

SIGNS OF THE TIMES



"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH"

Pacific Press Publishing Association, Mountain View, California



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3578—Did They Have a "Chance" for Eternal Life?

Is it not taught that millions of the race have died without God and without hope in the world? that they have never heard the Gospel, or heard of the name of Jesus? How can their condemnation be just, if they have never had a chance for eternal life?

J. A. O.

Not one single intelligent soul has lived upon this earth since time began but that has had sufficient to save him if he would but grasp it. The 19th Psalm and the 10th chapter of Romans are clear proof of this, as well as the first chapter of Romans. There have millions died without hope and without God; but it was because they put God far away, and would not cherish the hope. The invisible things of God are seen in the visible. The fact that God is a God of infinite power and wisdom, as revealed in His works, to the logical, thoughtful mind, demonstrates that He is a God of power and of love. Jesus Christ is the true light "that lighteth every man that cometh into the world." To every soul there comes some ray of light. This is shown in the experience of missionaries who have found heathen in the darkest lands living up to all the light they had. It is not knowledge that saves; it is love and loyalty. "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." They may be heathen who are guilty of many sins of ignorance; but if their heart is perfect toward the little light they have, that light is sufficient to save. One ray of light followed leads to the center of light. One ray of light from the throne of God followed will lead to God and His salvation. Our English name of Jesus may not be known. The thought is not the name, but in the character. We know what Russell's plan of the ages indicates; it is a soothing song to the men who are in wickedness so to continue. It utterly rejects the universality of God's law, and leads men to trample it underfoot. That man who has truly grasped the government of God, who sees the bearing of the law of God in the Gospel of Jesus Christ, who knows the love of God, knows that the Lord will and has left all without excuse. The idiots, the insane, the fools, the irresponsible, will die; but the responsible ones will have to give an account of the light which they have had.

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3579—Dancing

Is it wrong to dance?

W. T.

We presume that this is written by a Christian, and one who has conscientious scruples. Let us reason with him. Is that the right way to ask the question? Is it the better way to say, Is it wrong to do this or that or the other? Rather, is not the form of the question which the Christian ought to propound: Will this glorify God? Will this advance His cause? The question which came to the apostle Paul when he was stricken down on the Damascus road was, "Lord, what wilt Thou have me to do?" not, Lord, what can I get rid of doing? or, Lord, how can I please myself and yet not do wrong? The one rule which ought to guide the Christian is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Now there are many things against which there is no prohibition in the Bible. The Bible is not a mass of prohibitions, or a set of mere rules; it is a book of great principles, and it is the principles of righteousness which ought to guide the Christian in all that he does. Of course there is dancing and dancing, and we read of those who danced, in the Scriptures; the children danced; David danced before the Lord when the ark was taken up to Jerusalem. Maidens danced. But we have no example whatever, nor approval whatever, of promiscuous dancing among the sexes. Look at it in this light: First of all, is there any good in it whatsoever? Is it not utterly worthless, in and of itself? Would you invite Jesus to a dance?

Secondly, is it not unhealthful, dancing generally in bad air, in close rooms, at unseasonable hours, and oftentimes in a dress that restricts the motion of the body and the proper functions of the lungs? Nearly always it is carried to excess in late hours and in overstrain of nerve and muscle. Really, it ought to be discarded because of its unhealthfulness, oughtn't it?

Thirdly, its associations. The tendency is inevitably downward. Dancing-masters have themselves confessed to this, and have told of the ruined lives and characters which began with the dancing-school and dancing parties. There is a better way; and he who finds the better way, the exercise that God wants him to have in treading willing paths in His service, will have no desire to follow a dancing life; and this brings us back to the one great principle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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3580—Do the Dead Sleep? 1 Thess. 4:14

Please explain 1 Thess. 4:14. It means much to me. B.

The passage in question reads as follows: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Surely the text would indicate that the dead are asleep, and those who are sound asleep are certainly unconscious. The wise man declares that the dead know not anything. Eccl. 9:5. Then there are other passages which teach the same thing. The question, however, regarding this text seems to be, "will God bring with Him." But this is not difficult at all, if we understand what it means. What does it mean? "Will God bring with Him." From where does God bring them? Heb. 13:20 throws some light upon it: "Now the God of peace, that brought again from the dead our Lord Jesus." From where did God bring Christ? He brought Him from the dead. From what will God bring those who sleep? He will also bring them from the dead, even as He brought Christ. The "with" does not always mean at the same time, but in the same company. Christ is identified with His own. A kindred thought is expressed in 2 Cor. 4:14: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." And 1 Cor. 6:14: "And God hath both raised up the Lord, and will also raise up us by His own power." Then the text and question simply mean that God will bring from the dead with, or through, our Lord Jesus Christ those who are sleeping in Him. This text is in harmony with all the others.

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3581—What Shall She Do?

A woman is divorced from her first husband because of cruelty. By him she had children. Later she marries a second husband who has children, and four more are born to her after the second union. The second husband is a tobacco fiend, cruel, sneering, of passionate temper and disposition. As she looks upon it now, she feels that she made a mistake when she married him, that she went contrary to Scripture in separating from her former husband. Would it be her duty to leave him, or shall she stay with him, bringing her children up under adverse influences and a wrong example?

C. A.

These are questions which lie outside of the design of the "Question Corner." They are questions of conscience which each one must decide for himself. If the writer of these answers knew the parties, understood so far as man can what was involved, he might be able better to answer such questions; but the persons involved are utterly unknown to him. He can only raise certain other questions, entreat this woman to seek God and seek Him earnestly to know His will, and knowing His will act accordingly.

First of all, she is separated from her first husband by civil law. She could not go back to him again. Secondly, she is united with her present husband by civil law. If she should leave him, she is still married to him, and he is the father of most of her children. If she should leave him, what would she do, and where would she go? Would she not by that very act place herself upon the devil's ground, and would he not seek to lead her astray over the same course that she followed first? Then there is the salvation of her children. It is possible—for it has been done again and again before—that children have been brought to Christ and have remained earnest Christians, notwithstanding all the opposition of a father. The mother has taken such a wise and loving course that all the sympathies lay with her, and whatever the father could do, it has not affected them, otherwise than to bring them nearer to their mother and the Lord. On general principles we would say, Let this sister abide as she is, being a faithful wife and mother in all things, and letting His

grace conquer. Pray that God may change the heart of her husband. There is great power to touch hearts, in Christian patience and fortitude; and tho this life may not see its fruits, the life to come will. Above all things else, let her live for her children.

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3582—Judas and Destiny, Matt. 26:23

"And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me." Was there any destiny in the word "shall"?

F. F. F.

We do not so understand it. It was simply a declarative foreknowledge of our Lord. God knew that Judas would betray Him, and He simply gave the sign by which His disciples should know. God's foreknowledge does not indicate foreordination. He sees the course that men will follow. He foretells and forewarns.



Schedule for Week Ending October 21

Sunday	October 15	Mark	9, 10
Monday	" 16	"	11-13
Tuesday	" 17	"	14
Wednesday	" 18	"	15, 16
Thursday	" 19	John	1, 2
Friday	" 20	"	3, 4
Sabbath	" 21	"	5, 6

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We close the Gospel of Mark in our first four days' reading. Of wonderful interest are the closing chapters of each of the Gospels. In the early part of our Lord's life, there are only typical instances given of His teaching, of His miracles, of His wonderful works. These typical instances, however, are wonderfully comprehensive. Not a soul who has lived since but what may find in them hope for his condition, however sad it may be. But in the last year of our Lord's life, and especially in the last few weeks, there is wonderful detail given. Every moment throbs with importance, every event is full of meaning. The last part of the 16th chapter of Mark has been questioned by some of the textual critics. The note in the American Revised Version states that two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Nevertheless, some of the older manuscripts have this passage. Simply because it is omitted from the two older manuscripts would not indicate that it does not belong to the Gospel. It would be easy, in these ancient manuscripts, to lose some of the sheets upon which the Gospel had been transcribed; and much more easy to lose the last than those which would come within the book. And yet, it is not uncommon to find whole passages missing from some of the earlier Gospels. Alford believes that it is genuine inspiration, tho it may not have been written at the time that Mark wrote the Gospel. It might have been added later. Everything internal indicates that it is of the same authority as what precedes, and it is in perfect harmony with the rest of the Scripture.

The Gospel by John was written by the beloved apostle about the year 90, or a little later than that—some have thought just before his death, while he was at Ephesus. The style of it is very simple, but the thought is many times very profound. Sometimes it is difficult to distinguish between what he reports our Lord as saying, and what he himself says. The one thing, however, which stands out above everything else in the Gospel is that our Lord came to give life. Christ is the central object of faith, and the source of life. In the very beginning of the Gospel (verses 1-14) there are set forth three great things—the person of Christ, what it meant to reject Him, and what it means to accept Him—the new life in the regeneration, as children of God. John himself is supposed to be the younger son of Zebedee and Salome. It has been suggested, and it seems quite probable, that his mother was the sister of our Lord's mother. Consequently, he was cousin of Jesus. See John 19:25.

We sincerely wish and pray that our readers may find day by day life in these precious words of life.

SIGNS OF THE TIMES

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

For Terms, See Page 15
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Walk in the Light

By Mrs. E. G. White



WHEN John was cast into prison, he sent messengers to Jesus to inquire, "Art Thou He that should come? or look we for another?" For an answer to this inquiry Jesus showed them His works. "And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

Jesus had seen these messengers as they left John, and He was prepared to answer them. He wrought as only God could for those who were afflicted and suffering, and under the cruel power of the destroyer. He who was seeking to deliver, manifested His mighty power, and wrought wonderful miracles. The voice of the mighty Healer penetrated the deaf ear; a word, a touch of His hand, opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. Jesus rebuked disease and banished fever. His voice reached the ears of those who were dying, and they arose and became strong.

Enslaved demoniacs obeyed His voice, and their madness left them, and they worshiped Him. All this was witnessed by the disciples of John, and they bore back to John the report of Christ's marvelous works. This report was as heaven's light flashing in amid the darkness of the prison. John accepted and appreciated this light.

And Jesus said to His followers: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." These words apply to us as well as to them. There is great reluctance to discern and gratefully receive the light from heaven. Moral darkness covers the earth, and gross darkness the people. Satan has the heart service of the world;



A MODERN CITY AT NIGHT

Copyright photo by "Harper's Weekly."

This scene is from the second largest city of the world, New York, at night. The specially illuminated tower is that of the great Singer Building lighted by electricity and illuminated by search-lights. Notwithstanding its artificial lighting, its greatness, its wealth, it is a city where men die, where crime is committed, where human life is in jeopardy, "where moth and rust doth corrupt," and "where thieves break through and steal." Read in contrast of that other City-to-Come, God's capital of a new earth, on pages six and seven of this issue,—a city in which "there shall be no night."

his hellish shadow pervades and overshadows all human society; and how positively essential that Christ's professed followers should be channels of light! Says Christ, "Ye are the light of the world;" then how important that we place ourselves directly under the bright beams of the Sun of Righteousness! Those who are sanctified through the truth, will be bright and shining lights in the world.

The whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that Christ may heal them! The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness; and how much greater is the darkness that enshrouds their souls because they have had the light! Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble, and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into the practical life, and many are not doers of the Word. Every true believer should have a realization of the solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look to Jesus, who is the author and finisher of their faith. Those who surrender wholly to God, will put thought, and prayer, and earnest, consecrated tact into their labors.

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods that will be effective. You will be active, working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who taketh away the sin of the world. Those who profess to believe the truth, should walk in the light of the precious beams of the Sun of Righteousness.

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability, and put to use every ability given them of God to win souls? Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, he gave "to every man his work." Not one was to be idle. I appeal to both the young and the old, and ask, Is Jesus your personal Saviour? If you do not realize that He is yours, by all means make Him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind,

show yourselves as those who have root in themselves—that you believe and that you practise the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light.

No one can labor successfully for souls, without true, earnest, unselfish interest.

Those who do so labor to see souls converted, will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus.

The Sabbath a Perpetual Institution—No. 3

By A. R. Ogden

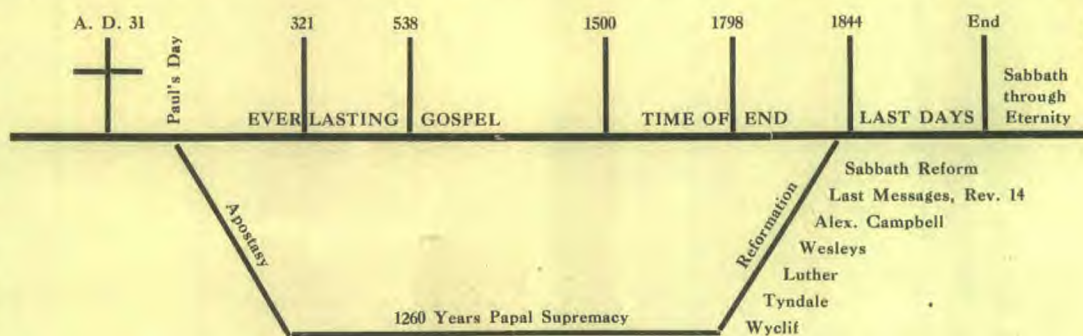
Sabbath Reform Predicted for the Last Days



HAT we are living in the "time of the end," "the last days" spoken of repeatedly in the Bible, is believed by many Christian people of all denominations. It is proclaimed as a definite "present truth" to-day in practically all the world. "And this Gospel of the kingdom shall be preached in all the world for a witness unto

arise who had the courage of their convictions, and a grand and glorious reformation dawned.

Chief among the great reformers, we mention Wyclif, Huss, Jerome, Luther, the Wesleys, Alexander Campbell, William Miller, Joseph Bates, and others. These men were each raised up in the providence of God to lead the world another step upward toward the line of the "everlasting Gospel." It would have been impossible for one man in a single lifetime to bring the world from the



all nations; and then shall the end come." Matt. 24:14. The definite signs that were to precede that event, spoken of by the Saviour in this same chapter, as well as every sign spoken of in all the Bible, and the many prophecies pointing down to the end of earth's history, are all fulfilled or fulfilling. That God should herald this event by a special warning, and the proclamation of special truths to test the loyalty of all, is but reasonable. Just such a definite message is brought to view in Rev. 14:1-14.

"The harvest is the end of the world," said Jesus. The harvest message, therefore, would be God's final message to ripen the earth for its harvest. When the Lord comes to redeem Zion (the church), His people will "see eye to eye." Preparatory to this special message given in Rev. 14:6-14, a general reformation began some centuries ago. One by one men were raised up, in the providence of God, to lead the people back step by step to "the everlasting Gospel." Why such a reformation? Evidently some time and way there has been a departure from this standard, "the everlasting Gospel." As early as the days of the apostle Paul we find that apostasy from God and His truth had already begun to work. Acts 20:28-32; 2 Thess. 2:7. As a result of false doctrines and false brethren in the church, and later by a uniting of an apostatizing Christianity and paganism, especially about the time of Constantine, and later developing into the Papacy, the world was held for many centuries in ignorance of God and the full light of the Gospel of the Son of God. But thanks be to God, a few centuries ago (about the fifteenth century) light began to spring forth; men began to

depths of darkness into which it had been plunged, up to the standard of the Bible, the whole Bible, and nothing but the Bible. For many generations people had not been accustomed to think and act religiously for themselves; and consequently it took a long time to lay a solid and broad foundation for the reformation. It would be interesting, had we the time and the space, to recall the great truths for which some of these men stood and fought. Wyclif led out in the separation from the mother church (Rome); Luther heralded the doctrine of justification by faith; the Wesleys preached a free grace to all men; Alexander Campbell championed the cause of Christian baptism as a burial with Christ. William Miller, the great prophetic expositor, literally "ate" the prophecies of Daniel and the Revelation. The world was stirred by his preaching. While he was mistaken in a certain event, yet it must be admitted by all who know of his work, that he stands as the peer in prophetic exposition. The time had come for the prophecies to be unfolded. Joseph Bates might be named as a leader in the final and last step in reformatory truth,—the heralding of the Sabbath reform before the end of the world and the second coming of Christ.

The Last Great Reform

One great truth that seemed to be overlooked was that "the seventh day is the Sabbath of the Lord thy God." This special truth is therefore left to the remnant church to proclaim to the world. Of the remnant church (the last church) it is said that "the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed,

which keep the commandments of God, and have the testimony of Jesus Christ." Why is it mentioned that "the remnant" will "keep the commandments of God"? Evidently the church (the people of God) have not all been keeping all of the commandments. By carefully reading the ten, we find all Christendom agreed in teaching and practise regarding all of them except the fourth, which requires the observance of the seventh day of the week. For centuries people have been observing the first day. In our previous article we have, however, shown the change to have taken place by man's and not by God's authority. How reasonable, then, that just before the end of earth's history the Lord would lead His people back to the same seventh-day Sabbath given to man before his fall in Eden! As a result of the last message to earth, a people will be developed of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Nothing could be clearer than that before the second coming of Christ, there would be a special reformatory message relative to the commandments of God. But why should God send a message, if all were already observing all of the commandments? We must admit that according to the commandment (the fourth of the Decalogue), God requires the observance of Saturday, the seventh day, it being the only disputed commandment of the law.

Does the Bible call for just such a reformation? We answer in the affirmative. A Sabbath reform among the people of God was foretold by the prophet Isaiah, chapter 58:1, 12-14. The failure to observe the seventh day is the only breach in God's law; and the prophet plainly states that the breach to be restored is the Sabbath. What could be clearer? Listen to the exact words of the prophecy: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. . . . And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." How could Inspiration make it plainer? May the Lord help every reader of these lines to take his foot off from the Lord's holy day, and from this time forth "remember the Sabbath day, to keep it holy." All the world will take sides on this great issue in this generation. May we each choose the day that the Lord has sanctified for man. Obey God. Let the world say and do as it will.

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LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct.—*Spurgeon*.

A Prayer

By Mrs. M. D. Smith

Our Father, in mercy look down from above,
Cheer us with Thy presence, Thy blessings,
Thy love;
Preserve us in faith from Satan's foul
snares;
Sustain us in sorrows, cast out worldly
cares.

Not our will but Thy will our pathway to
guide,
Wash us clean in Christ's blood, and with
us abide.
O, teach us more clearly to see day by day
We may have to answer for some brother's
way;
We owe to mankind that our lights clearly
shine,
To guide other pilgrims to Thy home di-
vine.
May we be a stay to the feeble and old;
In Thy love confirm, in Thy goodness hold.

And when we are done with earth and its
cares,
Been guided in mercy up life's slippery
stairs,
At the feet of our Saviour, saved, saved
by Thy grace,
Grant that we e'er live in the light of Thy
face,
And meet again dear ones, no, never to
roam,
And with them dwell in love in our own
Father's home.
Ft. Duchesne, Utah.

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Kicking Against the Pricks

A Personal Testimony



WAS reared in a strict Methodist home, and educated for the ministry. As a result of early teaching and rigid discipline, I formed, or acquired, theories and ideas based on mere tradition, and absolutely without foundation, which were destined to prove important factors in governing my future actions, and lead me into grievous error.

While engaged in religious work, I met and married my wife, who, while not a member of any church, had heard of and accepted the truth as taught by Seventh-day Adventists.

A point of contention was soon established, followed by many others, with the result that I became a pronounced and bitter enemy of all who advanced her ideas. I declared myself an enemy of the Seventh-day Adventists, and lost no opportunity for doing all in my power to oppose them. His satanic majesty suggested making use of the pen, as an effective mode of warfare; and acting on his suggestions, I began studying the teachings of these supposed and so-called fanatics, with the sole idea of being able to oppose them to better advantage.

Not satisfied with writing articles from time to time, for publication in the many sheets printed in contradiction of the truth as presented by the literature published by Seventh-day Adventists, and preaching and teaching verbally against these decidedly fanatical ideas, I was prompted to write a book, which lies nearly complete before me at the present time, and which the publishers are waiting for.

I need not relate that my home life has been sacrificed in the work which I have carried on, and domestic bliss and happiness have been an unknown quantity in our lives.

The Lord moves in a mysterious manner at times, however; and forcibly, yet quite imperceptibly, He has brought a realization of the truth to my heart, and has, as it were,

removed the scales from my eyes. And now that the awakening has come, with all its startling reality, I confess and openly acknowledge that it is indeed hard "to kick against the pricks;" and for the twenty-eight years of my life which has passed, I see nothing but a succession of miserable failures, in place of the grand success and great achievements which I had blindly been led to believe were in store for me.

Now that I have received the true light, and see God's great plan in all its beautiful simplicity, I marvel that He has tolerated my past life, and has permitted me to cause so much sorrow and unbelief while under the influence of the angel of darkness. Surely our God is a merciful and loving Father, who pities His erring ones; and no matter how grievous the sin, or how far souls may wander, He is both able and willing to restore their spiritual sight, and draw them to the pathway of truth and purity.

Now that the way and the truth are clear to me, I have already commenced spreading the message among those with whom I come in contact, and am desirous of surrendering all my talent for the cause; and humbly and earnestly I pray God to bless my efforts, and allow me to live such a life, consecrated to His service, that I may make reparation in a measure for my past influence.

The truth in all of its terrible grandeur has been brought to me in such clearness, and is so forcibly revealing to me the great necessity of speeding God's warning to fallen humanity and this world of sin, in which people are lulled into a fatal sleep by the wiles of the cunning arch-deceiver, while they are being railroaded to certain destruction, entirely heedless of the lighthouses and danger-signals which a merciful God has placed along the way to awaken them from their fatal lethargy, that I am anxious to devote all my energy and time to the work, and will willingly sacrifice everything for the purpose.

I thank God for the light that has come to me, and for having supported and strengthened those who were instrumental in bringing the truth to me in such a persistent manner. Their reward shall be sure. From this day henceforth, my every effort shall be to prove myself worthy of the great privilege and responsibility accorded me; and I earnestly pray God to use me for His honor and glory. Brethren, pray for me.

Yours for the Master,
HENRY D. HELGESEN.

— ★ —

ALL the wealth of heaven was at the command of the Son of God. He could have purchased converts by the millions. He would not have found it a difficult matter to purchase the "loyalty" of Judas, such as he had to sell. The Christ certainly could have "raised" the bid of thirty pieces of silver. But the Master chose a different way, the only way, the way of self-denial.

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"SOME people never succeed because they are afraid of doing more than their share."

— ★ —

CHARACTERS are built — they don't grow.
—*Davies*.

— ★ —

"THE pebbles in our path weary us and make us footsore, more than the rocks do."



Copyright, 1910, by
Milton C. Wilcox

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

XLVI. The City Which Hath Foundations

Rev. 21:9-27

HERE are many advantages in city life. It is convenient; but it is not the ideal life, and in a sinful world it is anything but the ideal life. It was for that reason that after the Deluge God commanded the children of men that they should scatter abroad upon the face of the earth. But men with carnal hearts said, "Go to, let us build us a city, . . . and let us make us a name, lest we be scattered abroad." The natural heart of man is carnal, fleshly. It tends to the lower elements of his nature, and he has no power in himself to lift himself above that condition. Divine grace alone can do it.

Wickedness congregated is worse than wickedness separated. That is why it is that the city is worse than the country. Carnal men in a city as individuals are no different from carnal men in the country as individuals; but when many get together who are sinfully inclined, there is a momentum, an excess, in wickedness, which can not be found in the country. Where country people manifest it most is in times of great gatherings of pleasure, where there is a tendency to commit excesses of foolishness and carnality. Therefore, God in His goodness, in His directions and instructions, in His watchcare and providential leadings over His people, has made them almost invariably a pastoral people; while on the other hand the world has tended toward cities, and cities have invariably corrupted the world. It is a common remark that cities must be recruited from the country. The country makes the best foundation for men. After one or two generations the virile, strong men of the city die out.

One of the blessings of America and its development of strong characters has been the large country population. It is sad that the tendency runs the other way now. The urban population is increasing in greater proportion than is the rural population. And yet God's children have looked forward to the time when there would be a pure city, a city which would not contaminate, which would not degrade, which would not present extremes of wealth and squalor. Abraham looked for "a city which hath foundations, whose Builder and Maker is God." Those who died in faith, looked also for a country which did not devour its inhabitants; and of them it is said, "God is not ashamed of them, to be called their God; for He hath prepared for them a city." See Heb. 11:10, 13-16. And once more we read, "Here have we no continuing city, but we seek one to come." Heb. 13:14. We learned in our last week's study that God would renew the earth after its load of sin had been blotted out; that there would come forth from its purifying fires by the fiat of the Almighty a new heaven and a new earth, in which righteousness should dwell—God's country, in which all the subjects should be loyal to Him. Let us learn—

The Answer of the Text

1. *What did the angel again propose to show John?*

And there came one of the seven angels who had the seven bowls, who were laden with the seven

last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. Rev. 21:9. Note 1.

2. *What did he show him?*

And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God. Verse 10. Note 2.

3. *With what was that city invested?*

Having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal. Verse 11. Note 3.

4. *What is the general description of the city?*

Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. Verses 12-15. Note 4.

5. *What are the dimensions of the city?*

And the city lieth four-square, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. Verses 16, 17. Note 5.

6. *Of what materials is it built?*

And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. Verses 18-21. Note 6.

7. *What is said of its worship and its moral conditions?*

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's Book of Life. Verses 22-27. Note 7.

Note and Comment

1. **ONE OF THE SEVEN ANGELS.**—We know no reason why one of the seven angels which had the seven plagues should show John the glorious city, unless it is by the way of contrast to the very work which he had been commissioned to do. Perhaps, too, after God had asked him to do the saddest of all sad works, pour out upon the inhabitants of

the earth the plagues in which is filled up the wrath of God, the Lord would give the most delightful work to him in the revelation of a new creation in which there was no sin, and upon which could come no plague forevermore. Note also what he was to show John. If there is any occasion on earth which ought to be a joyful occasion, as well as solemn, it is that of marriage. We know that there are many abnormal ceremonies of this kind, many abnormal marriages, many marriages based not on affection but on expediency. But in the really true, normal marriage, it is always joyful. And the angel declares, "Come hither, I will show thee the bride, the wife of the Lamb." "The Lamb," we know, is the Lord Jesus Christ, the One who died and who suffered that He might win His bride. Who is the bride? Upon this there are various speculations. One of the most general beliefs is that the bride is constituted of God's children, the redeemed, the saved. Some tell us that it is only a portion of the saved—the 144,000; others that it is a select class which God gathers out of all generations. How much better it is to adhere to the very words of the Scripture itself!

2. **AND HE SHOWED ME.**—Not with physical eyes was this revealed to John. He must see this with a vision which penetrated to his very soul, illuminated by the Spirit of God, that there might be no mistake about it. And so John, taken in the Spirit to a great elevation, looked down upon the holy city Jerusalem, coming down out of heaven from God. Let us recall what we have already learned in some of our studies: first, that God created the earth for the home of man, to be inhabited; and in Isa. 45:17, 18, He bases His very existence on the carrying out of that purpose. After declaring that He had created the earth and formed it to be inhabited, He closes by saying, "I am Jehovah; and there is none else." The very honor, integrity, and existence of the Godhead depend upon the carrying out of that purpose. If that fail, why should not all fail? And repeatedly we learn throughout the Scripture what our Lord Himself echoed in the Beatitudes, that "the MEEK SHALL INHERIT THE EARTH; and shall delight themselves in the abundance of peace." Isaiah again tells us, in chapters 54 and 62, that in the renewal of that earth there will be a city, Zion, the waiting city, the city which abides, the mansions which Christ has prepared for us. She is now desolate waiting for her children, a pledge to all the heavenly intelligences that God will finish His work and bring His children home. And yet, looking upon it from the purely human standpoint, seeing and knowing how things seemingly go adversely to God's work in this earth, it would seem at times that she was in mourning, waiting for her children, many of whom had gone down under the greatest obloquy, and who had been put to death as criminals in the offscouring of the earth. Yet she has waited through all the ages. That holy city represents the kingdom, the whole earth. It stands for the kingdom just as Washington stands for the Government of the United States, London for the British government, Berlin for Germany. It stands for that glorious kingdom more than any one of these cities can stand for their own people; because in that city whose Builder and Maker is God,

there is represented in a special sense every soul of His kingdom. There are the records, the Book of Life; and in this Book of Life every inhabitant of the new earth will have a name. Therefore, while Christ is spoken of in Isa. 9:6 as our "everlasting Father," we read in Gal. 4:26 that "Jerusalem which is above is free, which is the mother of us all." The redeemed of all ages will be the children, those who are invited to the marriage supper of the Lamb.

3. HAVING THE GLORY OF GOD.—Most emphatically, the glory of God is His goodness, as declared in Ex. 33:18, 19. Whittier has beautifully phrased it:

Heaven and earth are witnesses
That Thy glory goodness is.

And the holy city Jerusalem is bathed in the glory of God, hidden and veiled many times in earth's long travail, but now outshining with all its glorious resplendency, revealing the character of the very city in which God's presence dwells, and its light like unto a stone most precious, light filtered through pure jasper, clear as crystal, far more beautiful than men ever dreamed.

4. HAVING A WALL.—It is a walled city, but not for protection. Cities of earth have had walls built to protect them from invaders and thieves and robbers. Not so with this. It has a wall, but the wall is given to add beauty and glory and order to the city. Entering that wall are twelve gates, three on each side. At these marvelous portals are twelve angels, who note those who go out and in. On these twelve gates are the names of the twelve tribes of the children of Israel, for all God's children are Israel then, and under one of the twelve tribes must come every soul that enters the city. Men may not know that, but there is order with God, perfect order—not rigid perfect order, but natural perfect order. Everything has fallen into its proper place with a divine naturalness when sin has passed away and the healing glory has come. And so God's people will be divided into twelve nations, or twelve tribes of the children of Israel. And these tribes will come into the city through the various gates as they go up to keep festival day,—Sabbath day, monthly feasts (see Isa. 66:22, 23). **TWELVE FOUNDATIONS.**—We do not know just what is meant by these twelve foundations, whether the twelve foundations are parallel and connected, or whether they are superimposed one upon the other. They may be parallel with each other, parts of the one great foundation corresponding to the gates. On the twelve foundations are the names of the twelve apostles of the Lamb. Twelve is the product of three and four—four the world number, three the divine number. The world number has lost its significance of sin and storm and strife. It is multiplied with the divine. Jesus had promised this to the twelve disciples. Peter said: "Lo, we have left all, and followed Thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28. The regeneration, the recreation, has come, and God honors His twelve apostles, their names in the foundation of the city, themselves reigning over the twelve tribes, but with a reign of love.

5. TO MEASURE THE CITY.—We can not understand how men can say that the city represents the church, when God has given such specific description, the very measurements, the form of the city; in fact, every description indicates that it is literal. We do have cities representing nations, and kindreds, and tongues, etc. Babylon is one of those; but we have no literal, particular description of the city. It is simply the name and the

thought of the city as an aggregation of peoples. But the city of Revelation 21 is separate from the peoples. The peoples enter that city. The city has an existence in and of itself, before the people enter it; it is prepared for them before they enter it. It is just as literal as the earth upon which it rests. And what a fitting capital it is for that earth made new! "The city lieth four-square, and the length thereof is as great as the breadth." He gives us the measure of the city, 12,000 furlongs. With eight furlongs to the mile, that would be 1,500 miles; according to the ancient method of measuring cities, the distance around it. This would give us a city 375 miles square. It is impossible for mortal to appreciate such a city as that. All the cities of the earth could be placed in that. More than 140,000 square miles; almost as large as the entire State of California, nearly as large as Montana, as large as three States like New York. That is the wonderful capital of Christ's kingdom, large enough to have a mansion for every one of God's children that shall perfectly inhabit this earth. How the great cities of earth sink into utter insignificance as compared with it! Chicago has 190½ square miles, New York 326, New Orleans 196. How insignificantly small they are compared with that glorious city which God is reserving for His children! **THE WALL.**—Of jasper, 250 feet or more high, not built for protection, but for beauty and glory. "The length and the breadth and the height thereof are equal," we read in verse 16. The word "equal" has also the meaning of proportionally proper. They are fitted together so as to make one harmonious whole. It is a perfect city.

6. THE BUILDING . . . THE FOUNDATIONS.—We may not stop in this study to describe these. We can take the most wonderful dreams of beauty which man ever had, and they would pale into inferiority compared with the glory of the city of God. Of the wall it is said to be jasper, the city gold, the gold so pure that its burnished luster reflects like pure glass, its foundations adorned with all manner of precious stone, and the foundations themselves of precious stone—jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, amethyst. Men have tried to define these colors, but it is utterly impossible. Let our readers, the next time they enter some museum where there are exhibitions of precious stones in quantity, keep this description in mind, and look upon those precious stones. Some of these stones run through almost every shade of color. Some of them are changeable in the light; and where all manner of precious stones are combined in glory and beauty, we can understand something of the dazzling display of that holy city. All these colors constitute the pure white of God's glory. They reveal in the separation of those white rays more of the wonderful glory of Him who is light itself. The purchase of Christ's blood, the works which He has wrought, furnish the means of revealing more of the glory of God than if we should see Deity itself. These mediums through which that glory shines soften and beautify it. Its glory is indescribable.

7. THE GLORY OF GOD.—It is this one thought upon which the prophet dwells. He saw no temple there. He had seen a temple before this. The temple which he had formerly seen was that which had to do with sin and the putting away of sin. Sin is no more. The temple itself, the reminder of sin, has vanished. "The Lord God the Almighty, and the Lamb, are the temple thereof." The resplendent glory of God lights the city. It has no need of moon or sun, or artificial light. What does this mean? Will not the sun shine there? Isaiah tells us that "in the day that the Lord bindeth up the breach of His people, and

healeth the stroke of their wound," when sin shall be banished from the earth, and the works of God shall stand forth in their undimmed clearness, the "light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Isa. 30:26. And yet, tho that sun shine with its sevenfold brightness, it will be eclipsed by the marvelous glory of God in the holy city. For again Isaiah tells us, "Then the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before His elders shall be glory." Isa. 24:23. That would not be a pleasing light to the deeds of wickedness in our large cities now. God's city is a well-lighted city, and the nations of the saved shall walk in the light thereof, and the kings of the earth shall bring their glory, all the beauty of their goodness, into it. There is no danger of robbers, and the gates thereof shall in no wise be shut. Dread night shall no longer spread her dark wings over the world. Into that city will be brought all the honor and all the beauty and all the best of all nations; but there shall enter into it nothing which is in any wise unclean, or that makes an abomination, or is false. All that is untrue, all that is unlike God, all who have identified themselves with sin and who have rejected His righteousness, will have perished. They who are in that city are those whose names are recorded in the Lamb's Book of Life. Men are proud that they have citizenship in some of the cities of the earth. We hear them again and again boasting, "I was born in New York," and "I was born in London," and "I was born in Paris," and "I am a German of Germans," "I was born in Berlin." And so of old, men were glad that they were born in Babylon and Tyre. But beyond Philistia and Tyre and Ethiopia, it will be said of the city of God, "This one was born there." "Yea, of Zion it shall be said, This one and that one was born in her; and the Most High Himself will establish her. Jehovah will count, when He writeth up the peoples, This one was born there." Ps. 87:4-6. Jesus said to Nicodemus, "Except a man be born from above, he can not see the kingdom of God." Those who have yielded themselves to the Lord Jesus Christ are born from above, and so God counts them as being born in that holy city. Their names are written there. Surely, for those who want an eternal inheritance in a land which is perfect, a mansion in a city which is eternal, what more can be found than that which God offers freely through Jesus Christ our Lord?

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Child Wives in India

In one division of India, the Madras Presidency, according to the census of 1891, there were 23,238 girls under four years of age, and 142,606 between the ages of five and nine, married. There were 988 baby widows under four years of age, and 4,147 girl widows between five and nine years of age. Should the bridegroom die between the first and second ceremonies of the Indian marriage, the poor little child becomes a widow, doomed to life wretchedness and ignominy. Many little girls are married to old men tottering on the verge of the grave. In the Madras Presidency alone there are 60,000 Brahman widows, widowed in childhood, and doomed for life to the coarse white cloak and shaven head of the woman who is under the curse of the gods.

In India there are said to be 174,000 widows between five and nine years of age. They were not responsible for their betrothal or their marriage in any way. They had no wish or thought in the choice of husbands for themselves. As it has been said, no law, human or divine, can justify such a thing as the treatment of these children of India. And yet, after they are widows they are denied the right of marriage. The father of the widow may marry when he chooses, but the poor girl never.

What are you doing to help them?

Jochebed's Babe

By Delwin Rees Buckner

The Nile seems noiseless, save where minnows mine
Quicksilver bubbles from its quiet deep;
Where long-legged, buoyant frogs elastic leap
From reeling reeds to some more virile vine;
Or, through the fragile waters, woven fine,
Queer slime-smeared, sinuous serpents subtly creep;
Or crocodiles splash—struggle—in their sleep,
Like ships that strangle in the blue-sea brine.
Naught more disturbs the drowsy calm—Yes; hark!
'Mid blossom bath-tubs, filled with nectared dew,
Where bees wash off the tinsel from their wings,
Within a tiny, pitch-daubed bulrush ark
Soft weeps a Hebrew babe. Hushed maidens view
One fair enough to be the heir of kings.
Isla de San Andrés, Colombia.

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A Gathering and a Supper—No. 2

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. Rev. 16:13-16.

THESE prophetic words bring to view another great gathering, which will come immediately *after* the decree. It will be in the day of fierce wrath, and in the time of the seven last plagues. Under the sixth plague the gathering will be accomplished, and under the seventh and last plague will come the battle.

God speaks from His throne, and His voice shakes heaven and earth, causing the greatest earthquake in all earth's history. The cities of the nations fall, every island flees away, and the mountains are not found. Then will come the time when earth's teeming millions will seek a hiding-place, and find none. Then will they cry for rocks and mountains to fall on them.

Then will heaven be opened, and Jesus will appear in all His glory, riding upon a white horse. The armies of heaven follow Him on white horses. His name is called "The Word of God." He is the "King of Kings, and Lord of Lords." To all the wicked gathered together in bundles, or armies, He appears as a flaming fire, taking vengeance. With the sword of His mouth the nations are smitten with death. None escape. No one is left to gather and bury the slain.

Then comes the supper of the great God. The table will be the earth devoured by the curse. The food will be dead horses, kings, captains, mighty men, all men. An angel makes the call to this supper. The call is given to all fowls that fly (Rev. 19:17), and all beasts (Eze. 39:17); and they all come, feast, and are filled.

Reader, do you want to have a part in this gathering, and become food for fowls and beasts? If not, see to it that you heed the first call, and sup with Jesus.

H. A. ST. JOHN.

—★★—

"NONE smile in summer like those who wept in winter."

Soul-Winning

It is glorious work. No labor this side of heaven is so full of rich compensations. They who have realized how satisfying it is to toil for Jesus, will never be content with any lower occupation.

But, says one and another, "I can not break through my reserve, and talk to my neighbor about spiritual things." This is the experience of many. The instant that conversation takes a turn toward direct religious topics, bearing on the life and conduct of individuals present, lips are sealed. Christian mothers can not talk to their children. Fathers yearn over their boys, that they may decide to be for the Lord; but they can not ask them a single simple question about it. Friends talk to friends about everything else. The world is full of Christ-

loving hearts; but an enchanter's spell is over so many of them that their love does not overflow into speech.

If you love Jesus, and want others to love Him, too, see that you are so sunny, so brave, so full of joy and gladness, that they will look for the motive that lies at the root of your conduct. Do not let it be said of you, even in misunderstanding and partial error, that you are grim, forbidding, morose, and uncourteous. One can be selfish in prayer and devotion as well as in lesser things. To speak glad, bright, inspiring words, to do kind acts in a kind way, to let your life be, to all who feel its force, what the river is to the trees on its banks, and the sparkling rill to the meadow it kisses, will be to take a long step onward in the vocation of winning souls.—*Christian at Work.*

Our Bible Reading

He Will Come Again

Proposition 1: Jesus Christ, the Son of God, the eternal Word, came to this world once in human form.

Proof: And the Word became flesh, and DWELT AMONG US (and we beheld His glory, glory as of the only-begotten from the Father), full of grace and truth. John 1:14.

Proposition 2: As He came literally the first time, so, truly, will He come the second time.

Proof: So Christ also, having been once offered to bear the sins of many, shall appear A SECOND TIME, apart from sin, to them that wait for Him, unto salvation. Heb. 9:28.

Proposition 3: He promised His own disciples that He would come again.

Proof: Little children, yet a little while I am with you. . . . Whither I go, thou canst not follow Me now; but thou shalt follow afterwards. . . . Let not your heart be troubled: believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I COME AGAIN, and will receive you unto Myself; that where I am, there ye may be also. John 13:33 to 14:3.

Proposition 4: That coming will be a personal, literal coming.

Proof: Thus the angels declared at His ascension: "Ye men of Galilee, why stand ye looking into heaven? THIS JESUS, who was received up from you into heaven, shall so come IN LIKE MANNER as ye beheld Him going into heaven." Acts 1:9-11.

Proposition 5: As a cloud of angels received Him out of sight as He ascended, so will He come with clouds of angels.

Proof: Behold, He COMETH WITH CLOUDS; and every eye shall see Him. Rev. 1:7.

And then shall they see the Son of Man COMING IN A CLOUD with power and great glory. Luke 21:27.

The Son of Man shall come in His glory, and ALL THE ANGELS with Him. Matt. 25:31.

Proposition 6: At His coming His people will enter upon their reward.

Proof: For the Son of Man shall come in the glory of His Father with His angels; and THEN shall He RENDER UNTO EVERY MAN according to his deeds. Matt. 16:27.

Proposition 7: The living righteous shall be changed to immortality; the righteous dead shall be raised incorruptible.

Proof: Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the DEAD shall be raised INCORRUPTIBLE, and WE shall be CHANGED. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15:51-54.

Proposition 8: Then will they be caught away from the earth, with their Lord, and ascend to those mansions which He has prepared.

Proof: For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the LORD HIMSELF SHALL DESCEND from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall TOGETHER WITH THEM BE CAUGHT UP IN THE CLOUDS, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4:15-17.

Proposition 9: In the glory of His presence will perish all of sin, and all that is identified with sin.

Proof: At the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even ETERNAL DESTRUCTION from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints. 2 Thess. 1:7-10.

Proposition 10: Then will begin His everlasting reign.

Proof: At His APPEARING and His KINGDOM. 2 Tim. 4:1.

When the Son of Man shall come in His glory, and all the angels with Him, THEN shall He sit on the THRONE of His glory. Matt. 25:31.

NOTE.—The student of Scripture will see that in all these scriptures there is nothing on which to base the popular idea that Christ's coming is at death, or that it is by His Spirit, or that it is in some great spiritual awakening or movement; but that it is personal, literal, visible, just as truly as was His first coming. At the first advent He came in humility, in weakness, as a human among humans, to glorify the Lord in His life, and to save His children by His death. At the second coming His work for sinful humanity will be over, and He shall come in indescribable glory.



THE OUTLOOK

"Watchman,
what of
the night?"

Among the Nations

The Outlook

Great Britain

THE unrest of the last few months continues. While many of the local disturbances of a week or two ago are just now quiet, matters are not by any means settled. The commission appointed by the British government to inquire into the labor situation there is at work; but we are again told that if the decision does not meet the demands of the laborers, we may expect a renewal of the strike. It is everywhere admitted that there has been a decided advance in the cost of living, and this must indeed be felt by men who are receiving only from \$3.75 to \$6.00 a week. It seems, looking from the standpoint of the better paid American laborer, that it would be simply impossible to live—to support a family—on such wages. In fact, it is a common complaint among apprentice boys and girls in this country that it is quite impossible for them to live—to board, room, and clothe themselves—the first year or so of their apprenticeship, even tho their initial wages are \$5.00 a week. What must it be for families when food prices are quite as high as they are in America?

The solidarity strike, to coin the term (for that is what Great Britain had to face), has been a new thing for the English people. It evidently, however, has come to stay. It is a tremendously potent weapon. It exceeds, in its power to impose hardship upon the public in general, anything which the trusts have yet devised. The great combinations of capital, and corporations which supply the world with food and clothing and control prices on

all commodities by which men exist, draw their support from the whole mass of people which consume their products, and whenever they so desire, increase the price, even tho it saps the life of the community. The recent rise in the price of sugar in America is evidence of that. Seemingly without any reason whatever, the price has been advanced. It adds a few more millions to the already over-wealthy owners of the sugar trust, but it adds to the pinching poverty of the millions. A dog can live longer, however, if his tail is cut off inch by inch, beginning at the end, than when it is taken off at one blow directly behind the ears. The solidarity strike effects its purpose somewhat after the latter fashion. It means that when one organization of labor has grievances, all have grievances; and whenever there is a strike on the part of one organization based on a principle common to them all, that all shall join. Of course we can see what the effect would be by what the effect was in England. In a few days more it would have practically

brought starvation to the whole island; and while there would not be so much danger in a country like America, still it would bring very great hardship indeed.

Germany

Germany stands in the same critical position as Great Britain. Such a strike as that would paralyze the empire. Germany could not turn her troops against the unions in case



Trans-Atlantic Co. photo

Recently the German troops were reviewed at Stettin. The guests of the German emperor at the parade included the royal family of Sweden, and our illustration shows the emperor of Germany at the left and the king of Sweden reviewing the troops. It is a sinister fact that nothing awakens the interest of the world like news of war.

of disorder, because she fears that the troops themselves would refuse to take such action, as the socialistic principles which are espoused by so many German people have permeated the army, so that the army itself would refuse to turn its weapons against its own members.

Then, too, war talk in Germany has not been assuring. Some of the Jingo papers of that empire are urging war with France or Great Britain. On the other hand, more cautious minds have felt that it would be fatal for Germany to go to war now, because she would not only have France, but England, to fight, and it has been a serious question whether she would have the support of her own people. Socialists to the number of a million gathered in Treptow Park, Berlin, to protest against Germany's going to war with France. They felt that there was no call for fighting their brothers in France over any questions that might arise regarding Morocco, or any other part of Africa. This doubtless had its effect upon some of the German demands of France. Another element which had its effect in staying Germany's hand is the demonstration which France made over her navy.

The third and perhaps still more potent influence, was the influence of capital. Many German bonds are held by French investors, and French investors were making calls upon Germany. England also holds German bonds, and calls were made from there. It is stated that Germany applied to the Rothschilds, but they said, "We can not accommodate you to loans un-



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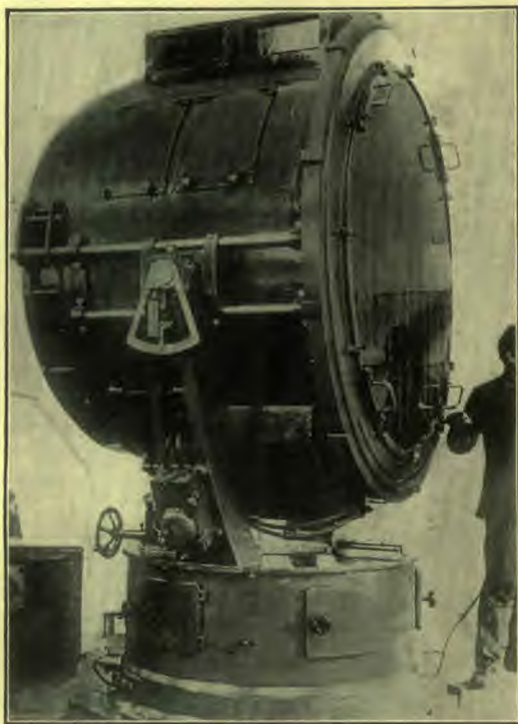
Great mass-meeting of Social Democrats in Germany. One of the conservative elements which has seemingly stayed Germany's hand in the Morocco question has been the Social Democrats, the majority political party in the empire. They do not have the greatest number of delegates. Political districts have been so managed or gerrymandered that it has been impossible for them to be represented in their full strength. They seemingly are coming into their own of late; when it was thought that there was a possibility of Germany's going to war with France, a mighty mass-meeting—100,000, it is said, attended—was held in Treptow Park, Berlin, September 17, to protest against war with France, and this is a photograph of the meeting, when the vote of protest was taken. Notice the thousands upon thousands of hands lifted. Members of the Reichstag, Deputies Lodobour and Fisher, addressed the meeting. Order was well observed.

less we can get the endorsement of American financiers;" and American financiers, through Mr. Morgan, stated that he could not invest money in Germany unless Germany would accede to the terms of France, which seem to him reasonable. So the real peacemaker, after all, in the Franco-German trouble over Morocco, may be John Pierpont Morgan. This shows the power which capital has in the world at the present time. If it is profitable for capital that a war should occur, we may be quite confident that the influence would be as potent to bring about the war as the peace.

Another thing which has been stirring Germany is the treaty that is now pending between America and England. That treaty is not admired in Germany. Some declare it is a hollow make-believe, others that it is the forerunner of an alliance between English-speaking peoples which aims to control the world.

France

Just now it is not a republic of peace and quiet. There are not only the strikes which the railways and other corporations have had to deal with; but upon the heels of the strikes have come the bread riots in Northern France, which are spreading throughout the country. The French housewife is known as a model of economy and frugality. She makes her own purchases. She has, under normal conditions, been able to buy food products at about the same price year after year; but the sharp advance which has been made in recent months has had a serious effect upon those who were barely living within their means. And yet we are told that the bread riots which have taken place are more of a political character than an economic. They are led by the political agitators in Europe. They have not only stirred France, but they have spread over the Belgium border, and many towns and places are in turmoil over high prices there. Nothing is said on the part of these bread rioters about an advance in wages, but a cut in prices. It is the very opposite of the demand made by the labor-unions, and yet the effect is the same — to protect the family and reduce the cost of living. There is this,



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There is nothing which has drawn upon the imagination more, or stimulated the brains of the inventor more, than war, and the war spirit in the construction of vessels, bridges, explosives, weapons of destruction and weapons of operation, and machines of various sorts. The picture above is from a photograph of the largest search-light in the world, 160,000,000 candle-power, used in the German army for night work. An ordinary electric light has 16 candle-power. This is equal to 10,000,000 of such lights.

however, in the rise of wages,—that whenever higher wages are paid to those who produce the necessities of life, there comes a corresponding increase in the prices of the commodities themselves, so that the consumer is not at all helped thereby. Consequently strife is not allayed permanently. Temporarily there is a cessation; but in a little while the laborer sees that he has not been benefited by his rise in wages, consequently he is ready to strike again. In the bread riots in France, troops have had to be called out in order to maintain the peace.

Austria-Hungary

The London "Times" tells us that there are railway and labor troubles in Austria-Hungary, demands for increased wages, and it is feared that a general strike may follow. An enormous increase in the cost of the necessities of life is recorded there as well as in other countries.

Spain

Spain is a seething political caldron. We noted last week that martial law had been declared, and that the constitutional guarantees



Trans-Atlantic Co. photo

General Joffre, the chief of the French army, who will have supreme command of the French forces in case of war

had been suspended. This has quieted the strike situation, and seemingly struck terror, for the time, to the revolutionists; and yet, many of the Spanish troops are in Africa, and some of the revolutionists are led by ex-army officers. It would not take very much to involve the whole country in civil war. On the part of the clericals, or the strong Roman Catholic element, there is most decided opposition and enmity to Premier Canalejas. All the reserve government troops are under arms. It is discovered, it is said, that the strike was not a mere economical or labor trouble, but was part of a revolutionary plot to overthrow the government, a part of which plot was to assassinate prominent men, General Weyler, former Spanish commander in Cuba, among them. Quite a number of these revolutionary leaders have been arrested.

Portugal

Just over across the line from Spain is the baby republic of Portugal, and Portugal is having her troubles. A constant revolution is pending, if we may believe the reports from there, altho the republic has passed through a successful election, and even Roman Catholic papers concede that the president is a good man, but they feel that his hands are somewhat bound by the laws. Yet the "Croix" (a strong Roman paper), of Paris, declares that "the republic is dead. It sinks beneath the weight of its blunders and the



This old earth is one of extremes, and these extremes are frequently close neighbors. Among the wealthiest cities of the world—in fact, it is said to be the wealthiest city in the world—is great London. And yet perhaps in no city of civilization is there more suffering among the poor than in London. Our photograph is from a London lodging-house at one o'clock at night, showing how London cares for its poor. There are earnest missionary souls there, who are working constantly in night work. They go out about twelve o'clock at night, and invite the men who are found homeless, friendless, supperless, gather them from bridges, corners, tramping in the way, to one of these lodging-houses, where they are given a cup of hot soup, perhaps, a piece of bread, and then are permitted to sleep in the rough seats the rest of the night. In the foreground is one who has just received his hot soup and bread, pausing to close his eyes and return thanks before he partakes of his food. "The poor ye have always with you," our Saviour said, and when we will we may do them good. What a blessing it would be if the millions upon millions which are spent uselessly in London were used to set the idle men to work!

violence of its crimes. If Portugal sinks with it, this will furnish a good lesson to the king who in future is to rule the country with honesty and intelligence. King Manuel has the complete sympathy of the Portuguese people, and his return is the subject of daily prayers on the part of a nation which is in agony under the yoke of a dozen unscrupulous adventurers. The national exchequer is drained dry." But it is a serious question whether the thinking people of Portugal wish Manuel restored or not. The republican government has ascertained that the total indebtedness of the royal family for which King Manuel is responsible, is over twenty million dollars. His restoration would certainly not help to solve Portugal's economic problems. Most of these debts consist of treasury advances to the royal family. If Portugal fails, it will evidently be through her financial difficulties left her as a heritage by the former monarchy. It is rather a strange coincidence that the present president, Manuel de Arriaga, is a descendant of the royal family of Orleans, from which years ago came the Spanish King Remiro II, and to which the dispossessed Queen Amelia belongs.

Russia's internal condition is exceedingly uncertain, and it looks like the reign of terror there.

We need not mention the troubles brewing between Italy and Turkey, and Turkey's general troubles with her neighbors on every side, which are endemic and chronic.

What It Means

And these are conditions in Europe to-day. As a London despatch under date of September 23 states: "To-day's news gathered from all parts of the Old World tells of socialistic uprisings, food riots, general strikes, wars or preparations for war, in every important country in Europe with the exception of Holland, Sweden, and Switzerland. A careful analysis of the situation in each of the countries which are now taking part in a general movement

of unrest such as Europe has not before experienced in the present generation, reveals the fact that in every case Socialist agitation of a revolt against the fast increasing cost of living, is at the bottom of the disturbance." Workmen are beginning to realize that they are not getting their share of the wealth. The decline in value of government securities shows how seriously the financiers look upon the question. Conditions are decidedly critical through the whole of Europe.

In America things are not by any means assuring. The threatened labor troubles are by no means settled. The shopmen of the Harri-man lines are demanding recognition, not of their several unions, but of a federation of their unions as a unit; an eight-hour day instead of a nine-hour; a flat wage-increase of seven cents an hour; equal representation on boards of directors of the company's hospitals; free keeping of patients in hospitals as long as patients demand it, sanctioned by their association; granting of conferences after thirty days' notice of desire to change contract is submitted; employees to be granted ninety days' leave of absence instead of being laid off; no physical examination or personal record; capability of an employee to be determined within thirty days, after which no man can be discharged on grounds of incompetency; grievances to be handled by shop employees' federation; seniority in service to govern promotion to foremanships; and several other matters besides.

Vice-President Julius Kruttschnitt declared that this would increase the pay-roll \$7,500,000 a year, and would place the control of the railway system itself in the hands of its employees, and so prevent the railroad from carrying out its duty toward the public. The "Call," the Socialist paper of New York, declares that Mr. Kruttschnitt has pointed out the result: it would place them in absolute control, and "that is the very thing for which the men should fight; it is the thing toward which every battle of labor is inevitably tending, and until it is realized, there must be industrial warfare."

The thinking reader will see that the object of this is to effect the same solidarity among the working men as was manifested in England. What affects one union would affect all, and consequently every industry of America manned by union workmen would cease, and the millions that would suffer most would be those who are not personally interested in either the companies or the men. Some have therefore suggested that there should be certain courts which, after the employers and employees had had a reasonable time to settle their differences, should step in and settle for them, for the sake of the public whom they serve. Arbitration without authority is generally useless.

An editorial in the New York "Independent" of September 7 points out that labor arbitration has not been satisfactory. When crises have been reached, these arbitration decisions have failed. It declares: "Arbitration proves inexperience to be nondescript," and demands, "Let the presumption of liberty stand; let the parties agree in liberty if they can; when they can't, let the State step in, and without any beating about the bush tell them, not what they ought to do, but what they MUST and will be COMPELLED to do." But to do that the State must have authority; and would the people grant this authority?

Our sister republic on the south of us has had a change of administration. They have turned out the doughty old President Diaz, and are in the campaign of electing a new one; but thus far the campaign has been marked by bitterness and riots and mobs and loss of life. Friends of Mexico question whether, whoever she may elect, if he governs Mexico, however smooth may be his words, will not have to use about the same means that Diaz did.

Such, tamely expressed, are some of the conditions in the world at the present time. Today there is peace; to-morrow there could be, so far as human indications go, revolution and uprising everywhere. Why there is not is indicated in the symbolic prophecy found in Rev. 7: 1-3. Notwithstanding conditions in this old world, God overrules, and He has commissioned mighty, strong angels to hold the winds of strife until His work is done. When that time comes He will let men have their own way.

How true are the words of our Lord which He used in pointing out the signs of the end! After mentioning those in the heavens, He declares, "upon the earth distress of nations, with perplexity" (see Luke 21: 25-27), and distress of nations with perplexity is upon us. After these developments, He declares they shall "see the Son of Man coming in a cloud



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The Zeppelin air-ship Schwaben crossing Lake Constance, with Count Zeppelin at the helm. Now we are told that one is being built near San Francisco that will far surpass the Zeppelin air-ship, one which is able to rise from any place, remain stationary in the air, reverse and go backwards, and can sail against the wind under nearly all circumstances, combining the aeroplane with the dirigible. A large amount of buoyancy is furnished by gas chambers, but it is heavier than an air-ship, after all.

with power and great glory." All these things, reader, are indications of the end, indications of the coming of the Christ, indications of the cessation of the present earth-rule, which is proving so utterly unsatisfactory. Peoples and nations are having their way in the matter of experiment. Humanity will try every experiment, and God permits it; but all will prove unsatisfactory, and there never will be the reign of peace which men dream of, and which devout souls long for, until Christ shall come. Then the kingdoms of the earth will become as the chaff of the summer thrashing-floors, and the Lord Himself shall reign.

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A writer in the "Scientific American" of August 26 declares that if the dirigible balloon, or air-ship, is ever to become a factor in the commercial transportation of cargoes, it must be big. The bigger the air-ship can be made, the greater are its advantages. And he therefore suggests that the giant dirigible, which would combine tens, or even hundreds, of dirigibles of the present size, put in the proper shape and propelled by an engine having the combined force of the motors of all the

small dirigibles which entered into its construction, would move much faster through the air than each of the small ones would singly, because the head-on resistance would be decreased, and there would be very much less "skin friction." Its principal difficulty would be the cost of housing such an air-ship. It would have to be moored in the open. And he says that while such an immense ship, which would furnish all the accommodations that one of the mammoth ocean liners does at the present time, seems fanciful, yet it would be no greater advance than has been made in the great 50,000 ton leviathans which ply the sea, and he expects that the 1,000 foot air-ship will make its appearance before very long.

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Paying the Bills

THE Socialist leader in the German Reichstag, Herr Bebel, warns the Social-Democratic Congress in Jena that as a result of the Morocco dispute the word will go forth, "Arm on sea and land," and that probably a great navy bill will be presented in the Reichstag, and with it taxation bills to cover the cost, which will mean further increase in the cost of living to millions of Germans.

The German Imperial Government started in 1871 with no debt, but since that time it has steadily exceeded its income. Recently the deficit reached more than a hundred million dollars a year, which led to the deadlock in 1909, and to Bülow's resignation. Income and outgo are not yet balanced; the empire and States combined have a debt the same as that of Great Britain or Russia. It pays in interest about six times as much as that of the United States, and nearly as much as that of France. But France has this advantage,—that French people own the French bonds, and have besides enormous sums invested in other countries, including Germany. By calling loans they are now greatly embarrassing German finance, showing how the money power could be used in world politics. "France is increasing her banking capital," says the New York World, "Germany her debts." The German army cost in 1910, excluding colonial troops, \$203,382,000; her navy, \$110,638,700. Besides this, it withdrew from work nearly 700,000 young men in the flower of their strength. The great prosperity of Germany, the World tells us, remarked by Mr. Edison and other travelers, is a prosperity built up in part by running in debt, and hampered by a war extravagance whose motto is, "After us the deluge." Herr Bebel is striving to avert the cruel consequences of war extravagances.

A novel experiment is under way by Harvard, the sending of two brothers, Buffum by name, across the continent on foot, the one to feed upon animal food wholly, and the other upon vegetable food. Between them they are to trundle a wheelbarrow across, and sleep out-of-doors every night. They are to carry on the wheelbarrow sufficient supplies to meet emergencies. Dr. Sargeant, of Harvard University, wishes to make a test of the relative merits of the two kinds of foods in endurance. Harvard pays the bills. We predict triumph for vegetarianism.

An overly and ultrapatriotic teacher in New Jersey put a girl out of school because she would not salute the American flag. The father declares that the girl is a British subject, as is he himself; that he believes in implicit obedience to all the laws of this country, but could not forswear allegiance to his own country. There is more or less of idolatry in the general flag salute, anyway. We do not think that public schools are helping to make patriots by their demand that the flag shall be saluted. It is a sort of State-religion fetish that does not make any better citizens.

There have been a plentiful number of serious accidents of late, in connection with air-ships. Just recently two men fell into the ocean at Brighton Beach, near New York. Grahame-White wrecked his \$10,000 monoplane, and almost killed himself. Another ran into a wire fence and wrecked his machine. An aviator at Dayton, Ohio, Frank Miller, September 22, was burned to death in mid-

air, when the gasoline tank of his machine exploded; and at La Crosse, Wisconsin, the same day, an aeroplane dragged along a row of buggies, and caused forty runaways. Fortunately no lives were lost. The same day another aviator in Ohio, Castellane, fell to his death at the Mansfield fair. September 19, at Dewitt, Iowa, Rosenbaum, an aviator, fell from an overturned aeroplane 600 feet, breaking every bone in his body. And there have been others. Robert Fowler has had two accidents, but he has not been seriously injured himself, tho he has injured his machine, in attempting to cross the Sierras. After reaching a height of 8,000 feet his engine stopped. He still hopes to be able to make the passage.

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A Dream of Peace

DR. NIHOBE, who is representing the Japanese government as an advocate of international peace, in the United States, and who is also a graduate of Johns Hopkins University, closed his address at Stanford University September 18 by saying:

"Twelve years ago, when I came to this country, there was no sound of the mechanic with his hammer building 'Dreadnoughts,' there were no masons building forts, no rapidly maneuvering of troops playing war. But the other day, as I came through San Francisco, how different! I can not but marvel; I am surprised and astonished that a nation's whole energies should be expended in preparing for a possible war. For myself, I would say that such economic extravagance spells only ruin!

"Let us hope," he added, "that these clouds of war shall dissipate, disperse, and roll away, and we shall awake from such dreams of war as from a horrible nightmare, and find that we have entered into a period of harmony and international good-fellowship."

This eminent Japanese publicist and orator can not but see the national catastrophe awaiting such wanton expenditure in which our nation and the other nations are now competing. But the war clouds are not dissipated, nor shall we "awake from such dreams, as from a nightmare," into a condition of international peace.

The greatest of statesmen as men can see clearly the fruition of the present-day war preparations, but like a child they vainly clasp an intangible hope of peace; they grasp at straws; they seek to educate greedy corporations, and palliate the spirit of war and strife by erecting peace monuments, establishing Peace Foundations, with millions of dollars gained in making war material, and filling the land with literature for the promulgation of international amity and concord. These statesmen, and the ambassadors of peace, utter, in direct contradiction to their clear, logical conclusions of the ultimate outcome of present-day conditions, "Peace, peace," but there shall be no peace! For from a divine source comes the picture of this time and a bit of future history truer than the sanguine statements of the world's greatest statesmen, saying: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together." See Joel 3:9-14. It is the gathering to the great war of Armageddon.

U. V. W.

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Mr. John E. Parsons, a late member of the sugar trust and now over eighty years of age, declared at the sugar trust inquiry that if the Government proceeded on the theory exploited in the Sherman anti-trust law, the jails of this country would not be large enough to hold the criminals. Presumably Mr. Parsons speaks from knowledge; but what a revelation it is concerning men's regard for law! He says, "The country wants laws that deal with practical questions."

At Lewes, Delaware, September 2, a silk parasol entire was recovered from the stomach of a huge shark caught by the Government light-ship. It has been claimed by Laura Dorsey, of Saugatuck, Connecticut. She dropped it overboard from a Long Island Sound steamer early in the summer, and it was identified by a monogram on the handle. It would seem as tho men might believe the story of Jonah.

Quite a severe earthquake shock occurred in Southern Alaska, according to a despatch from Seattle dated September 21. This was recorded on the seismograph of the university at Washington, the perturbations continuing there for sixty-three minutes.

The New York "World" records in three days nineteen deaths from mushroom poisoning and thirty persons critically ill, and incidentally mentions that there are one thousand varieties of mushrooms, three hundred of which are not safe.

A \$50,000 fire destroyed the big printing plant of Francis Valentine & Company in San Francisco September 15.

BOOK NOTICES

"The 1911 Bible." Oxford University Press, American Branch, Henry Frowde, 35 West 32d Street, New York.

This is the 1611 so-called King James Version, with its verse divisions, but with the text revised by American scholars. It is designed to retain all the essential features of the Authorized Version and embody all that are needed from revision. The Authorized Version has certainly held its own through the stress and storm of three centuries. It is felt that it has a strong hold upon the great mass of English Christians still, and all that is needed is to correct a few passages which through changed usage of words have become obscure, and to help "a limited number of passages in which the revisers of 1611 missed the meaning." This is the aim of the revision of 1911. The revision, we are told, was placed in the hands of "a committee of thirty-four eminent Hebrew and Greek scholars, representing all of the great evangelical bodies and many foremost universities and schools of divinity." They neither revised nor translated, but corrected the text where it was deemed essential. For instance, "borrow" of Ex. 11:2 is changed to "ask," and similarly in 12:35; "bolloed," however, is left in Ex. 9:31, but "in bloom" is put in the margin. "Earing" in Gen. 45:6 is changed to "sowing," but it is allowed to stand in Ex. 34:21. Why? "Counter-vail" of Esther 7:4 is changed to "recompense," "prevent" of 1 Thess. 4:15 to "go before," but left in other places, as in Ps. 119:147. It would have helped many American readers to have substituted "wheat" or "grain" for "corn," in Matt. 12:1 and other places where the meaning is similar. It seems to us that the scrutiny of the scholars was neither thoro, uniform, nor consistent. They showed us what they ought to have done and failed to do it. In some cases the margin helps out. The paragraph division is indicated, while the verse division is retained. This is good. The new systems of reference may please many, and will be helpful in some things to all. As we examine it, the constant feeling is that the revisers, or "scrutinizers," did not appreciate their opportunity to serve the Bible student. The binding, typography, and paper are Oxford, a synonym for the best.

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"God's Two Books; or Plain Facts about Evolution, Geology, and the Bible." By George McCready Price, Professor of Geology and Physics, College of Medical Evangelists, Loma Linda, Cal. Price, cloth, \$1.00. Review and Herald Publishing Association, Washington, D. C.

The author well says that it is "time the church of Christ got her bearings." She certainly has been drifting from her moorings of the Word, veering from the course marked out by her avowed chart; and nothing, perhaps, has had greater influence in her recent course than the modern teachings of geology and evolution. Many have accepted the teachings of Darwin, Huxley, Lamarck, and others along the same line, with little examination. The naturally skeptical mind of man makes him receptive to such teaching; and floundering theologians have been

laboring to adjust their views, or the teachings of the Word, to evolution and geology. We commend to the searcher after truth Professor Price's little book. It is both destructive and constructive. It may demolish pet theories, but it puts something better in their place. Some of the chapter headings may be suggestive: Moral and Social Aspects of the Evolution Theory; Evidence of Archeology; Darwinism; Some Geological Definitions; The Successive Ages; Extinct Species; Facts about the Rocks; Creation as Taught in the Two Books. The book ought to be read by ministers, teachers, students, Christians.

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"The Bible and Modern Life." By Clayton Sedgwick Cooper. 12mo cloth, 16 full page half-tone illustrations, 224 pages. Price, \$1.00 net. Funk and Wagnalls Company, New York.

One of the objections which a religious infidelity brings against the Bible to-day is that it is "out of date," "a back number," "not fitted to this age." The aim of Mr. Cooper is to show that there is a type of Bible study fitted to the needs of modern times, that will awaken and hold the interest of students, and not a few are studying in many places at home and abroad. He truly says that "it is astonishing how much of our religious knowledge is taken in a second-hand fashion from books or friends." True knowledge he declares must be obtained from the Bible. First of all lies Christian experience. This movement, this awakening, over Bible study is encouraging, but the great danger is that it will become superficial. The Bible is as much God's Book for to-day, a great living need, as it was in the days of Isaiah or Paul.

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"Character: A Moral Text-Book for the Use of Parents and Teachers in Training Youth in the Principles of Conduct and an Aid to Self-Culture." Henry Varnum, author and publisher, Jacksonville, Florida.

The object of the book is stated in its title. Its aim is a moral text-book for younger scholars as well as older. The author makes God, love to Him and His service, the basis of character, and then proceeds to child and parent. The volume is divided into eighteen books, and each book into subdivisions called parts. Each part is further subdivided into numbered paragraphs of definitions, admonitions, statement of duty or conduct, etc. Apart from its false theology of spirit life which has crept in, the book is helpfully suggestive. Not only the teacher may find it thus, but the individual may study it with profit.

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"The Minister's Companion." By David G. Wylie, D.D., pastor Scotch Presbyterian Church, 96th Street and Central Park West, New York. Thomas Nelson & Sons, 381-385 Fourth Avenue, New York.

This is a neatly gotten up little manual, for various church services and important occasions, such as baptism, the Lord's Supper, marriage and funeral services, etc., etc. With the exception of the sprinkling of children and forms of baptism, designed for pedobaptists, the little manual is decidedly helpful. Its forms are simple and dignified, and composed in most cases entirely of Scripture. It is helpfully suggestive to ministers of various denominations who do not feel confident in themselves. It is approved by Drs. David James Burrell, George P. Eckman, and Charles E. Jefferson, respectively Reformed, Methodist Episcopal, and Congregational pastors.

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"The Moral Problem of the Children." Third Edition. By Mrs. Woodallen Chapman. Cloth, 25 cents. The Mary Woodallen Fund Committee, 615 West 162d Street, New York City.

This little book is the outgrowth of a lecture which Dr. Woodallen Chapman gave to mothers of public school children in New York. It was attended with beneficial results there, and now has the added matter of the outgrowth of experience. The mother, we are rightly told, is or should be the character former of her children, and this little book is written to help the mothers. Dr. Chapman points out the awful increase of vice, the fearful results of ignorance on the part of mothers, and the prime necessity of a mother's having and holding the confidence of her child regarding sex questions, and so becoming able to lead the child in the right paths. Every mother of growing children ought to read the book.

"As Ye Sow: Life's Certain Admonitions." Illustrations by C. D. Rhodes, Truisms by R. M. Castle. Cloth, \$1.00, post-paid. Pictorial Press, 424 Bullard Building, Los Angeles, Cal.

This book is a series of clearly stated facts and illustrations (300 or more) showing the awful ravaging, demoralizing, destructive effects of intoxicants upon the children, the wives, the young, the old, the individual, society at large, physically, morally, spiritually, and also the better contrasts that are and may be even to the victims of drink who have not gone beyond hope.

A Tuberculosis Directory. Compiled by Philip P. Jacobs, Ph.D., assistant secretary for the National Association for the Study and Prevention of Tuberculosis. Address, National Association, 105 East 22d Street, New York.

This directory is not that we may find tuberculosis; no directory is needed for that. The "great white plague" can be "caught" too easily. But the truly pretentious book of 332 pages gives a list of institutions, associations, and other agencies which deal with the dread disease in the United States and Canada. Besides its directory it contains much information regarding rules and laws concerning the disease.

"500 Ways to Help Your Church;" or **"The Minister's Social Helper."** By Theresa Hunt Wolcott. Cloth, price, post-paid, \$1.00 net. Sunday School Times Company, Philadelphia.

The object of the book is to suggest helpful ways of keeping the social life of the young people of the church affiliated with the church and its branches. There are some good suggestions, as for instance raising money by self-denial, interesting boys in missions, etc. But after all, most of these 500 ways are only substitutes for the old-fashioned religion and heart-service for Christ, now sadly out of fashion. It is or will be in many cases, we presume, substituting a better for a worse, but in most cases the suggestion is a substitute for the best.

"Light and Truth in the Art of Healing." By M. S. Jaffe, N.D., Sacramento, California. American Publishing Co., Columbus, Ohio.

We are unable to discover what the "N. D." stands for, unless it is that the author is "no doctor," or is it "new doctor"? He tells a story of his life, and the benefits he has received in several cases of severe illness by resorting to some simple remedies of herbs. He gives the formulas of his remedies, and they all look harmless, and there is the possibility that they might do some one good. A commendable feature of the book is that the whole story is told—preface, introduction, and all—in eighty pages, and the print is large and readable.

"The Philosophy of Life." By Charles Gilbert Davis, M.D. Cloth, price \$1.25. The D. D. Publishing Co., Chicago.

The title of this book, together with the title of the author, leads one to expect something worth while. But a perusal of its pages finds nothing more than a conglomerate "messaging" of some of the doctrines of the hypnotist, with his notions of "suggestion;" the evolutionist with his notions of billions of years that man has been evolving; and the Christian Scientist's ideas of what may be done by "thoughts" and "ideas," together with a little intermixture of the so-called "new thought." The book is like a great many of the publications that are coming from the press in these times. It is groping in the dark for some great light that its author thinks he sees, while he is ignoring the only true source of light, life, and immortality. The Bible is still the only book that gives a perfectly satisfactory solution of the problem of immortality. A great many people who only know *about* the Bible, may not think so; but he who actually knows the Word of God, knows that it is so.

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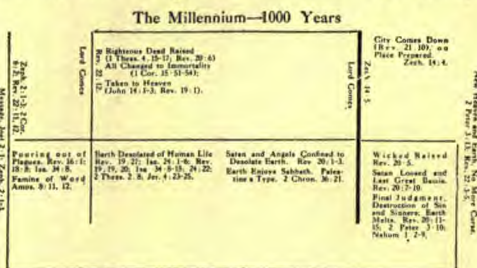
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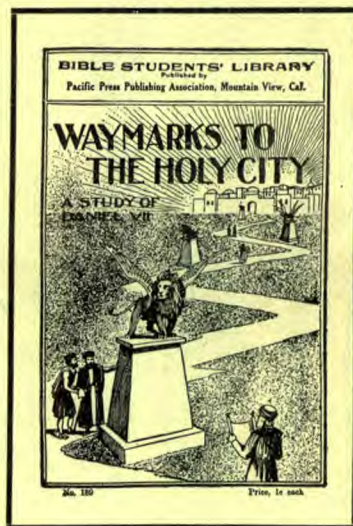
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LETTERS TO A YOUNG MAN

BY A YOUNG MAN



What Marriage Means to a Man

MY DEAR ROBERT,—

I have read with interest your reply to my last letter, in which I took exception to some remarks of yours regarding certain young women whose acquaintance you were then making. You may not now see as much in some of the things I tried to say to you, as I do; but you will understand it all later. No, I do not take a one-sided view of the sexes. I am well aware that women possess their full share of human frailty; but I am writing these letters, you will remember, to a young man, not to a young woman. I am anxious, in other words, that you should do your full part toward attaining a happy and useful marriage, and I am not immediately concerned with women only so far as to hope that you will find the right one. And to make this possible, I am desirous that you should think wisely of the sex as a whole, that you should understand in some measure why woman was created, and what at her best state she is able to do for man.

Woman was created, the Bible beautifully tells us, because it was not good for man to be alone. She was to be man's companion, and help meet for him; to stand by his side, and share his inner and outward life with him, with its joys and its griefs, its burdens, cares, and responsibilities. Obviously, if it was not good for man to be alone, neither was it good for woman, who was created to be his companion, to be alone. They were both, according to the divine plan, to find their joy and happiness, and full realization of their lives, in a union, and that a union of the most intimate kind, expressed in the significant words, "They twain shall be one flesh."

Perhaps I am old-fashioned; but it is my firm belief that the book that sets forth most clearly the peculiar dignity of woman, and the high and responsible place that she is called to fill in the home and in society, is the good old Bible. I know the so-called modern woman is of another mind, so much so that there has even been talk of preparing a new translation of the Scriptures in the special interests of women, with a view to remedying what they are pleased to consider the defects of the Authorized Version. But the modern woman, if we may be allowed the term, errs in two ways. First, she knows little of the Bible, either of its letter or of its spirit; and secondly, she knows little of the power of gentleness. The very large sphere occupied unobtrusively but fully by genuine women, is lost sight of if not despised, by the new woman, and a new field is sought, which, when found, will not be found as beautiful or as rich in service as the old one.

The Bible has a great deal to say about women; and to people of a Western land, some things will be liable to be misunderstood unless some pains be taken to understand Eastern customs. It is necessary also, in dealing with Eastern customs and usages, to know not merely the customs themselves, but the manner of their performance. I can not here go into all the minute regulations

made for the safety and comfort of women in Old Testament times, nor can I give much of the good instruction to be found in the New Testament. It is possible only to touch on one or two passages; and as Paul is often considered to be rather averse to the higher development of women, I will take, to begin with, a portion of his epistle to the Ephesians. Some married men, I believe, are rather fond of quoting the verse, "Wives, submit yourselves unto your own husbands, as unto the Lord." But it can not be understood properly without the accompanying verse, which reads, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;" and again: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Looking at the passage broadly, two thoughts stand out with considerable clearness. First, the husband is to love his wife, even as Christ loved the church, and gave Himself for it. Secondly, he is to love and cherish his wife even as his own body, and for her sake is to leave all. Let us consider the latter statement for a moment. Notice what a constant love is here set forth; for a man never ceases to have a deep concern for his body. Moreover, his love is not of the nature of a rapturous adoration of his body because of its beauty or attractiveness, but rather because it is his own, because its fate is intimately wrapped up with his, because it is himself indeed. So with the love of a true husband for his wife. It is not the wild passion of a moment; it is not mere admiration for beauty or sprightliness; it is not an inconstant, changeable humor; but it is a steadily burning flame of pure devotion kindled by divine love and fed by sacrifice.

And now the other conception: The man is to love his wife even as Christ loved the church. Is not this requiring much of a man? And yet this is the standard soberly set for him if he would qualify himself for the responsibility of taking a wife. The very first thought it suggests is that the husband's love should be a constant quantity. Some men think they do well to love their wives when the latter happen to be in such a lovable mood that one couldn't help loving them; but this is not the love that measures with Christ's love for His church. A happy marriage is brought about not when a man finds a woman that he is sure he can always love, but when he has laid in a store of that divine, pitying love that the Saviour has for a weak, often-erring church. Happy marriages are in very fact made in heaven, for they are based on heavenly principles, calling for the man, as the active agent, to have for his wife the love that Christ has for His church. All the modern talk about affinities may be well enough in its way, but it makes good ma-

terial for the divorce courts. Commend me rather to the instruction laid down in the Bible. Yes, and to the plain common sense of an old man who was giving some good advice to a young man. The young man said he wanted to be sure to marry the woman he loved. "Yes," replied the old man, "that is well enough; but I will tell you something far more important: Be sure to love the woman you marry."

To return to the instruction of Paul, it must be manifest at the first glance that while to the man is conceded mainly the responsibility of directing the common path which the two are to walk, yet of him also the higher standard of conduct is required. While the standard set before the woman is that of the church, the standard set before the man is that of Christ Himself. If he would know what sort of treatment is expected of him toward the wife of his bosom, let him study the Saviour's love for an erring church, His tenderness, His forbearance, His long-suffering, His willingness to overlook faults, His unwillingness to condemn, His fondness for little children, His tenderness toward the sick and suffering, His utter self-forgetfulness. Christ rebuked, and that sharply, men who were hard-hearted, self-righteous, and cruel; but with what infinite pity He regarded women! Even when Martha so far forgot herself and the duty she owed her guest as to undertake to point out His duty to Him, He answered her in those tender words, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful." And when the woman taken in adultery was brought before Him, with what infinite delicacy and tact He treated her! Some modern men of high Christian profession might think that He threw away a magnificent opportunity. How eloquently He could have discoursed to her of purity, in how stern a light He might have pictured the sin of adultery; but He only uttered those words of infinite tenderness, "Neither do I condemn thee: go, and sin no more." The Saviour understood women. He knew that they can be ruled by gentleness. He enjoyed everywhere the loving ministry of women, but it was His love and sympathy that commanded their service; He made no arbitrary requirements.

The husband is not in this passage urged to counsel and instruct his wife, but to nourish and cherish her. This strikes a vital chord. Woman, it has been said, is all heart. Certain it is that a woman is literally hungry for love, and starves without it. It is her life. And a man has no right to marry until he has a store of love and affection that will never run short, one that is replenished from above. Of course, it goes without saying that it must not be a love that is inspired merely by sparkling eyes and rosy cheeks; because the time is bound to come, and only too soon, when these helps to physical love will have departed. No; it must be a love that will go beneath the surface, that will take hold on character, which is the only thing that lasts; and even here, it must be a love which somehow fastens upon the best thing in the

character, and refuses to dwell on the things that are not so lovable.

There is one beautiful side to this experience of a man with his wife, that I have not touched upon, and can only just mention in passing. It is that while a man is thus seeking the good of his wife by observing these high principles in his treatment of her, he is at the same time working out his own salvation. I believe it was Thackeray who said that to love a pure, good woman is in itself a liberal education. There is nothing like marriage to draw out of a man all that is noblest and best in him.

I think I can not do better than close my letter with a quotation from Wordsworth's poem in honor of his life companion. After relating in vivid verse how she appeared to him at first as "a phantom of delight," "a lovely apparition sent to be a moment's ornament," he goes on in a deeper strain:

I saw her upon nearer view,
A spirit, yet a woman too!
Her household motions light and free,
And steps of virgin-liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

And now I see with eye serene
The very pulse of the machine;
A being breathing thoughtful breath,
A traveler between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of angelic light.

Well, you may be inclined to ask, What has all this to do with a young man not yet married, nor even engaged to be married? This much: If you fully understand the nature of the responsibility a young man incurs when he undertakes to marry, to live on intimate terms with one woman for the remainder of his life, it may help you to make a wise choice.

I am as ever, your friend,
L. P.

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Our Danish-Norwegian magazine, fourth quarter, is ready, and is an especially good issue. The topics of health and temperance are presented in a variety of articles in an entertaining way. The artistic cover design appears very attractive. We mention a few of the articles:

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 10, 1911

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

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

Contained in This Issue

Question Corner	PAGE
3578—Did They Have a "Chance" for Eternal Life? 3579—Dancing; 3580—Do the Dead Sleep? 3581—What Shall She Do? 3582—Judas and Destiny	2
Our Bible Band	2
General	
Walk in the Light	3
Sabbath Reform Predicted for the Last Days	4
Kicking Against the Pricks	5
Studies in Revelation—The City Which Hath Foundations	6, 7
Child Wives in India	7
A Gathering and a Supper—No. 2	8
Soul-Winning	8
Our Bible Reading	
He Will Come Again	8
Home Department	
Letters to a Young Man	14
Outlook	
Among the Nations	9
Paying the Bills	11
A Dream of Peace	13
Book Notices	
The 1911 Bible; God's Two Books; The Bible and Modern Life; Character—A Moral Text-Book; The Minister's Companion; The Moral Problem of the Children; "As Ye Sow;" A Tuberculosis Directory; 500 Ways to Help Your Church; Light and Truth in the Art of Healing; The Philosophy of Life	12, 13
Poetry	
A Prayer	5
Jocbed's Babe	8

A kindly solicitous letter comes to us from Denver, Colorado, by a writer who tells us, "I have investigated your sect and papers thoroly, and have arrived at the absolute certainty that you are under serious delusions," and yet he addresses us as "Advents." We are Adventists. Surely he has not been very observing or discriminating. The paper of wisdom which he sends out declares that "the plank" "in the Constitution of the United States that all shall have liberty to worship God according to the dictates of their own conscience" is "ridiculous." He does not believe this. The Constitution does not say it. It declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In the light of the ages it is hardly ridiculous.

The scientific medical world, at least, is still exercised over radium and its powers. Recently the radium institute was opened in London, and it was literally besieged by patients awaiting treatment. There are so few who really understand the use of radium that it is impossible to treat those who come, and consequently applicants are placed under very close restrictions. Foundations have been laid in Paris for a great radium palace, and Madam Curie will have general charge. She will carry on the researches there which she began with her late husband, and which have never been interrupted since his death. The building will be lined throughout with a thick layer of lead, impenetrable to radium rays. Its weight will be enormous, and therefore its walls are laid exceptionally deep. It will be the heaviest building for its size in the world, and will be made to look, by its outside decoration, to be one of the lightest.

Millions of pounds of tea have been ordered back to the Orient, this by order from the Treasury Department, because the colored China tea was con-

trary to the new pure food law. It is what is known as colored black tea. It would be a blessing to the nerves of America if all the tea were sent back.

The recent explosion on the French battleship *La Liberté* was responsible, later advices declare, for the death of 204 men and the wounding of 136. Two were found alive, but so pinned by the wreckage that efforts to liberate them have proved unavailing. Every war-ship in the harbor of Toulon was more or less injured. Thirteen were killed on the Republic; fifty are missing from the *Renan*; ten on the *Suffren* were killed.

The explosion on the French battleship *La Liberté*, with its awful consequences, and the ramming, September 20, of the great White Star liner *Olympic* by the British protected cruiser the *Hawke*, designed for ramming, yet suffering more than the *Olympic*, indicates that in the excitement of battle a fleet might sustain greater damages from its own ships than it would inflict upon the enemy. In the latter accident not one of the 2,000 persons in passengers and crews were injured, and the water-tight compartments kept the *Olympic* afloat.

There has been much criticism against Great Britain for her administration of India, much of which is based on a misunderstanding of the benefit England has been to India. For instance, in railways England has invested \$1,420,000,000 in construction and equipment, with a mileage of nearly 32,500. First-class fare is only a penny a mile, with no extra charge for sleeping accommodations; while second-class accommodation is not much inferior, and the fare is a halfpenny a mile; third class passengers are carried for the fare of one farthing a mile. These railways have paid only about four and one half per cent of the investment. The postal department is another excellent thing in India. A letter can be carried from one end of the vast territory, half as large as Europe, to the other end, for one cent, and a post-card for one half cent, the last of which includes the card itself. These great railway lines have done much to ameliorate famine conditions.

H. L. Burnett and John Taylor, of Zion City, built by the late Mr. Dowie, are filing in the various county courts of the United States a document declaring that the Messiah will appear upon this earth before the close of the year 1912. He will appear first in material form to eight men—one a high priest, who will be ordained for the occasion, and seven men to whom will have been committed the preliminary work necessary to the restoration of Israel and Judah. Forty-five days later He will be declared unto all the world, and revealed in the city of Zion. All of which, in the light of Scripture, is nonsense; and yet we presume many will be deceived thereby; for men will provide the false messiah.

German military authorities are experimenting with a new bomb, round in shape, and of great diameter, loaded with a very powerful explosive mixture, being greater than the bore of the gun which throws it. It is provided with a long stick-like tail which is loaded into the barrel of the gun; its lower end of a piston-like form, resting on the gun charge. On being fired this tail serves to keep the bomb in its proper direction for some distance, when it falls away, leaving the bomb to pursue its course.

England has had three drought periods during the year—April 10-24, June 30 to July 23, and August 2-18. These drought periods would be normal conditions in California; but they have severely affected crops in England, bringing great loss to the farmers.

The San Francisco primary election of September 26 resulted in the decided defeat of present mayor P. H. McCarthy, and the election of James Rolph, Jr., for mayor for the next four years,

and during the Panama exposition. Mr. McCarthy and other candidates stood for class; Mr. Rolph for all the people. The other candidates elected are, generally speaking, in sympathy with the mayor elect. It is felt generally that this primary election is a triumph of progress and decency, and congratulations are coming in from all over the country and from over seas. Mr. McCarthy's administration is another demonstration that class government is always evil, whatever the class, whoever the governor.

Italy is ready to move upon Tripoli in case Turkey does not accede to her demands, which is a practical protectorate over Tripoli, and satisfaction for certain incidents. At home Italy is torn with internal troubles and Socialist riots in protest against war with Turkey. In case of attack upon Tripoli it is feared that there will be a general massacre of foreigners.

The last big gun built by the United States is a 16-inch rifle, and throws an explosive contact shell weighing 2,400 pounds a distance of 22 miles. One shot would put the greatest Dreadnought in the world out of action. By means of aeroplanes and wireless a half dozen such guns would disable an entire fleet before her masts were visible above the horizon.

The pet measure of Mr. Taft, and one which many longed should be effected—reciprocity with Canada—has been defeated by the Canadian election, and in this election Premier Laurier has gone down. He will probably not take part in active politics again. He has developed as one of the great men of the English provinces.

The State Board of Health of California has asked the Government to send Dr. Charles W. Stiles to this State to investigate the hookworm situation in California. It is known that many Hindus, Porto Ricans, and Japanese in this State are afflicted with that disease.

It is stated that the Federal Government will soon issue indictment against four gigantic trusts on the Pacific Coast, but we are left in doubt as to what trusts these are, and of course there is more or less anxiety among men connected with them.

In the Railway Inquiry Commission in England, appointed for the purpose of inquiring into differences between the unions and the railways, the non-union men will be permitted to give evidence as to how they view the question.

And now the newspapers are telling us of a giant timber merger under way, with a capital of one hundred million dollars. They are asking for the approval of the Federal Government.

Which way did Maine go? Up to our present writing Maine is claimed by both Prohibitionists and the liquor element. We have seen no official statement as yet regarding the vote.

Inasmuch as reciprocity with Canada, was defeated, some public men are suggesting that reciprocity be offered to some other nations, like France and Argentine Republic.

On the pay-roll of the United States are 513,854 persons, 384,088 of which are employed in the executive branches of the Federal Government.

It is an awful thing to read of a girl bandit only eighteen years old, with fifteen hold-ups as her record. Yet such Pittsburg developed.

A train in Neenah, Wisconsin, September 24, struck a hay-rack party, killing thirteen—a result of carelessness in pleasure.

Persia is also in the midst of civil war, altho the government seems to be getting the upper hand.