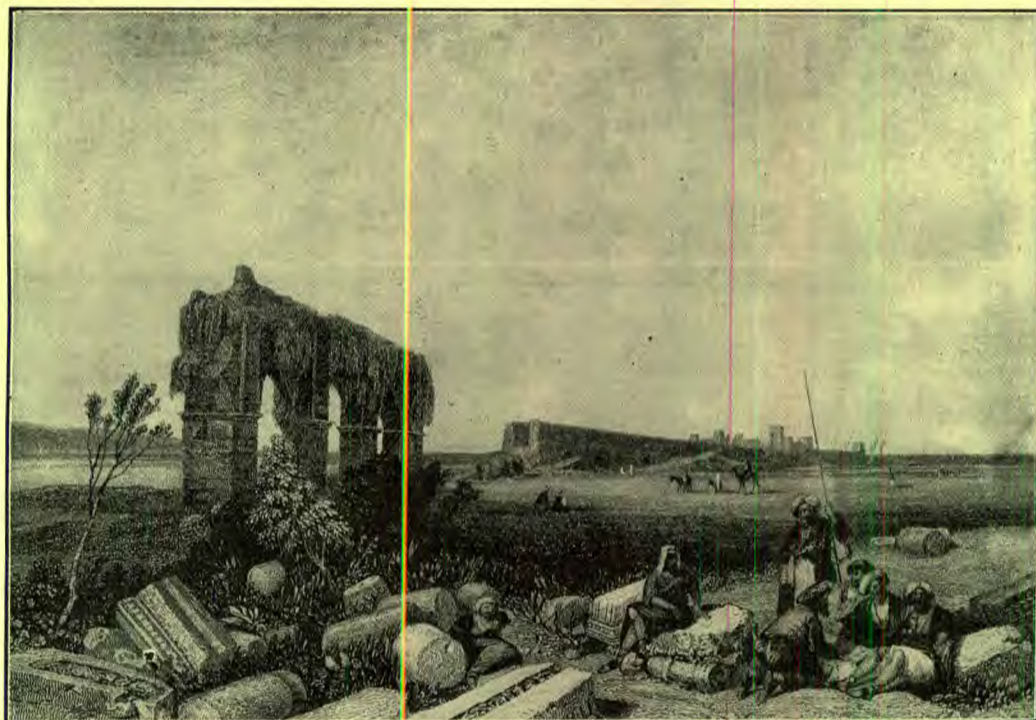
and error were in conflict with goodness and truth, thus constituting the great controversy of the ages.

The love of God was to be revealed to the world in the death of His beloved Son, crucified on Calvary for the sins of the world. He was to present to the world the Gospel, which was to be the power of God unto salvation. This was not a new truth, but through the traditions of men it had become obscured, and the original truths, by separation from their Author, had lost their meaning to the world. When Christ came, a flood of light was to be shed upon the utterances of patriarchs and prophets. Through this revelation, neglected obligations were to be taken up. Obedience was to take the place of rebellion, and the truth would work a transformation of character in all who should receive it. The great atoning Sacrifice was to be the central and supreme truth, about which all other truths were to cluster. And Christ Himself came to the world to bear this truth to His rebellious subjects.

Before the coming of Christ, prophets had been sent, and message after message had been delivered to the people of God; but they had beaten one and stoned another, and at length the loving Father said, "They will reverence My Son." But when He came with the message of divine love, their hearts had grown so hard through their rejection of light, their resistance had become so stubborn, that they said, "This is the heir; come, let us kill Him, and let us seize on His inheritance." The work of rejection of light was to result in the murder of their Lord.

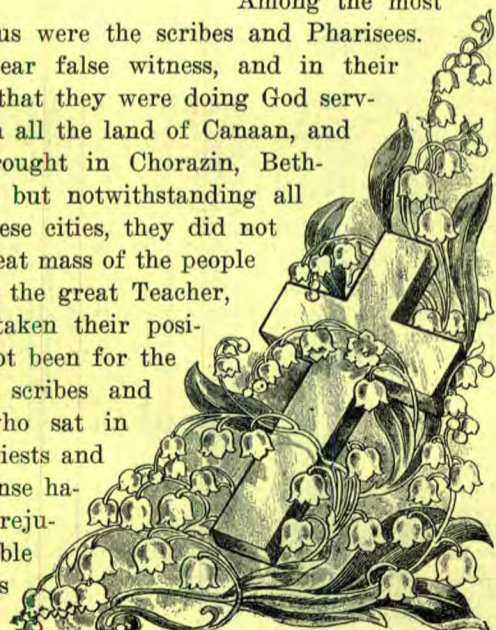
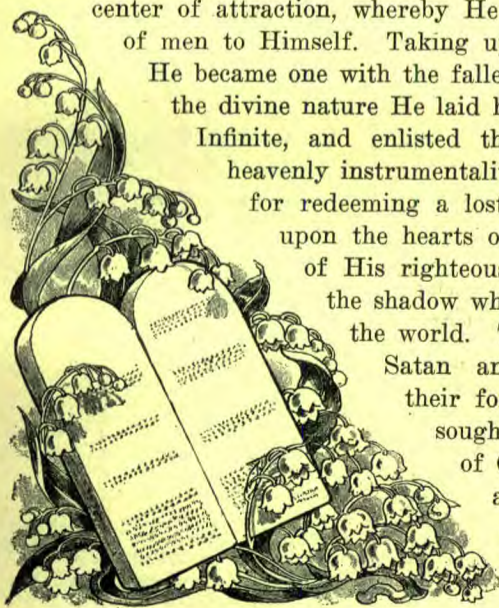
Among the most

diligent enemies of Jesus were the scribes and Pharisees. They were ready to bear false witness, and in their blindness even thought that they were doing God service. Jesus went through all the land of Canaan, and mighty works were wrought in Chorazin, Bethsaida, and Capernaum; but notwithstanding all His mighty works in these cities, they did not believe on Him. The great mass of the people would and did listen to the great Teacher, and they would have taken their position with Him had it not been for the counterworking of the scribes and Pharisees and those who sat in Moses' seat. But the priests and teachers, filled with intense hatred and unreasonable prejudice, made every possible effort to make His words and works of no effect.



RUINS OF TYRE

"It shall be more tolerable for Tyre," and yet Tyre, the once proud merchant city of earth, went down to destruction because she rejected the light and truth of God in her day. So Capernaum went down. How will it be with those cities and people who reject the light and truth of all the ages?



They saw the fruit of His doctrine and the results of His work, but when they had exhausted all their objections, they inquired for a sign of His authority.

The lessons that Jesus taught, the work He wrought, gave unanswerable evidence that He was the Son of God. Abundant evidence was given, of the most conclusive character; but they closed their eyes lest they should see, and their ears lest they should hear, and refused to listen to His appeals. What sadness it brings to the heart as we read that "He came unto His own, and His own received Him not"! He had to leave His own, and go from city to city, and from place to place, in order to preserve His life until His work was done. We read, He "walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."

At one time the people came to the priests and asked, "When Christ cometh, will He do more miracles than these which this Man hath done?" And so enraged were the Pharisees at the evident conviction that had settled upon the people, that they immediately despatched officers to arrest Him. He was teaching the people and healing the sick; and when the officers came within the sound of the melody of His voice, and heard His gracious words, they stood as men entranced, and forgot what had been their errand. Hardened as were their hearts, they were melted under His words of truth and compassion; and when the chief priests and Pharisees inquired, "Why have ye not brought Him?" they answered, "Never man spake like this Man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed."

The Pharisees charged the people with ignorance of the prophecies, and yet it was themselves who were willingly ignorant that Jesus met in His life and works and character every specification of the Scriptures. There was no want of evidence of His Messiahship, no dimness of light concerning His divine claims; but they did not wish to believe, and permitted prejudice to blind their eyes.

The Man of Sorrows, who bore our griefs and carried our sorrows, who was bruised for our iniquities, and wounded for our transgressions, by whose stripes we are healed, was indeed without form or comeliness to the Jews; and yet He was the predicted Messiah, who was to shine before the ancients gloriously, to reign from sea to sea, and from the river to the ends of the earth. As He came in His humiliation to our earth, no conquering armies were visible to mortal eyes, and the unbelieving Jews decided that He could not be the illustrious King for whom they were looking, as there was no outward display. And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with Him? It was because those who claimed to believe and teach the Word of God, interpreted its utterances to suit their own preconceived opinions, so that the Word of God might seem to harmonize with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing

scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the Word of God for themselves, instead of using the reason and judgment which God had given them that

they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error.

The Sabbath a Perpetual Institution

By A. R. Ogden

Its Making

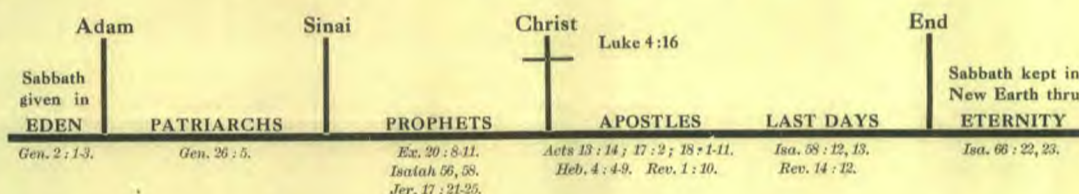


HE Sabbath was made for man." Wherever man is found, and as long as his existence is maintained, it is but reasonable to conclude that the Sabbath which was made for him will continue. In this article we wish to trace briefly the seventh-day Sabbath through time as far as the Bible gives us any information.

"The Sabbath was made for man." Mark 2:27. From this declaration of Jesus we are led to inquire, When, how, and why was it made? The quotation shows for whom it was made. He who was with the Father in the creation (Gen. 1:26), who was in fact the active agent in the work of creation (John 1:1-3; Col. 1:16; Heb. 1:2), also made the Sabbath known to Israel on Sinai, as evidenced by a comparison of 1 Cor.

Sabbath day."—*Popular Lectures and Addresses*, pages 233, 234.

It must be clear, from the reading of Gen. 2:1-3, that the Sabbath not only comes to us from creation, but is also a part of the very creation itself. Certain definite stated facts make it the Sabbath. These facts are: (1) God rested on that day. (2) He sanctified the day. (3) He blessed the day. Thus the seventh day is more than any other day can be. Any day may be a rest day, but it takes God's blessing and sanctity to make a Sabbath. No other day than the seventh bears the distinctive marks of divine approval. As long as God's creation remains, and as long as God Himself exists, it must ever be a fact that "the seventh day is the Sabbath of the Lord thy God." Our appreciation of Heaven's blessing will be measured by our relationship to



10:1-4 and Neh. 9:12-14. It was made before man sinned, given to Adam in Eden; and all must agree with the proposition that had Adam never sinned, had sin never come into this world, the same seventh-day Sabbath made for man in the beginning would have always been observed by him. It would have been kept as a perpetual institution.

In the proclamation of the law from Sinai, the fourth precept of the ten begins with the word "remember," showing that it had been an existing institution. With the language of Alexander Campbell upon this point we agree:

The oldest commemorative institution in the world is that which records the voluminous fact that nature—that familiar, indefinable, and appreciable something, admired by all and worshiped by few—is herself an *effect*, and not a primary cause. It is in this sublime and philosophic way that the man of true science views that primeval solemnization of time called the Sabbath, the first and one of the most significant and important of all patriarchal institutions. . . . Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals; an institution, too, which, notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from creation to the Deluge, during the Deluge, and after the Deluge till the giving of the law; and which when transcribed by the finger of God from the tablets of memory to the tables of marble, begins with the very word "remember." . . . And so reads the fourth precept of the everlasting ten—"Remember the

and appreciation of the day that He has blessed, sanctified, and given to man.

It "was made for man," sanctified, and set apart for his spiritual good. In the language of the poet:

How sweet, upon this sacred day,
The best of all the seven,
To cast our earthly thoughts away,
And think of God and heaven!

By its observance we honor not only God the Father, but His Son, in the work of creation. Its observance is an acknowledgment of the Author, Creator, and Sustainer of life. Any document must have a stamp, or seal, designating its authenticity. Three distinctive features of a stamp, or a seal, are essential: first, the author; second, his position or authority; third, his jurisdiction or territory. By a careful reading of the Ten Commandments, we find that but one of them contains these three characteristics. And these are found in the fourth commandment; namely, "the Lord God," "maker," "heaven and earth, the sea, and all that in them is." Thus the Sabbath is the one distinctive mark of God's authority. It is for this purpose, as distinctly stated in other scriptures, that He has given the seventh-day Sabbath. "It is a sign," "a perpetual covenant" between the Lord and His people Israel (Ex. 31:15-17), Israel including God's people in all ages. Gal. 3:29. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall

be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

Its History

Having thus noticed the Sabbath institution as being a part of creation, and its observance an acknowledgment of God, we will now trace its history. From creation to Sinai, and from Sinai to Calvary, there is no question but that the seventh day of creation was the day honored by the people of God. Multiplied texts of Scripture might be given to prove this, but there is no controversy on this point. We will therefore turn to the New Testament. In Luke 4:16, we find that it was Christ's "custom" to observe the Sabbath in religious service. The women who took an interest in the burial of the Saviour, "rested the Sabbath day according to the commandment." Luke 23:56. The context clearly locates the Sabbath as being the day immediately following the preparation (Friday), and the day just before the first day of the week (Sunday).

Turning to the lives of the apostles, we find that it was Paul's "manner" to reason out of the Scriptures on the Sabbath day. In Acts 18:1-11, we find the experience of Paul while laboring at Corinth, where he abode, and wrought as a tent-maker. "And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." He remained there a year and six months. See verse 11. Thus as late as twenty-five years after the resurrection of Christ, we find this great apostle to the Gentiles observing the Sabbath, the seventh day, and engaged in common labor the six working days; thus showing that it was not the custom of the apostle Paul to observe the first day of the week, but to use it in ordinary labor.

It is true that this apostle held one religious meeting on the first day of the week; but the holding of a religious service does not make a Sabbath. The reading of the context will show that this was a farewell meeting, and that while Paul was holding it, his companions in travel were by boat going around the peninsula to Assos.

The last definite mention of the Sabbath that we have in the New Testament, was by the apostle John, where he says, "I was in the Spirit on the Lord's day." Rev. 1:10. That the Lord's day and the Sabbath are the same, is evidenced by comparison of the following texts: Mark 2:27, 28; Isa. 58:13; Ex. 20:8-11. In the first text referred to, Christ claims the Sabbath day as His, declaring that He is Lord of the Sabbath. We therefore find that from Adam in the creation to John on rock-bound Patmos, the seventh-day Sabbath is traced in uninterrupted succession.

Eternal Sabbath-Keeping

The prophet Isaiah, in prophetic vision, looking beyond the reign of sin, into the great hereafter, states that "as the new heavens and the new earth . . . shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. Thus through eternity will all flesh (people) come to worship before the Lord every Sab-

bath day. So the seventh-day Sabbath that was given to created Adam, will be kept by the redeemed sons of Adam throughout the ceaseless ages of eternity. How natural and reasonable that all who are preparing to live through eternity, should observe the day that was given before sin came into existence, and that will be kept after sin has run its course. In our next we will show our readers when, why, and by whom the change from the seventh to the first day was made.

Utica, Missouri.

(To be continued)

Temptation

Deal gently with the erring:
You know not of the power
With which the dark temptation came
In some unguarded hour.

You may not know how earnestly
He struggled, or how well,
Until the hour of darkness came,
And sadly thus he fell.

Heir of the selfsame heritage,
Child of the selfsame God,
He hath but stumbled in the path
Thou hast in weakness trod.

—Selected.

Bodily Consecration

By C. A. Rhodes

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.



HE apostle Paul entreats the believers in Christ to offer their bodies as a rational sacrifice. Paul himself considered that he was a "prisoner," a "bond-slave" of his Lord. He therefore thought it nothing strange for a brother to present to God his body with all its functions, powers, and inherent worth. Rather it was the "reasonable service" of reciprocal love to offer his body to Christ as the Master had given His own person to redeem the servant.

The implied relation suggested by the terms "servant" and "Saviour" would to any consistent mind demand compensation from the servant for his redemption from servitude. And what more reasonable recompense could be made than that the servant should offer his living body in appreciable, loving service for the Master? His body is no longer his own. Had he not been redeemed from his slavery, he still would have belonged to his old master. So Paul says in another epistle (1 Cor. 6:19, 20; 7:23), "Ye are not your own; for ye were bought with a price: glorify God therefore in your body."

It is not only the rational religious privilege of a professed Christian to present his body as a living sacrifice, but it is only a consecration consistent with a trustful, abiding love for the Master.

He whose love is infinite, but is so far discernible to us in giving His life for our ransom, can assuredly be trusted in perfect confidence that He will care for the body that is presented to Him free from worldly restrictions and indulgences. A failure to impose this confidence in Him is basely to accuse Him of inability to provide for bodily needs, or is a weak admission on our part that we fear to trust Him—Him who provides for the sparrow and clothes the field with verdure.

He who makes life his altar, and his body a living sacrifice, will not fret when the purifying fire of God descends. If that sacrifice has been full, the sin-consuming flame will but purge out the dross and leave the character purified; but if feigned, that fire in its sin-hating nature must consume the drossful servant of sin, as typified by the divine cremation of Nadab and Abihu. Lev. 10:1, 2. "I entreat you therefore, brethren, by the tender compassions of God, to present your bodies a living sacrifice, holy, well-pleasing to God—your rational religious service." (Emphatic Diaglott.)

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The Bright Side

By Arthur V. Fox



LOOK on the bright side of things. It is the right side. It is the sunshine that causes the beautiful flowers to assume their rich variety of colors. Live, then, in the glorious sunlight, and the shadows will not darken the pathway. Why turn every blessing around that God sends us, to see if there is not a dark side to it? How ungrateful, and what a low spiritual state such a soul must live in! The bright sunshine floods the beautiful landscape with its golden light, far oftener than it is obscured by the storm-cloud's shadow. *The bright side is the true side.* Things appear in a clear light, and as they really are, with no darkness to distort or disfigure their real outlines.

True, we may have sorrows and trials; so have others. None are exempt from them. Perhaps it is well that we are not, or we would not care to look beyond to Him who "endured the cross and despised the shame," and to our *bright* eternal home above.

The bright side is the joyous side of life; and the habit of looking for it, brings cheer and sunshine to the soul. It leads us in pleasant paths, through flowery meadows, by peaceful waters, beneath green, waving branches and the singing of birds. It crowns the summits of life's mountains with a halo of glory, and gilds them with the golden light of hope. It makes our life one of victory, of conquest, of song and joy.

The gloom and shadows that gather round us are dispersed while looking upon life's shining side, and even the bending heavens smile calmly and sweetly down into the sunny heart.

This earth is not all a vale of tears, or a wilderness of wo, if we would only look more on the joyous side of things. Some have indeed gazed so long on the dark and wrong side of life, that the real appearance of things has become so perverted to them that their natures have partaken of gloomy and false ideas, and they therefore conclude that there is no joy or sunshine in all the world. Life is far too short and eternity too near, that we should employ any portion of our time here in the pursuit of shadows or gloom, or searching for faults or mistakes in the character of our fellow men. Let us look up, and not down; look out, and not in; and the holy, joyous presence of God's sunshine will fill our hearts, like the glorious coming of springtime, and the blooming of flowers.

Los Angeles, Cal.

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"If you can bind your Bible within its covers, you might as well bury it."



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MILTON C. WILCOX

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

XLIV. The Final Judgment

EVERYTHING in this world looks to an end. No one begins a work but he thinks of the end of that work. No one begins a career but he has some thoughts of the end of the career. He who sows the field, sows in view of the harvest; and these are lessons which God uses to point us forward to the great judgment-day. The Scriptures ever look forward to the judgment. The duty of man is not made to rest upon what men may think, or what men may declare, or upon what men may demand or judge; but the great, final judgment must be kept in view. Therefore the wise man, in summing up the whole duty of man, carries us on to the judgment: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. And the same thought is echoed by a New Testament writer: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

It is well for us to regard the feelings of others; it is well that we shall question how our conduct will affect them; but it is never well to compromise duty, whatever men may think. It is always well to keep in mind the great standard which God has given, and that we must meet that standard before the bar of Heaven.

Our chapter for the week deals with the judgment. There is another very prominent thought in connection with the chapter, and that, tho hidden, will appear evident if we will but study it; and that thought is the Sabbath idea. God has impressed His Sabbath law upon us in many places of the Scripture. Before man sinned, the Sabbath law was in evidence. God formed the week; the crowning day of the week was the Sabbath. When His people became largely one nation, they were not only made custodians of a weekly Sabbath, but their land itself must keep the sabbath. Every seven years was a sabbath. The land must be neither tilled nor sown. When the nation utterly disregarded God's Sabbath for 490 years, their country and city were desolated for seventy years during Israel's captivity, that the land might enjoy her sabbaths. See 2 Chron. 36:17-21. "The earth is the Lord's, and the fulness thereof;" but man, the highest work of creation, has listened to the deceiver, has turned from God the Creator, has trampled God's great memorial worship day, for man's good, underfoot. The earth has not known God's Sabbath, so the seventh millennium of this earth's existence under sin is to be a sabbath for the earth. The earth is to be desolated. It shall not be tilled, nor sown, nor reaped by man. This will appear as we study the text. We will see the antitype of the Sabbath law in the desolated earth.

The Answer of the Text

1. *With what particular vision does the chapter open?*

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. Rev. 20:1. Note 1.

2. *What did this angel do?*

And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. Verses 2, 3. Note 2.

3. *What new vision was given to John?*

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. Verse 4. Note 3.

4. *What is this salvation called?*

The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Verses 5, 6. Note 4.

5. *What work does Satan do at the close of the thousand years?*

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. Verses 7, 8. Note 5.

6. *What is the result of the great battle?*

And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever. Verses 9, 10. Note 6.

7. *What is the result of the judgment?*

And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the Book of Life, he was cast into the lake of fire. Verses 11-15. Note 7.

Note and Comment

1. **AN ANGEL.**—One of God's mighty messengers, who comes down out of heaven to execute a part of God's will concerning Satan, bringing mighty power to bear upon conditions in earth. An angel flying THROUGH heaven simply means the carrying of God's message; coming DOWN FROM heaven brings mighty power to bear upon the earth. The "abyss," rendered in the common version "the bottomless pit," is simply the transferred Greek word "abussos," meaning a void, or empty, place. It is the term which the Septuagint uses to translate the Hebrew word

rendered "deep" in our common version, in Gen. 1:2: "And the earth was waste and void; and darkness was upon the face of the DEEP." It is to that condition that sin will bring the earth again—a formless, chaotic condition, the result of perverted law. To this Jeremiah refers: "I beheld the earth, and, lo, it was WASTE AND VOID; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was NO MAN, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." Jer. 4:23-26.

Isaiah also points forward to the desolation of this earth because of sin: "Behold, Jehovah maketh the EARTH EMPTY, AND MAKETH IT WASTE, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth shall be UTTERLY EMPTIED, and UTTERLY LAID WASTE; for Jehovah hath spoken this word." Isa. 24:1-3. The prophet also gives the reason of this: "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth." Verses 5, 6. This same desolation was indicated in the previous chapter of our studies. After the great battle of Armageddon, which will utterly destroy the antagonistic systems of the earth, we read, "The rest were killed with the sword of Him that sat upon the horse." That is, the blazing glory of God when it shall be manifest in the second coming of our Lord Jesus Christ, the eternal Word, will slay with the glory of His presence all who are identified with sin. And this mighty angel which John sees, holds the key of this desolate earth.

2. **LAID HOLD.**—He has an object with his key and his chain. The one who has desolated the earth and who has been the author of all its trouble is Satan, the old serpent, the devil, the adversary of God, of whom Isaiah declared that he was the one who made the earth to tremble: "That made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home." See Isa. 14:12-17.

The devil, we read in Heb. 2:14, is the one who has power over death, who has, through sin, locked the human family in the sepulchers of the ages. He not only let them not loose; he has no power to let them loose. Now he is for a thousand years to be confined to the earth which sin has desolated, there to see his work, not only for his just punishment, but as a lesson to the very universe itself. What is implied by shutting him up and sealing it over him, we can not say. This we do know; that God has means of confining intelligences, of which we know nothing. He can build invisible walls around a person, that no power of humanity can break through, and yet humanity may not see the wall. So God confines to this desolate earth Satan, and he and his angels have no power to leave it. He will deceive the nations no more during this time, for two reasons: The righteous, we have learned before, are in heaven. They are taken there when our Lord Jesus Christ comes. They begin their eternal reign in that New Jerusalem, the mansions which Christ has pre-

pared for them according to His promise in John 14: 1-3. The wicked are dead. They have been slain through the wars of Armageddon, and by the glory of Christ's presence when He comes. There are no nations for him to deceive, but his work is not over. It is worthy of note that Satan's first casting down was by God the Father (2 Peter 2: 4); his second, by our Lord Jesus Christ (Rev. 12: 7-10); his third, by an angel (Rev. 20: 2); at his destruction he will meet the common doom of sinners.

3. "I SAW THRONES."—The throne implies reigning. God's children who have been oppressed through all the ages now reign. They sit upon the thrones. Judgment is given to them. It had been promised before: "Wherefore judge nothing before the time, until the Lord come." 1 Cor. 4: 5. Then men will be able to discern right judgment. "Know ye not that the saints shall judge the world?" "Know ye not that we shall judge angels?" 1 Cor. 6: 2, 3. The time has now come when God's children will sit in judgment with Him, when there will be brought before them all the records of all earth's sad career. Mention is made among those who have especially suffered, of the souls, the persons, of them that had been beheaded for the testimony of Jesus, for the Word of God—such as worship not the beast. This includes the whole beast-system—not simply his manifestation down in the last days, but the beast-system back through all the ages. All will be there, as well as those who have not worshiped the beast in his later phase, nor worshiped his image, nor received his mark. All the good of all the ages live and reign with Christ a thousand years; but these classes are especially mentioned as those who went down under the opprobrium and condemnation of the world, those for whom earth never had a home, those who were cast out for Christ's sake. They suffered with Him; they now reign with Him.

4. THE REST OF THE DEAD.—That is, those who are not reigning with Christ. "The rest of the dead lived not until the thousand years should be finished." Of those who do live it is written, "This is the first resurrection." There is no ONE general resurrection; there are two great general resurrections. It is not this scripture alone which points them out, but others as well. For instance, Jesus declares in John 5: 28, 29, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." And the apostle Paul, in Acts 24: 15, declares that "there shall be a resurrection both of the just and unjust." The first resurrection is of the just, the resurrection to life. Blessed and holy is he that hath part in that resurrection. It was the promise of that resurrection that cheered God's children,—the psalmist, Isaiah, Hosea, Daniel. It is of that resurrection that Jesus declares, to the faithful, "And thou shalt be recompensed in the resurrection of the just," and which He calls "the resurrection from the dead"—literally, "the resurrection out from among the dead ones." Luke 20: 35. Some of the dead will sleep on; some of them will arise. For that first resurrection the apostle Paul longed: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead," or "out from among the dead." Phil. 3: 10, 11. Those who reign with Christ the thousand years, are those that have had part in the first resurrection.

THE SECOND DEATH.—The second implies a similar first. It is said sometimes that the second death is "a death that never dies"—an utterly incongruous thing. There could not be two deaths which never die, or two eternal deaths; and the only logical, reason-

able conclusion to which one can come is that by a first and a second death is meant simply death. The first death becomes first death only because from it there is a resurrection; and the second death becomes eternal because from it there is no resurrection. It is the total finality of sin. And that second death, the finality of sin, has no power over those who have taken part in the first resurrection. There is no power of death over the sinless. Those who sleep in Christ, died because of Adam's sin. But in their own characters they have been invested with the righteousness of Jesus Christ. He died to save us from death; but He had no sin in His own character, and therefore death could not hold Him. Acts 2: 24. Therefore all those who sleep with the righteousness of Christ upon them will come forth in that first resurrection, and upon such the second death has no power. They are among those who are priests of God and of Christ, and reign with Him a thousand years.

5. SATAN SHALL BE LOOSED.—We already learned of this in verse 3. The shackles will be taken from him. The souls whom he deceived, who went down in death identified with sin, shall be raised again. From one end of the earth to the other, all the multitudes of the past, Satan's lawful captives, shall be brought back again. He "loosed not his prisoners;" God will loose them. According to the promise of the prophecy of Isa. 24: 21, 22, "It shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and they shall be shut up in the prison; and after many days they shall be visited." And they have been in the prison during the thousand years of earth's desolation. The "many days" of Isaiah are the thousand years of John. God visits them again, calls them out of their prison-house, and the multitude stand once more upon the earth. And Satan goes out to deceive them, and does deceive them. He gathers them into a great and mighty army, leads them to believe that there is victory before them, and it may be that he, in his own deceived heart, will feel that with such an army as that there is victory for him. He has all the mighty generals of the past—Alexander and Hannibal and Cæsar and Napoleon. And all the others who have been under his power in the past will stand before him again. It will not be the work of a few days, or a few years, to marshal and train and equip this army. Weapons will have to be forged. Munitions of war will have to be provided; hellish engines such as earth has never known, will be devised and constructed, in order that God's army may be conquered, and the holy city, which will come down from heaven upon the earth, shall be taken. Is that period after the 1,000 years 100 years? See Isa. 65: 20.

It may be asked, Why, if the wicked had met their doom, should they be called to live again, and Satan be allowed to deceive them again? Some ask, "Does God delight in visiting punishment upon the wicked?" No, He does not; He has given us His own word for that: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33: 11. But there is a great lie to be met, and this lie will be met effectively and for all eternity. Men have declared through all the ages that man is able to save himself. Men are declaring to-day that man is essentially divine; that he has within himself that power of divinity which is able to save him from sin, and all that is needed is effort and will—evolution. Men have declared that man is essentially good; that of himself, if right conditions prevailed, he would seek God. The resurrection of the wicked dead, their recall to life by the hand of the Lord, ought, if there is within them what we

have been told, to call forth gratitude on their part and lead them to seek God. But instead of that, they yield to the essentially selfish deceptions of the enemy, and are again swept away by his seductive wiles, always and forever based on selfishness, always and forever appealing to the selfish passions of the human heart. Their very yielding to the power of Satan demonstrates the truth of the Gospel that no one can come to Christ except the Father draw him; that no one has power to save himself; that in no natural, sinful heart dwells the divine immanency; that salvation is possible only as Christ is received by faith.

6. AND THEY WENT UP.—He gathers together his army from the breadth of the earth, and compasses the camp of the saints and the beloved city. Zechariah has given us light upon this question. He tells us that in that great, awful day of God, Christ shall descend from heaven, that He shall come and fight against those nations as when He fought in the day of battle. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." The very touch of the feet of Christ purifies that part of the earth; and upon that part of the earth where Christ yielded His life, the New Jerusalem, the beloved city, the capital of His glorious kingdom, where the saints have been for a thousand years, will descend. And the camp of the saints is round about that city. Satan thinks it an easy capture. He looks upon the saints, and believes that they can be conquered. He surrounds it, and gives his order to advance upon it; but fire comes down out of heaven and devours them. The glory of God's presence consumes them. And the devil, that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet were cast. The verb "are" in the text is not expressed in the Greek. The ellipsis should be supplied by "were cast," that is, at the beginning of the 1,000 years. All systems of men will be then destroyed, Satan and his individual followers at the close of that period. By the destruction of the antagonistic systems of the earth at the beginning of the thousand years, God gave us a sample of what it would be at the end of the thousand years; and as the beast and the false prophet were destroyed at the beginning of the thousand years, so will Satan and all of his minions be destroyed at the end of the thousand years.

TORMENTED DAY AND NIGHT.—The word "tormented" comes from "basanos." (See note on Rev. 14: 11.) The root idea of the Greek word means tested. In the last analysis, the testing shall be by fire. "For the day shall declare it, because it is revealed by fire; and the fire itself shall prove each man's work of what sort it is." The whole earth will be converted into a lake of fire. "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3: 7. Upon that sea will rest, unharmed, undisturbed, the city of God, with all His children. They will answer in fact, in demonstration, the question asked by Isaiah (33: 14, 15) long centuries before: "Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" and he answers that question, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil," holy characters, those upon whom God's righteousness rests. These shall dwell in the devouring of fire until it has utterly consumed sin and all

identified with sin, even as the three Hebrew children could stay in the fiery furnace because there was with them "the form of the Fourth" (Dan. 3:19-27). And this is God's prophecy concerning the city at this time: "Whosoever shall gather together against thee shall fall because of thee. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." The mad hosts that are deceived by Satan to destroy even the heritage of God, meet the last great fiery test, and are destroyed forever, "utterly burned with fire."

7. **THE GREAT WHITE THRONE.**—We are carried back a little by this passage to the beginning of the judgment, the time when the records came before God, when the dead—the great and the small—represented in the records of the books stand before Him. God does not need these records, but His children do. He is not only going to manifest His justice against sin, not only going to give His reward of righteousness, but He is going to open the books kept by angel scribes of all the generations of men, that all His children may see and know that He has wrought justice. In that Book of Life are registered the names of all those that are His. See Phil. 4:3 and Luke 10:20. In that Book of Life are the names of those who have overcome, who shall not be hurt of the second death; and the remainder, those whose names are in the record books, who have failed of life, shall be judged out of the things which are written in the books. And the sea gave up the dead that were in it; and death and hades, the grave, the abode of the dead, gave up the dead that were in them; and every man is judged according to his works not only in the sentence which is meted out, but in the final execution as well, when all shall go down in death, under the great fiery test. This is the second death, even the lake of fire; and all not found written in the Book of Life are cast into the lake of fire. But mark especially, that lake of fire is not a perpetually burning affair; it issues in the second death, and that is not dying which is not consummated in death, cessation of existence. So we read in the 16th verse of Obadiah, that the wicked "shall be as tho they had not been." So we read of Satan in Eze. 28:18, "I have turned thee to ashes upon the earth in the sight of all them that behold thee;" and in verse 19, "Thou shalt nevermore have any being." Malachi declares (4:1) that they shall be burned up, root and branch. It is utterly out of harmony with God's plan to have an ever-burning hell mar- rying the glory of His universe. The end of sin is destruction.

We have already learned from chapter 5 that there will come a time when every voice in heaven, in earth, everywhere in God's creation, shall be singing praise to Him. That will be after sin has been destroyed. Then, too, the wicked are not punished for sins which they are committing eternally, but for the things done in the body, for the deeds they have committed here upon the earth. He would be a monster of cruelty indeed that would inflict untold ages of pain and misery upon one who had just sinned away his day of grace; and God is not a monster. Those who have had little sin, who have barely yielded themselves and identified themselves with Satan, will pass away with no more suffering than is proportioned to their sin. They will receive the wages of sin—death. But those who have been mighty sinners before God, will receive the greater punishment; and Satan, the greatest of all. But after it all, God will have a clean universe. His plan will be met, His purpose will be carried out in all its fulness. Those who have taken themselves outside of His purpose will die, and those who are within His purpose shall partake of all the benefits and blessings of that purpose forevermore.

The Storm

(Pierre Klein, in *Blue and Gray*)

ADOWN the mount, with threatening blast,
The howling wind hath passed;
And now all's black and dark and drear!
The earth is reft of cheer.
The heavens awake and burst in flame,
And loud on old earth's frame
The echoing thunder peals, and from
Above the rain doth come.
Amidst earth's turmoil, God, serene,
With gentle hands, unseen,
As ever near, His love to show,
Hath placed the beauteous bow
As beacon light on some lone shore,
To guide the sailor o'er
The main, storm-tossed. So from above
He shows His children love.

— ★ ★ —

The Spirit of Missions

Is not one of the great difficulties in Christendom at the present time, which hinders the giving to missions, the lack of the spirit of the mission-

ary among many who have been sent out? The true missionary spirit is well expressed by Mrs. Judson in one of her letters. Meeting difficulties and trials, suffering from sickness, having few of the comforts which missionaries now generally have, still she writes:

"It is my comfort and happiness that just such a Being [as God] is at the head of the universe, and has the entire control and direction of the kingdoms of the earth and of every individual, from the highest to the lowest. How transporting is the thought that this great and infinitely glorious Being is accessible to finite, mortal, sinful creatures! that He is not only willing to receive them, but commands them to come, partake of that happiness which He Himself enjoys! What blessings, what infinite, eternal blessings have been procured for sinners through the suffering of Jesus! Who can describe the height and depth, the breadth and length, of the love of Christ?"

— ★ ★ —

"THIS Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Our Bible Reading

The Earth and Sin

1. *How has man's sin affected the ground itself?*

And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **CURSED IS THE GROUND FOR THY SAKE**; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. Gen. 3:17, 18.

NOTE.—The Lord did not place a curse upon man because he had sinned; man's sin was a curse in itself; but God placed a curse upon the ground for man's sake. It was best for sinful, fallen man that the ground should be cursed. Then the very ground itself was affected by the sin of man.

2. *To what extent will the earth finally be affected by the sins of men?*

Behold, the Lord maketh **THE EARTH EMPTY**, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Isa. 24:1-6.

NOTE.—Observe carefully that the foregoing Scripture quotation says that it is "the curse" that "devoured" the earth. This evidently refers to the original "curse" already quoted from the third chapter of Genesis. Observe further that the earth has become defiled under the feet of its inhabitants "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." And in view of this general trampling underfoot of laws and ordinance, the "land shall be utterly emptied, and utterly spoiled;" and it is "the Lord" who "maketh the earth empty, and maketh it waste, and turneth it upside down."

3. *What other statement is made in regard to the breaking down of the earth because of the transgressions of man?*

The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. Verses 18-20.

4. *What is said by a New Testament writer in regard to the decay of the earth?*

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens

are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail. Heb. 1:10-12.

5. *How does the prophet Joel describe the general decay of the earth because of the curse as manifested in insect pests, the general failure of crops, etc.?*

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. . . . The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. . . . Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . O Lord, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel 1 and 2:1.

NOTE.—It is in the very nature of sin to destroy. It ever ends in destruction. But God will not let it rest here. Our next Bible reading will present the hopeful, God-given outcome.

Criticizing Love

ABOUT once in a thousand cases a word of personal criticism may properly be spoken by one human being to another. The remaining times, the criticism will probably do more harm than good. But there is one rule against criticism which we may safely set down as final and without an exception even once in a thousand times. "Don't criticize what love does," is the rule as Mr. S. D. Gordon gives it. When we know that any action has been prompted by love, then, it matters not how mistaken or wrong we may think the action, let us seal our lips against a syllable in criticism of the person whose love has been expressed. No wound hurts more than that of being condemned for an unselfish effort to help others. Criticism then is cruelty. The historic illustration of this is Judas' criticism of Mary when she lavished the costly ointment on Jesus. Every-day life teems with other instances of this refined cruelty: fathers and mothers criticizing their children; children their parents; brothers and sisters, teachers and pupils, friends and fellow workers, all sharply condemning each others' actions of love. We revolt at the thought, but let us watch ourselves and others for a day and see. It is well to recognize that it is the Judas side of our natures that prompts or permits us to wound and crush another's love by criticizing when we ought to commend. Love is to be cherished, not stifled. — Anon.

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Lovers of Religious Liberty, Harken!

[In presenting these replies we are glad to concede that they do not represent the feelings or sympathies of all who are working for a Sunday law; but place Sunday laws upon our statute-books, and a potent weapon of persecution is placed in the hands of men who hold the sentiments quoted below. Let liberal souled men—true lovers of religious liberty—ponder the matter well before they support a Sunday law. If Sunday be of God, He will care for it; if not of Him, it is unworthy to exist. Ed. S. OF T.]

Some Pertinent Questions and Answers

1. Question. What does the pope exhort all his subjects everywhere to do?

Answer. "All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church."—Pope Leo XIII, *Encyclical*, 1885.

2. Ques. In what are Catholics exhorted to seek an alliance with non-Catholics?

Ans. "In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with non-Catholics for proper Sunday observance."—*Baltimore Catholic Congress*, 1884.

3. Ques. Is there any authority for the change of the Sabbath to Sunday?

Ans. "There is authority for the change from the Sabbath to Sunday—ample authority; but it is the authority of the Catholic Church."—*Catholic Columbian*.

4. Ques. What is your advice to Sunday-keeping Protestants?

Ans. "Either to retire from Catholic territory, where they have been squatting for three centuries, . . . commence forthwith to keep the Saturday,—the day enjoined by the Bible from Genesis to Revelation,—or, abandoning the Bible as their sole teacher, cease to be squatters, and accept the Catholic Church in ALL her teachings."—*Rome's Challenge*, page 55.

5. Ques. What do you think of those Protestants who do not observe Sunday?

Ans. "Violators of Sunday laws are the worst of criminals."—*Archbishop Ireland*.

6. Ques. What kind of law do you Protestant Sunday-keepers want?

Ans. "We want a law for the nation that will prevent the desecration of Sunday by any one."—*Dr. McAllister (National Reformer)*, speech at Lakeside, Ohio, July, 1887.

7. Ques. Why do you want to set up Sunday thus?

Ans. "We must set up Sunday for the salvation of the nation."—*Senators Hawley of Connecticut, Colquitt of Georgia, Frye of Maine*.

8. Ques. What do you think of a thief?

Ans. "It is right that the thief be punished, but I have more sympathy for that man than I have for him that works on Sunday."—*A preacher in Selma, California*, 1888.

9. Ques. What do you think of the man who lifts his hand against the American Sunday?

Ans. "The man who lifts his hand against the American Sunday is an enemy of the republic. He is an enemy of the race. He is an enemy of God."—*Rev. Dr. R. S. McArthur, Calvary Baptist Church, New York City, Sunday law meeting, March 11, 1890*.

10. Ques. What do you think of those who oppose the enforcement of Sunday upon the people?

Ans. "It is high time they were either boycotted or crushed."—*Methodist minister in Franklin, Manitoba*, 1910.

"They ought to be in the penitentiary."—*Rev. Dr. Hill, of Quebec Lord's Day Alliance*, 1910.
H. A. ST. JOHN.

Question Corner

(Continued from page 2)

from intimations which are given in the Scriptures, and facts which have come under the observation of many. It is commonly known that spiritualistic mediums, when possessed by their familiar spirit, have a tremendous drain upon their vitality. When God's servants are possessed by His Spirit, it gives them strength. In the records which have come down to us through the Scriptures, angels have invariably strengthened God's servants. Evil angels sap the vitality and power and intellect of those whom they possess. The one is a channel of life, the other becomes a death-leech, so to speak, which draws life from those whom they possess. During the thousand years, it seems clear from Isaiah 34, there will be animal life upon the earth. It is not until the end of the thousand years that the earth is entirely wrapped in flame. Whether these evil spirits, or demons, depend upon the animals, or whether they have some other means of sustenance during that period, we do not know. Yes, we believe that these spirits can assume different forms; that notwithstanding all the deception and humbuggery there is in Spiritualism, there is such a thing as materialization, by which these spirits appear as men or women. Our only hope of being saved from these deceptions is in the truth of God's Word.

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3567 — God's Comfort to His People

What does Isaiah 40, verses 1 and 2, signify?

Just what is meant—God's comfort to His people. The prophet was to speak to Jerusalem, tell her that her warfare is accomplished, her iniquity is pardoned. God had furnished all that was needed to restore her to her exalted position before Him. She had received pardon covering all her sin, doubled to her for assurance; and the comfort which He sends her is the great consolation of having a God who is high and holy, exalted and great above all conception, so much so that the world is counted as "the small dust of the balance," as nothing and "less than nothing" in His sight; yet that same God gives power to the faint, and to them that have no might He increases strength. That mighty power of God is used to strengthen the weak among His people. "They that wait upon the Lord shall renew their strength." This is God's comfort to His children.

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3568 — The World Coming to an End

Will the world come to an end before the twentieth century is entirely out? Is this idea correct?

There is nothing in the reckoning of ordinary chronology which shows us just when the world will come to an end, or when it will not come

to an end. God has these times in His own hands, and He has not revealed them to any soul. Nor will He until probation shall close. He gives us many time-tables of history, great lines of prophecy. He gives us many signs and omens of the last days which will occur right down in the time of the end, all of which are heralds of His coming. And when we see all these things, we may know that He is near, even at the doors; but nowhere does He tell us that we may set times for His coming, or endeavor in any way to locate just when that event will be. If we knew that, there would be little watching until the event was near; and the question then is, whether carelessness of soul would not lead to absolute unbelief. The constant command which God has given to "watch, for ye know not when the time is," is the attitude which the church itself ought to assume. Watch, and pray, and work.

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3569 — Sinning No More

Please harmonize John 8:11, last clause, with 1 John 3:9. J. R.

John 8:11, the last clause, reads, "Go, and sin no more." 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." We see no inharmony between the scriptures. The first is the word of our Saviour to the poor, sinning woman who was brought before Him. He forgave her her sin, and simply told her to "go, and sin no more"—not to continue in sin. 1 John 3:9 declares that when one is born again, and his nature changed, he will sin no more. That is, he can not because he will not. He does not practise sin; that is not the object of his life; that is not its purpose. He has been freed from its power. It does not mean that it is physically impossible for him to sin, any more than it was physically impossible for the man who had married a wife, to come to the marriage feast. He said, "I have married a wife, and therefore I can not come." He did not have it in his heart to come; he preferred to remain with his wife. So the man who is born again does not wish to commit sin; he has a higher object and purpose in life.

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3570 — Harmony Between Texts

Please show the harmony between Gen. 15:13; Acts 7:6; Ex. 12:40; Gal. 3:17. O. N.

Gen. 15:13 is the prophecy made to Abraham that his seed should be strangers, and should serve others four hundred years. That is, they would not own the land in which they would dwell, and would be more or less subject to those who surrounded them. This would take in the sojourning in the land of Canaan, as well as in the land of Egypt, but the end of that sojourning came in the land of Egypt. The Septuagint and the Samaritan version of Ex. 12:40, 41 read as follows: "Now the time of the sojourning of the children of Israel and of their fathers which they had dwelt in the land of Canaan and in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even on the selfsame day, that all the hosts of Jehovah went out from the land of Egypt."

With the period in Ex. 12:40, Gal. 3:17 agrees, while Acts 7:6 refers directly to Gen. 15:13, the 430 years dating from an earlier period—God's first call to Abraham, the 400 years from the offering up of Isaac, altho some have taken it as simply referring in round numbers to the four centuries. There is no contradiction in the texts at all.

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3571 — Num. 15:32-36. D. A.—The story there told is simply the record of an example which forcibly illustrates God's injunction against presumptuous sin. In verse 30 we are told that "the soul that doeth aught presumptuously, . . . that soul shall be cut off from among his people. Because he has despised the word of the Lord." The Lord had commanded (Ex. 35:2, 3) that no fire should be kindled on the Sabbath day. Fire was not needed in that very warm climate. But presumptuously, and in defiance of the Lord's command, this man went out and gathered sticks on the Sabbath day. He was brought to Moses; but inasmuch as the man had not transgressed any regular law, he was put in ward until the mind of the Lord was declared. The Lord declared, He "shall be surely put to death." He had committed presumptuous, daring sin against God. That was all it was—not a general law; neither was the prohibition against fire building a general law. It was applicable to the warm climate through which the Jews were then passing.



THE OUTLOOK

"Watchman,
what of
the night?"

"A Condition and Not a Theory"

WHEN Grover Cleveland was President, he said, in discussing the admission into the Union of the Hawaiian Islands, "We have a condition confronting us, and not a theory." And all over this old world of ours we have actual conditions that it is vain to theorize about. The conditions are there; and there is no mistaking them. And to take the view of these conditions that is held by the majority, is worse than folly; it means disaster to every one who allows himself to be thus deceived.

The conditions to which we refer are the world-wide spirit of revolution growing out of the fostered discontent with present social institutions. Almost the whole of this discontentment is circling around the "century-vexing problem of capital and labor." Fortunes and business combines have been created that are without a parallel in history, and a battle is on over this situation. It is useless to close our eyes to the facts. The struggle is actually on, and it is becoming more and more intense and revolutionary as the days pass.

England has just been passing through a labor trouble that has amounted to civil war, and the end is not yet. It is an actual "condition" that Socialism has reached a position of immense power in England. It is not necessary, for our purposes, to pass opinions as to the theories and doctrines of Socialism. It is a fact that the Socialist is intensely aggressive, and that he is opposing all his powers against allowing a comparatively few men to hold the wealth of the country while the great mass are in either limited or distressing circumstances. His doctrines strike a popular chord, as shown by the large numbers that are constantly flocking to his standards. The theory of the Socialist is to bring about the desired reforms and changes in a humane way. But the very facts that he tells, and the arguments that he uses, have a tendency to inflame the popular mind; and when the occasion comes and the strife begins, it is immediately apparent that the very air is full of the revolutionary spirit that has violence in it. This was

abundantly demonstrated in the recent strikes in England.

As the Socialist tells of the luxuries of the rich, and that they are controlling everything in business and commercial lines, and that they have more than they can use while the poor are actually suffering from want, it is easy to see that the popular mind will become inflamed to the point where reason no longer controls, and where excited conditions of the

be suppressed by a wave of the hand. Even the iron power of Emperor William, with all his well-trained army, dare not try it. Too large a portion of his country is composed of this class of people to allow him to do such a thing, however much he might like to do it.

We have these facts before us. A few men have secured control of the industries of the world, and have their multi-million dollar trusts, which during very recent years have grown into even multi-billion dollar trusts. These combines of wealth are on the defensive, and are determined. And many of the sons

and daughters of the wealthy, as well as an occasional wealthy man of the older set, strike out from time to time to make extravagant and foolish displays of wealth. The Socialist papers pick these things up and publish them broadcast. A man of wealth gives a hundred thousand dollar dinner, or a woman spends thousands of dollars on a special train to get an aged dog across the continent to a noted dog doctor; and immediately all the people know about it. The daily papers furnish this information; but the Socialist takes the fact that is already in the mind of the individual, and enlarges upon the selfishness of the rich, and the extreme injustice of conditions that allow such extravagance for the few while the many have to suffer.

It could not be otherwise than that such arguments will have their weight; and it does not take long to get the man who has to work hard all day for a dollar or so, to fall in line, ready for extreme measures to put down such conditions. Cool, level-headed men will insist that the change must be brought about in a lawful, humane manner; but the large majority, even tho they start out cool and level-headed, will soon lose their balance, and

rioting and violence are the result.

Better Organizations

During the last half century, capital has organized as it never could have organized before, for the reason that there were no such facilities for communication in the past centuries as we have to-day. And in like manner Socialism has organized labor as it was never organized in the past. These facilities for world-wide communication have brought



A scene in Llanelly in connection with the strike in England, from the "Illustrated London News." The firing of freight sheds by the mob caused the explosion of cans of powder on cars, by which five were killed.

mind sway the populace hither and thither in acts of fury and violence. This discussion is on, not merely in England, but in all the great nations of the world. Germany is honeycombed with it; Russia is a stronghold of it; France is filled with it, and so is the United States, and so are the other great nations.

Men will say that it ought to be suppressed, for it is breeding revolution and violence. But such talk is folly. The Socialist is altogether too numerous in all countries of the world to

before us new conditions for which the world has no precedent, and it is folly to reason wholly from the experiences of the past.

This organization of capital on the one hand and labor on the other, has given us in these days two belligerent forces that are grappling in a life-and-death struggle. The war spirit between them is becoming more and more intense. A present-day instance of this is the struggle now going on over the coming trial of the McNamara brothers, charged with dynamiting the Los Angeles Times Building last year. The newspapers and magazines are trying these cases beforehand. The charge is made by the business combines, that the explosion was the work of the labor-unions in trying to intimidate capital and bring it to terms; and on the other hand the labor organizations are just as strong in presenting the claim that the deed was done by the capitalists themselves in order to crush the unions.

Around the cases of the McNamaras the Socialists are arousing all their forces. It is the central theme of their literature at the present time. Eugene V. Debs heads a recent article upon the subject, "Wanted — A Few Men Not Afraid to Die." Some characteristic sentences from the article are the following:

Let us arouse the working class and invoke their power to smite the conspirators and set our brothers free!

They can be saved in no other way. The lawyers will plead for them to deaf ears; organized labor will protest against their taking off in vain.

We are confronted by a heartless, soulless plutocracy. Let us buckle on our armor and fight!

If Morgan, Guggenheim and the steel trust, and Otis and the Merchants' and Manufacturers' Association want red hell they can have it, but let them take notice that when it comes the working class alone will not furnish all the victims. The plutocrats who are responsible for the revolt when it comes may hide their cowardly carcasses as they always do, but there will be an avenging force, let loose by themselves, to hunt them out and feed them to the furies.

Let us marshal our forces and develop our power for the revolt! There are no courts to which we can appeal. The Morgan machine seats the judges to pronounce the doom of those who dare oppose it.

THE PEOPLE VERSUS PLUTOCRACY!

That is the issue and the line-up. Let the slogan be sounded until it echoes and re-echoes from Boston Common to San Francisco Bay, from the Canadian line to the Rio Grande, from Casco Bay to Florida Keys!

At this very hour the slaves of the British Empire are demonstrating to the lords of misrule the power of an aroused working class.

Let us develop without delay all the power we have and prepare to strike in every way we know how.

With a general strike we can paralyze the plutocracy from coast to coast. Hundreds of thousands will join eagerly and serve loyally in the fight. We can stop the wheels, cut off the food supply, and compel the plutocrats in sheer terror to sue for peace.

We need only to have the manhood to be true, the nerve to do our duty.

In striking for the lives of our brothers we shall have scant regard for the property of our masters.

Arouse, you working men and working women of America!

Sound the tocsin of revolt that the hosts of labor may rally to their comrades and thwart the satanic conspirators who are thirsting for their blood!

A few men may be needed who are not afraid to die. "Be ye also ready!"

Let us be men and women, not worms of the dust! Let us stand up and defy the plutocrats to murder our brethren!

Let us swear that we will fight to the last ditch, that we will strike blow for blow, that we will use every weapon at our command, and that we will never surrender!

Let us fight loyally together in this crisis! Roll up a united Socialist vote in California that will shake the Pacific Coast like an earthquake, and back it up with a general strike that will paralyze the continent.

Waste no time on Otis, the festering abortion and the small fry that feed on his stenches, but train your guns on Morgan and Wall Street! There is where the black hand of plutocracy holds the key to the prison doors of our condemned comrades.

Strike at the vitals of plutocracy with all your power and the victory will be speedy and complete!

Let us once more hear from Boston and let the Common again resound with the portentous cry of a hundred and fifty thousand revolting workers: "If the McNamaras die, twenty million working men will know the reason why."

It requires only the most casual glance at the foregoing quoted statements to show that they are really a call to a determined fight to the death. At last reports the circulation of the particular issue of the paper in which this article occurred was about two million copies, and orders coming in at such a rate that it was thought it would reach the three million mark. The discussions of the capitalists and the discussions of the Socialists on each side of this question can not fail to influence the court that has the case in hand. And it should be easy for any one to see, from what is said, that the effort to inflame the whole country is not in the least disguised. Business is to be paralyzed, and life and property put in jeopardy and destroyed.

The discussions of these things in this country reach the Socialist of England, Russia, Germany, etc., and the matter becomes more or less world-wide. At least the discussions in each country act upon and encourage similar discussions and sentiments in other countries; and so the thing spreads, and spreads, and spreads.

With an unvarying course, this journal has pointed out for a third of a century that these things were coming and that they would become more and more intense. The prophecies of the Bible make this plain. Nearly two thousand years ago it was said: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3: 1, 2. Note how plainly it is stated. We are to know that in "the last days" "grievous times" will be occasioned by self-love and money-love. And in the fifth chapter of James it is pointed out that men will "heap" treasure together in the last days, and it will result in miseries that will cause men to "howl" even while they "weep." Other scriptures speak of the awful violence that will come in connection with this.

We have reached the days of which the prophets have spoken, and what we see now is only the beginning. Men should be able to see with half an eye that the conditions of the whole world to-day can result in nothing short of world-wide revolution and violence. The Bible has made plain what it all means, and this is no time to be found in either camp of the controversy. We should see that the only wise thing is to spend our remaining days in careful preparation to stand before the Christ at His coming; for He and He alone is able to meet this great situation that is before the world. And His Word makes it clear that He is about to do it by His personal coming. T.

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"The National Tribune," the Grand Army organ of Washington, D. C., sends out a good map of Florida to its subscribers, and advocates a new harbor and city in Western Florida, on the Gulf of Mexico, said to be "the finest, largest protected deep-water harbor on the gulf, and the shortest route from any such harbor to the Panama Canal." This harbor is on St. Andrews Bay, at Lynn Haven, the suggested new name for which is Panama City. The G. A. R. people are building a strong colony

there. The climate and environments are said to be excellent. It is troubled with neither mosquitoes nor high temperature. The Government is improving the harbor.

The State of Texas claims the greatest progress in the erection and equipment of educational buildings. Its total number last year was 770, an average of two every day; 643 of these were in common school districts; the average cost \$3,340 to a building; and during the same year the people expended for school furniture, apparatus, and libraries, \$2,026,230; for the repair of schoolhouses already erected \$691,899; and nearly \$150,000 for the purchase of school sites.

The Bankers' Trust Company, controlled by Mr. J. P. Morgan, has bought the Equitable Life Insurance Society's holdings in the Mercantile Trust Company. It means a transfer of \$72,000,000 in assets into the aggregate of the banks under the control of J. P. Morgan & Co. The banks under his domination have an aggregate capital exceeding \$1,100,000,000, by the means of which Mr. Morgan and his henchmen can control the money of the United States.

Mexico's troubles are not over, by any means. On September 3, five men were killed and sixteen wounded, and Gen. Bernardo Reyes, candidate for the presidency against Francisco Madero, was stormed and forcibly robbed of 3,000 pesos by a mob of Maderistas in the principal thoroughfare of the capital. Madero has expressed his regrets. It may be found that Diaz understood the Mexican people, and knew better than some of his would-be successors.

It was an astonishing outbreak of mob violence in Wales the other day against the Jews. In various cities, in towns and villages, the Hebrews were attacked in their own houses and brutally beaten. It was not unlike outbreaks in Austria and Russia. But it shocked the best citizens, and was speedily put down by the authorities. A few, a very few Jews seem to have been cruel landlords; but what excuse was this for attacking a race?

A despatch from New York reports that as the result of eating toadstools picked and cooked under the belief that they were mushrooms, three persons are dead in the Fordham Hospital, one more is dying, and the condition of five others is serious. It seems to be the old story: "If it is a mushroom you survive; if it is a toadstool you die." It would be worth while to discard the fungous growth as an edible in all cases.

A despatch from Minneapolis dated September 2 declares that a palatial gambling house, patronized exclusively by women in the high walks of life and operated by a woman, has been in operation for many weeks, according to the police. Complaints were made by husbands that their wives were losing money, and the woman operator was summoned by the police, she agreeing to suspend, if not prosecuted.

There are many people in the country who are disappointed because the duty on wool was not reduced, and because the farmers' free list bill did not pass. Many thought these would naturally follow Canadian reciprocity, and would be of decided help to wage-earners and to the poor of the country.

Experts acting under the Department of Agriculture have recently reported that the increased cost of food products in the retail markets does not in any wise help the farmers. In general, the farmers receive less for their investment than they did years ago.

The huge battle-ship recently launched at Quincy, Massachusetts, for the navy of the Argentine Republic, is the largest war craft afloat in the world. It is called the Rivadavia.

Italy is suffering greatly from cholera. Hundreds have already fallen victims, and new cases are constantly developing.



MY DEAR ROBERT,—

There are some things I have been wanting to say to you for a while past; but I have held back, thinking the opportune moment had not arrived. Your last letter convinces me that I should wait no longer. You are now entering social life in earnest, and are making the nearer acquaintance of certain young women. There is nothing wrong in this, providing you do not give an undue amount of your time to such matters, and thus come to neglect those studies, the faithful carrying on of which are vital to your mental growth and development. I am not displeased with your learning to know these young ladies; but I am a little disappointed at the tone of the remarks you drop concerning them. No doubt they have their weaknesses as well as young men; and sometimes the little foibles of a woman seem silly or utterly unintelligible to the opposite sex; but if these girls are worthy your acquaintance a deeper look will reveal hidden strength. A good deal of the frivolity that we deplore in young women is owing to the habit both men and women have of showing their least worthy side when in society. A man treats a woman as a sort of plaything, and unconsciously she responds to this treatment by showing the most superficial and least lovable side of her character. Some few women perhaps are wholly superficial, and lack the nobler elements of character; but with such you can not afford to spend your time, and from such you surely can not afford to form your mature judgment of woman.

Unworthy association with the fair sex has a highly corrupting effect upon the young man himself. He may think he is merely being amused at the expense of these frivolous girls, when he is really destroying the gentler, nobler affections of his own nature, and thus making it impossible for him ever to enter fully into the deep, mysterious joys of a happy marriage.

The Middle Ages, it is true, had their drawbacks; but one thing at least the present generation could learn from that so-called benighted period of the world's history—the reverence for womanhood which lay at the root of the whole of the vast fabric to which we give the collective term *chivalry*. The knight errant of those days went forth to do great and mighty deeds, but not wholly in his own strength, nor for his own glory. It was a woman who had buckled on his armor, it was a woman who watched over him all through the fray, and it was the love and approval of this same woman that was to be the reward of the battle. And it is largely so to-day if we could but realize it. No man fights the battle of life with all the courage and fortitude of which he is capable whose heart is not cheered, and his arm nerved, by the love of a woman. It was so ordained from the beginning. Woman, weak in herself, has the power of infusing wondrous strength into man. And it is to the boundless credit of woman that she is so willing to pour the richest treasures of her inner life into the lap of the man she loves and honors,—so willing to serve him in the highest sense as

well as in the humbler things of every-day life.

But rightly to profit by all this, the man must understand and reverence the opposite sex; and if he would ever be able to love and be loved by a pure, good woman, he must begin by learning to reverence womanhood itself.

We hear a good deal of talk nowadays about the need of educating the girls for wifehood and motherhood; but it seems to me that our young men have equal need of an education which shall fit them to be good husbands and fathers. Certainly the responsibility for the maintenance of a happy married state must be equally divided between the two parties to the contract; and while there are doubtless many exceptions, I incline to think that as a rule the man comes seriously short oftener than the woman. And when he does, it is likely to be because of lack of this knowledge of the real place of woman in the world, and the nature of the relation which the Creator

A Noble Purpose

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when, at last, it has reached its manhood in the plain, tho, if you watch it, you shall see little eddies that seem as if they had changed their minds, and were going back again to the mountains, yet all its mighty current flows, changeless, to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that, when they ebb, it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent,—never losing its way, or changing its direction, for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.—Beecher.

intended the one sex to sustain to the other.

There is no doubt in my own mind that the tendency to think lightly of woman is the first step, and a long one at that, toward downright immorality. However strong the young man's passions, and however alluring the temptations, he can not, while he holds in his heart a sense of respect and reverence for the sex, and of loyalty to the one woman who is sometime to be his wife, tho for the time being he may not even know her—I say he can not, while upheld by these strong supports, make any woman the mere means for the gratification of his unbridled passions. The two things are mutually exclusive. They can not exist together. The young man in every case first learns in his heart to despise not merely a woman, but womanhood itself, before he can taste the forbidden pleasures of a dissipated life; for in so doing his actions affect not only the woman with whom he is immediately associating, but the other one, now unknown to him mayhap, whom he is one day to lead to the altar. He can not lose his own manly purity without rendering himself incapable in some measure of a deep, pure life attachment; and he can not take unlawful liberties with one woman, however low she may have fallen, without by so doing insulting the whole sex.

It is perhaps unnecessary to say more about the vicious life—its momentary pleasures, and its long, long years of bitter remorse. The Bible, that grand old book of the ages, has given a description of it in words that go straight to the mark. I know of nothing anywhere else that in respect of a vivid, truthful setting forth of vice and its results, equals the account in the seventh chapter of Proverbs of the "strange woman," and the "young man void of understanding," who under cover of darkness "went the way to her house." The "woman with the attire of an harlot, and subtle of heart" is unfortunately still with us, and temptation in some form or other "lieth in wait at every corner." And the young man who yields—how feelingly and how truthfully his case is set forth: "He goeth after her straightway, as an ox goeth to the slaughter or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life." How impressive, too, are the closing words of admonition: "Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

People have thoughtlessly blamed the Bible for its plain speaking concerning sexual matters; but it is all with a purpose—that sins of this nature, which are so fatal to the health alike of soul and body, should appear exceeding sinful,—that young men especially should take warning in time and escape the grievous snares that lie thick about their feet. There is nothing in the Bible that renders vice in the least degree attractive. Everywhere it and its dreadful consequences are painted in their own true colors; but this is more than can be said of some modern novels. It is well to remember that because the conventions of the age are against coarseness in conversation, and indeed against the use of plain English in speaking of sex matters, this in itself is no evidence of unusual virtue. Impurity thrives as well under cover as in the open, and there are in the literature of to-day passages which, tho free from coarseness, depict vice in such a manner as to make it decidedly attractive. Such books, it need hardly be said, are far more harmful even than books that contain objectionable instances of coarseness but are true to the facts and do not throw a false glamour over that which is at bottom wholly bad. The Bible, however, rightly read, is wholly free from anything like coarseness, but it speaks freely and plainly about certain vital matters which modern society prefers to keep in the dark.

I could write much more on this subject, but I forbear. Keep high ideals before you in everything, my dear friend; but in all your relations with women, keep very high ideals, not only for their sake, but for your own. As a discerning young man you should mark out for your guidance in all these matters about which I have been writing, just as strict rules as you would impose upon your own sister. Nothing less than

this is safe, nothing less is honorable. And while you are thus exceedingly circumspect in your outward actions and in your words, be careful also to *think* rightly concerning women—yes, and generously. Do not allow yourself in the very morning of life to be chilled and blasted by cynicism. I would have you wise, but not worldly-wise. This is all for to-night, but another time I may have something more to say to you about these matters.

Affectionately,
L. P.

—★★—

Two Mysteries

ONCE upon a time Frederick, king of Prussia, when taking a ride, noticed an old farmer plowing his acre by the wayside, and cheerfully singing at his work.

“You must be well off, old man,” said the king. “Does this acre belong to you?”

“No, sir,” replied the farmer, who knew not it was the king. “I am not so rich as that; I plow for wages.”

“How much do you get a day?”

“Eight groschen” (about a shilling), said the farmer.

“That is not much,” replied the king.

“Can you get along on it?”

“Get along and have something left.”

“How is that?”

“Well, if I must tell you—two groschen are for myself and wife; with two I pay my old debts; two I lend out; and two I give away for the Lord’s sake.”

“This is a mystery which I can not solve,” said the king.

“Then I will solve it for you,” said the farmer. “I have two old parents at home who kept me when I was weak and needed help; and now that they are weak and need help, I keep them. This is my debt toward which I pay two groschen a day. The third pair of groschen which I lend out I spend for my children, that they may receive Christian instruction. They will pay it back in the comfort they will be to me and my wife when we get old. With the last two groschen I maintain two sisters, whom I could not be compelled to keep. This is what I give for the Lord’s sake.”

“Bravely spoken, old man,” said the king.

“Now I will also give you something to guess. Have you ever seen me before?”

“Never,” said the farmer.

“In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses.”

“This is a mystery which I can not unravel,” said the farmer.

“Then I will solve it for you,” said the king. Thrusting his hand into his pocket and counting fifty brand-new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer: “This coin is genuine, for it also comes from our Lord God, and I am His paymaster. I bid you adieu.”—*The Continent*.

—★★—

True worth is in being, not seeming;
In doing, each day that goes by,
Some little good thing—not in dreaming
Of great things to do by and by.

For whatever men say in their blindness,
And spite of the fancies of youth,
There’s nothing so kingly as kindness,
And nothing so royal as truth.
—Alice Cary.

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Japan as a Mission Field

THE earliest missionaries to Japan in modern times are now gray-haired men and women, and but few of them remain. What have been the results of mission work in Japan thus far? The following figures give such answer as statistics can furnish: At the close of 1909 the total number of Christians reported to the government was 146,508, those churches having more than 10,000 communicants being as follows: Roman Catholics, 62,158; Greek Church, 15,098; Japan Church of Christ, 17,049; Congregationalists, 14,606; Episcopalians, 13,008; Methodists, 11,092.

These may seem like meager results when compared with some mission fields. But statistics alone can never tell the whole story. The Gospel seed sown in multitudes of hearts, and waiting to spring up and bear fruit; the silent but powerful influence of Christian teaching and ideals upon the life of the nation—bare statistics furnish no estimate of such results as these.

In the light of past experience, what may be hoped for and expected in mission work in Japan? As already intimated in a previous article, we need expect no indiscriminate rush into the Christian church on the part of the Japanese; for that time has passed. On the other hand, the period of anti-foreign feeling has also been safely passed, and the Japanese are now more open to conviction as to the real merits of the religion of Christ. These conditions give promise of steady, permanent growth in response to faithful, patient labor. But with the strong worldly spirit that has taken possession of the people in their quest for temporal advancement and a standing as a nation among the world's great powers, there is great need of a baptism of pentecostal power, that the attention of the people may be attracted to spiritual things.

It is worthy of note that thus far the principal successes of Christianity in Japan have been won in the larger cities and towns. The reasons for this are quite apparent. These centers of population were first opened to foreign influence, and hence have been the principal field of missionary effort. Further, in the cities are found

those who have broken away from home ties and influences, for the sake of entering upon a business career, or of gaining an education in the higher schools. And it is found that these classes are most readily influenced to break away from the religion and customs of their fathers.

A Great Difficulty

But the Gospel message must go to the whole nation; and that means that the rural districts must be entered by the Christian evangelist. And this campaign has already been entered upon. The special difficulty to be met is due to the peculiar character of the social system in Japan. This is the product of Japanese feudalism, which flourished until a generation ago. The dominant idea in this system is that the individual is to be submerged in the family, and the family in the community. Thus individual responsibility is reduced to a minimum. The Christian idea of responsibility to God as the first and highest obligation of the human soul, has no place in this social scheme. The individual must consult his parents or elder brother before making any important move. With the family, the trite question, "What will the neighbors say?" exerts a deterrent power beyond the comprehension of the Occidental mind.

But the fight is on; and as the ranks of the enemy are broken here and there, it is easy to see how this very difficulty is often turned to advantage. An elder brother who accepts Christianity may exert a strong influence to win the other members of the family for Christ. And the family being once united in the faith, they are naturally zealous to win their relatives. Thus may this very difficulty become one of the "all things" that work together for good in the advancement of the cause of Christ.

A few incidents from real life may serve to illustrate the statements made above. A Japanese barber in the city of Hiroshima determined to become a Christian; so he closed his shop on the Sabbath, and posted a notice in the window that no work would be done on that day. At once his neighbors and friends called on him, and expostulated with him for his change of religion. They made no objection to the new religion because of its character or teachings, but urged

that there was not another Christian in that neighborhood, and that for one man to adopt a strange religion was contrary to all custom and precedent.

A Japanese lady was greatly displeased because her daughter had become a Christian; but through the tact of the evangelist, her prejudice was finally removed, and she made request that the truths of the Gospel be presented at her own house. The appointment was made; and when the hour arrived, she had gathered in a goodly company of her near relatives, and the faithful evangelist rejoiced in the privilege of speaking the word of life to this widened circle.

And what shall the harvest be? That will depend not alone upon the faithfulness of those now pressing forward in the work, but also upon the liberality of those who make it possible to do the work with promptness and vigor. The need is great, but all can help, for there is need also of the earnest prayers of God's people.

F. W. FIELD.

Our Work and Workers

EIGHT have embraced the truth at Spokane, Washington, with a good prospect of twelve or fifteen more moving forward later, as a result of meetings held there. Three were recently baptized at that place following an effort in behalf of the Scandinavians. At Yukon a Sabbath-school of fourteen members has been organized, and another at Colville consisting of twenty-one.

As a result of a tent effort held at Pinconning, Michigan, six or more have accepted the truth, all heads of families except one; and others are interested. Several other families in the vicinity of Pinconning have begun keeping the Sabbath. Several have taken their stand at Flint. On Sabbath, August 12, baptism was administered to twelve Chippewa Indians, at their reservation at L'Anse. Others of this people who have accepted Christ expect to go forward in baptism a little later.

THE Indianapolis *Star* of August 12 states that the Seventh-day Adventist annual camp-meeting of that State was a large one. Many prominent men, like Pastor A. G. Daniells, president of the General Conference, Elder Allen Moon, president of the Lake Union Conference, and Dr. D. H. Kress, were



A group of country people in Japan



Cherry blossoms—a time of beauty in Japan

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 26, 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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We commend the reading of the articles on the Sabbath which begin in this number. There will be three of them. They state in a clear, practical way what the Bible evidence is concerning the day. We trust they may be read and studied.

We urge the young men, and young women as well, among our readers to give more than careful reading to the article in our Home Department, "Letters to a Young Man." All of them have been good; this is excellent. It presents principles that ought to take hold of the heart of every young man, and which ought to mold his entire social life. It is not often that we find such instruction. We can not afford to pass this by.

This present series of the "Signs of the Times" closes with the fourth week in October. Then comes our large missionary number of thirty-two pages. Following that, another series covering in a general, striking way the great Bible doctrines which pertain to man's life and salvation, to present day and present duty, to present time and present dangers. We wish to assure our readers that the series to come will be equal to or better than the present series, and that those whose subscriptions may expire with this will indeed miss much if they do not continue.

One of the greatest newspaper buildings in the world has just been erected at the corner of Third and Market streets, San Francisco, by the San Francisco Examiner. Special attention has been paid to making the building earthquake-resistant, and to its lighting, ventilation, and convenience. The foundation is laid for twenty-two stories, altho but twelve have been constructed. The other ten can be added at any time, with but little inconvenience to the tenants of the building. It

contains 300 offices, which have already been taken. The basement and sub-basement run twenty-five feet below the sidewalk. The building is served by four high power and high speed elevators, running 550 feet per minute. The presses are what are called "sex-quads," sometimes called five-roll machines, four in number, with a big four-roll double quad and a ten-cylinder color press, having a capacity of 125,000 papers an hour. In the sub-basement is storage room for 1,500 rolls of paper, and under the spacious sub-basement are the ink and oil tanks, the ink tanks holding 150 barrels, conveyed to the presses by an automatic pump. It is indeed a great building.

Our picture on the tenth page of this issue forebodes a great deal more than is there shown. It is a drawing taken from the *Illustrated London News* of an explosion in Llanelly, Wales, August 19. Just previous to this, two of the mob had been shot by the soldiers. A little later, the mob went to the railway premises, and set the freight sheds on fire. Some of these contained explosives, and in these explosions four persons were killed and others injured. Next week this subject will be treated further, and the true solution of the capital and labor war presented.

The latest news from the election in Maine is to the effect that what was supposed to be a victory for the "wets" has been turned into a victory for the "drys." Prohibition was given up really as lost by its friends, by the small majority of about 700; but more recent returns changed that to a majority of about 500 for prohibitionists. At this writing it is thought that this will be somewhat increased by returns from rural districts. The friends of temperance will be sorry indeed that the majority was not far greater. Surely it would seem that the experience of years has demonstrated the economic advantages, to say nothing more, of prohibition. The great gains morally and socially are out of question. It will be difficult to enforce prohibition with so small a majority, because this means that in many parts of the State, notably in large cities, the community will be antagonistic to prohibition. We greatly regret that this is so. Among other things fixed in the election was that Augusta would continue to be the capital.

O, the theories and fancies and isms and dreams of men who leave the Lord Christ out of their reckoning! We are told that the religion we want must look to the now, the present time, for results. We want the whole loaf and the full cup now. Away with a religion which looks forward to a future promised in a book! But the Book has demonstrated its truth. It has through all the past told of the future, and the future came as the Book told us. The future holds God's real kingdom and His faithful soldiers' true reward. Christian godliness has the promise of the life that now is, and that which is to come. Every other system fails at death, and human dreams have not yet discovered the fountain of perpetual youth. Jesus Christ has tunneled the grave, and come forth a glorious victor on the other side. And He won the victory for us. He gives us a peace and satisfaction in this world which can not be found elsewhere, and He reserves for the faithful an eternal inheritance in the world to come. How infinitely, immeasurably better is this than any human dream or scheme! It is soul satisfying.

There are few who will not sympathize, even tho they count the attempt foolhardy, with Robert Fowler in the accident to his flying-machine September 12 as he was climbing into the atmosphere above the Sierras in his second day's flight toward the Atlantic Ocean from San Francisco. He was sailing splendidly at a height of about 4,000 feet when his steering apparatus failed to respond. At this writing he designs to repair his wrecked machine and start again. Almost a continent is watching him. But, reader, there are those preparing for higher, grander flight than aeroplane will ever know, even translation from earth to heaven.

All may have part in this. As with Fowler much depends upon preparation, so with this all-important flight, all depends upon the preparation. Are you getting ready for it?

What a time of unrest it is in this old world, as revealed not only in our own news columns but in all the newspapers of earth! How men and women are looking this way and that way for relief, and yet always to return disappointed! Like the seekers of the Holy Grail, they come back from their quest empty-handed. And yet there is an answer to this unrest. There is a peace which one may have in this world; there is a settled foundation upon which one may build, and not be disappointed. But that building must be for eternity, and that hope must be one born from above. But the hope is not above the earnest seeker, nor is the foundation beyond his reach. Christ Jesus has brought it down into this very sinful world in order that men may find it here, may build surely here, and may form characters worthy of an eternal existence. And this hope, this sure foundation, does not deprive one of the blessings of this life; it leads him to know how to use them more wisely, to receive from them more fully the sweets of existence, and to be a better man or a better woman, a better father or a better mother, a better son or a better daughter. For true godliness has not only the promises of the life that is to be, but of the life that now is; true Christianity makes ever for the betterment of the whole person—spirit and soul and body. We would that our readers knew it. Having drunk from that everlasting fountain, they would seek no other. Christ would be in them a well of water springing up into everlasting life. To that fountain, that hope, we invite all our readers.

Just as we go to press the news comes from Europe that the French army is massed on the German frontier, preparatory to repelling a German invasion after the French answer to Germany's demands for concessions in Morocco. National feeling runs high in France. That France is preparing to reject the German note is becoming more and more apparent. One of the difficulties about the matter is that Germany's demands are not yet made public. In Germany it is said that the differences between France and that power have been largely allayed, and yet on the German bourse stocks opened somewhat weaker, owing to conditions in New York and Paris.

The crime committed in Virginia, the murder of Mrs. Beattie, is not unlike many other crimes committed in various parts of the world to-day. There are two things, however, which are of interest. It is stated that when the case was first left with the jury, the first thing they did was to hold a season of prayer, and the last thing also, before rendering their verdict of guilty of murder in the first degree against the husband of the victim. The other item is the strong, impassioned plea by Mr. Wendenberg, a voluntary assistant of the commonwealth, and his appeal for the motherhood of Virginia, the womanhood of this nation, and the old Southern traditions of manly honor.

"Hearts will break, but still beat on." There are many broken, wounded hearts in this world to-day—hearts broken by cruelty, abuse, sorrow; hearts broken by sin and shame. But there is hope for the broken-hearted ones. Jesus was sent of God "to bind up the broken-hearted, to proclaim liberty to the captives." Isa. 61:1. There is healing and hope in Him. Let Him in the heart, and He will fill it with all the fulness of His boundless love.

A Sad Accident.—The *North Pacific Union Gleaner* of September 6 brings us the sad news that Elder W. A. Westworth and his daughter Ruth were severely burned by burning oil August 31, his daughter dying from the shock September 2. He is slowly recovering. His son Paul was also burned, but not so seriously. Mrs. Westworth was not injured. Our sympathies are extended to the afflicted family.