

SIGNS OF THE TIMES

38
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We are the
Branches



The
Words that I
speak unto
you.

They
are Spirit
and they are
Life.

I am the Vine

PEDRO LEMOS

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3591 — Is Polygamy Sin?

God told man to be fruitful and multiply. Gen. 1:22, etc. It certainly was no evil, or sin, for a man to have more than one wife. See instructions given in Deut. 21:15-17. And there were many illustrious characters who had more than one wife. David did, and he is said to be "a man after God's own heart." H. M.

In the first place, it would seem that if God designed that man should have more than one wife, He would have made more than one wife for Adam. It does not say that he made them male and females, but "male and female," a female for a male. He gave to Adam one wife, and the divine expression is, "They twain [the two, not four nor five, nor three even, but the twain] shall be one flesh." We have no more reason to gather from the Scripture that polygamy is right than polyandry is right. Why has not the woman just as much right to two or more husbands as the man has to two or more wives? Tibet, we believe, has this law, but we would hardly want to take Tibet for an example.

Secondly, God wishes man to learn some things in the providential outworking of events, as well as by direct precept. Man had in the beginning God's plan clear and direct. He ought to have followed that plan. When the males were killed off in war and strife, man began to multiply wives to himself, contrary to God's plan. And man's devices have had some sad outworkings. Good men have failed to carry out God's plan. Their hearts have been right, and God has accepted them notwithstanding their sins, but this does not excuse their sins, or their bad example, or the bad results. Abraham had many trials and much sadness on account of his two wives. He would have saved much of his trial if he had believed God and refused to act on Sarah's suggestion. Isaac's life seems to have been a quiet and happy one; he had but the one wife. Jacob had two wives, and his life was miserable in consequence, on account of the jealousies of the wives and of the sons. David had more than one wife. He was a man after God's own heart in his sorrow for sin, in his devotion, in his faithfulness, in his willingness to receive God's reproof; but he certainly did not follow God's way in multiplying wives to himself, and went directly against the commandment of God, that the king should "not multiply wives" to himself. Deut. 17:17. But just as soon as a man has more than one wife at the same time he multiplies wives to himself. We have only to think of the sad history of David's family, of his rebellious and wayward sons, to see the folly of his many wives. So also with Solomon. In the teaching of Jesus He brings us right back to the original plan of Eden. "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife [one]; and they twain shall be one flesh." Surely it is contrary to God and His truth and His plan to have more than one wife, and to be contrary to God is missing the mark, and missing the mark is sin.

3592 — Sabbath and Covenant

Please give me Scripture to prove that Abraham kept the seventh-day Sabbath, and also explain why God says in Deut. 5:3 that He "made not this covenant with our fathers." Does that mean that Abraham was not under the law of Ten Commandments? H. B. L.

1. It is very clearly taught in both Gen. 2:2, 3 and Ex. 20:8-11, that one of the commandments of God, one of the laws of God, one of His precepts, is that which enjoins the seventh-day Sabbath; and the Word expressly declares concerning Abraham, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Please note that Abraham obeyed God's "voice," and that is just what the Ten Commandments are declared to be. Compare Ex. 19:5 with Ex. 20:1-17 and Deut. 5:22. This clearly shows that Abraham observed the Sabbath of the Lord, as God commanded.

2. "Our fathers" in Deut. 5:3 is used to emphasize the importance of Israel's obedience. It is not that God did not always wish His people to obey, but Moses would impress upon those who were listening to his voice that that covenant was made with them who were there. But that covenant is not the Ten Commandments; it was the agreement between God and the children of Israel. See Ex. 19:4-6. Do not get the wrong idea concerning the expression "under the law." Generally "under the law" does not mean under obligation to keep the

law, but under the condemnation of the law. The expression is a New Testament expression. See the tract entitled "Under the Law," or "Under Grace?" Bible Students' Library No. 163. This clearly explains all those expressions in the New Testament "under the law." He only is not under the law who obeys it. He who obeys it has the law of God written in his heart; he is with the law. He who is under the law is condemned by the law. Grace takes that condemnation away, but it does not take the condemnation away that man may break the law. It cleanses the man from sin, and takes away the condemnation, in order that the righteousness, the requirement of the law, "might be fulfilled in us, who walk not after the flesh, but after the Spirit." It is only the carnal mind that is in rebellion against God and His law.

3593 — Isaiah 65:20

Please explain the 20th verse of Isaiah 65. H. A. G.

Note the context. Verse 17 is God's promise of a new heaven and a new earth. Verses 18 and 19 are expressions indicating the rejoicing that there will be over the new Jerusalem, and the joy which God shall have in His people. He declares that at that time the voice of weeping shall be no more heard, nor the voice of crying. Then comes the verse in question, verse 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." This end of sin and sinners seems to be just previous to the time when the children of God shall enter upon the new heavens and the new earth. Revelation 20 and 21 throw great light upon this passage. At the second resurrection the wicked are raised. Then they are deceived by Satan and gathered into great armies. It will take some time for Satan to organize these armies, to form governments, to forge weapons, to devise instruments of torture and destruction; and it may be safely said that the enemy of all righteousness will do everything in his power to make these things perfect and complete.

This period of time will be a hundred years in length. During that time children will be born, doubtless, to the wicked, who will be raised from the dead as they went down. There will be a mighty lesson for all the universe of God. Satan, who has charged God with unrighteousness and injustice, will have the earth, and absolute control of the peoples of the earth, so that he may demonstrate what kind of government he will have, what kind of characters will be developed in children born under such conditions. But at the end of that hundred years the children shall die, as those found worthy of death. They have not within them the seeds of life, which can come only by faith. And the wicked man raised at the beginning of that hundred years dies at the close a wicked man. God's character is vindicated in the destruction of sin and sinners. Then, too, the universe learns this lesson: Men have claimed to be able to persist in and of themselves alone, naturally immortal; but their experience at the end of the thousand years, in preparing to fight against God, shows that they are not worthy to be immortal, and are not immortal, for at the end of that time they die. Then God's children shall enter upon the new heavens and the new earth, upon which there shall be no remembrance of the curse, which has perished with sin. For fuller answer see the book "Questions and Answers," No. 238, page 228.

Schedule for Week Ending November 4, 1911

Sunday	October 29	Psalms	95-100
Monday	" 30	"	101-103
Tuesday	" 31	"	104, 105
Wednesday	November 1	Psalm	106
Thursday	" 2	Acts	1, 2
Friday	" 3	"	3, 4
Sabbath	" 4	"	5, 6

Our first four days' readings cover Psalms 95 to 106, a wonderful history, God's wonderful providences told in song, which Israel should ever keep before them.

The book of Acts begins with November 2, the book written by Luke, the "beloved physician"—really a companion book to his Gospel, addressed to the same one, Theophilus, and probably written very few years after the Gospel. It does not cover the lives of the apostles. After a few chapters on the early church, the outpouring of the Spirit of God, and the mighty power which attended it, it deals almost wholly with the work of the apostle Paul. Here is a good opportunity for those who are behind in their readings, but who are studying Acts in their Sabbath-school lessons, to drop it out of the regular readings, and catch up.

Schedule for Week Ending November 11, 1911

Sunday	November 5	Acts	7
Monday	" 6	"	8, 9
Tuesday	" 7	"	10, 11
Wednesday	" 8	"	12, 13
Thursday	" 9	"	14, 15
Friday	" 10	"	16, 17
Sabbath	" 11	"	18, 19

Inasmuch as this week's readings are wholly upon Acts, covering the same ground as our Sabbath-school lessons, dealing with matters that are clearly understood, we omit further comment.

Schedule for Week Ending November 18, 1911

Sunday	November 12	Acts	20, 21
Monday	" 13	"	22-24
Tuesday	" 14	"	25, 26
Wednesday	" 15	"	27, 28
Thursday	" 16	1 Thess.	1-4
Friday	" 17	"	5
Sabbath	" 18	2 Thess.	1-3
		1 Cor.	1-4

The book of Acts is concluded with the apostle Paul in Rome, in our reading of November 15. The study of the book in our Sabbath-school lessons concludes with the quarter.

In the three following days we cover the first two epistles written by the apostle Paul, Thessalonians 1st and 2d. They are addressed to Christians who lived in the city of Thessalonica, yet a considerable town in Western Turkey known as Saloniki. The first epistle was written in 54, probably the second either the same year or the next. Of Paul's early labors in the Macedonian city at the head of the Thermaic Gulf we have learned in Acts 17. In Paul's day it was a free city, governed by seven politarchs. It was rebuilt by Cassander in 315 B.C., and renamed after his wife, sister of Alexander the Great. From 146 B.C. it was the seat of the Roman government in Macedonia. After Corinth it was the second commercial city of the European Greeks, and is now the second city of European Turkey.

The first epistle of the apostle is very clear, very simple, commending the Thessalonians for their "work of faith," and "labor of love," and "patience of hope," warning them of dangers, and ever and again bringing before them the coming of the Lord. The second epistle shows that they had received a wrong idea from the first epistle, and thought Christ's coming was imminent in their day. This the apostle corrects, and tells them that the coming of Christ should not occur until the great apostasy had taken place, the character of which he very graphically describes.

The last day of the week we begin the reading of Paul's third epistle, the first to the Corinthians, altho some scholars place Galatians the year before. This was probably written in the year 55, altho some place it as late as 59. We have already learned of the founding of this church in the Acts, during Paul's stay at Corinth 52 to 54. His work there was continued by Apollos. Disorders crept in through Judaizers and Greek philosophy, the moral tone was greatly depressed, and this epistle of Paul was written to correct these things. This epistle and the one following reveal much of the personality of the apostle.



Note.—These three schedules are given to bridge over the next two weeks, in which our great Missions Number will appear, and in this we have found no space for our Bible Band schedules. Our next regular issue will be November 14.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Volume 38, Number 42

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Christ Adjusts the Claims Between Earth and Heaven

By Mrs. E. G. White

THE abominations of the earth have defiled the minds of men, and made gross their imagination, until nothing is pure to the mind's eye. God designed that the mind should be elevated and noble, that through the merits of the crucified and risen Saviour the soul should be pure and exalted; not through the contemplation of defiling things. Through setting the affections upon the so-called treasures of this earth, the mind is debased, and incapable of appreciating heavenly things. God designed that man's mind should be capable of rising to heights of pure delight, that we might take in the significance of things infinite and eternal, looking upon views of which God is the center; yet through submitting themselves to Satan, men have lowered themselves to fulfil the devices and plans of Satan, thus completing the ruin of soul, body, and spirit.

But "God so loved the world, that He gave His only-begotten Son, that whosoever

believeth in Him should not perish, but have everlasting life." The Lord Jesus sees with what masterly power Satan is working to obliterate in man the image of God, and to place upon him his own image and character. Through His love for the fallen human family, Christ consented to come to this world. He clothed His divinity with humanity, and engaged in the task of correcting the evils which are ruining the world. As He looked upon the world, He saw that the senses of men were closed to the eternal realities, and He sees to-day the same blindness to spiritual things. He lifts up His voice in warning. Listen; what does He say?—"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Earth and earthly things will perish with the using. A few years will pass by and death will come. Your eternal destiny will be fixed, eternally fixed. If your soul is lost, what will compensate you for its loss? Christ

the Life-Giver, Christ the Redeemer, Christ the Lamb of God, who taketh away the sins of the world, points you to a nobler world. He brings it within range of your vision. He takes you to the threshold of heaven, and brings you to contemplate the glories of eternal realities, that your aspirations may be quickened to grasp the far more exceeding and eternal weight of glory. As you contemplate heavenly scenes, desire is kindled in your heart to have friendship with God, to be wholly reconciled to Him.

The Fear and Love of God

Our Saviour's work is to adjust the claims between earthly and heavenly interests, to put the duties and responsibilities of the life that now is in proper relation to those that pertain to eternal life. The fear and love of God are the first things that should claim our attention. We can not afford to put off till to-morrow that which concerns our soul's interest. The life which we now live we are to live by faith in the Son of God. We are redeemed from the beggarly elements of the world with a redemption that is full and complete, that can not be increased by any supplement from human sources.

But in the midst of this flood of mercies, this plentitude of divine love, many hearts continue in indifference, careless, and un-



CHRIST RIDING INTO JERUSALEM

Doré

"Christ the Life-Giver, Christ the Redeemer, Christ the Lamb of God, who taketh away the sins of the world, points you to a nobler world."

impressed by the provisions of God's grace. Shall we who claim to be Christians make no effort to break the spell which Satan has cast upon these souls? Shall we let them go on in hardness of heart, without God, and without hope in the world? — No; altho every appeal we may make may be slighted and refused, we can not cease to pray for them and to make tender entreaty for their souls. We must do all we can, through the aid of God's Holy Spirit, to break down the barriers by which they have sought to make themselves impregnable to the light of God's truth. We must seek to open their eyes to their blindness, to loose them from the captivity of Satan. These poor, deceived, blinded, deluded souls look upon religion as something that will fetter them, that will deprive them of their liberty, when the truth is that an infinite sacrifice has been made in order to emancipate them from the slavery of Satan, to break every yoke, and to let the oppressed go free. They are victims of the father of lies, and it is the truth of God alone that can set them free, and sanctify them to a blessed service. They seem to feel afraid of the truth, lest it should bring them into subjection to Christ. Shall we who know the value of truth arouse our sleeping energies, and become laborers together with God, putting forth personal effort, that we may by both precept and example win souls to Christ?

If once the vision were cleared to behold eternal realities as they really are, many of these poor, deluded souls would decide for Christ and heaven. Would this incapacitate them for the affairs of this life? — No. But Christ would teach them the value of eternal life, and by comparing earthly treasure with heavenly treasure, would show them of how little esteem the world is in contrast with eternal blessedness among the redeemed hosts. He would show them that the world and its engrossing engagements are to be kept in subjugation to heavenly interests. Jesus did not come to annihilate the world and its appropriate interests. He made the world, and He had such respect for the world that He came in person to dispute Satan's usurped authority and power over His own purchased possession. In dealing with the souls of men, He deposes the world and its interests from its position of usurped authority, and assigns to it its proper place in subordination to the will of God.

The object of the world's Redeemer in coming to earth was to impress the minds of men with high and solemn considerations, so that every moment of life might be regarded by them as burdened with momentous interests and freighted with eternal results. The world was in rebellion against Him, and He might have swept away all rebellion by annihilating those who were in resistance to His will; but instead of this, He set before men the value of life, the attractions of the heavenly world, and He invites every son and daughter of Adam to seek first the kingdom of God and His righteousness. In place of exhausting the powers of brain, bone, and muscle in securing the bread which perisheth, He warns us not to drop eternity out of our reckoning, but to seek for the bread which cometh down from heaven. It is safe for us to put forth our chief endeavors to secure eternal substance. He encourages us to have our principal interest in heaven, and in so doing to secure our peace on earth, for where the treasure is, there will the heart be also.

After All

By R. A. Gilstrap

We build our nets of mighty steel,
Our lofty towers of brick and stone;
The farthest oceans know our keel;
Our thoughts are flashed from zone to zone.

But who can spin the spider's net
In true design 'twixt petals light?
And who has ever gathered yet
The brilliance of a bubble bright?

Our engines run on tracks of steel;
Our guns may strew destruction forth;
And who can read, and can not feel
The life-throbs of the South and North?
But never stream has upward run,
And never crocus bloomed in June;
Or 'neath a chill December sun
Has robin sung his vernal tune.

We sail the air on silken wing,
Explore the deep in submarine,
To time and space defiance fling
In carriage sped by gasoline.
But spring and summer still hold sway;
No rain will come because we call;
The hurricane no man can stay;
And winter ever follows fall.

O man! They say thy power is great;
Thy knowledge broadens day by day;
But ever know that, soon or late,
Thy fretting soul shall pass away.
But oceans still shall ebb and flow,
And light and darkness still are sure;
The nations come and nations go,
'Tis God forever shall endure.

The Early Christian and the Sabbath

(Concluded from last week)

By W. H. Bunch

[In his previous article Mr. Bunch gave evidence to show that the apostles and their associates respected only the seventh-day Sabbath, and that the Romans of the first centuries of the Christian era made no distinctions between Jews and Christians, and, along with this, historical data was presented showing that no controversy or discussion in that early period called in question the validity of the seventh day as the regular weekly Sabbath.—Editors.]



HE crime of Judaizing caused the banishment of the apostle John, together with many other influential Christians and Jews. The death penalty was inflicted on some for the same reason, among whom was Flavius Clemens, first cousin to the emperor Domitian. ("History of the Romans," Merivale, volume 7, chapter 62, pages 124-127.)

Again we are confronted with the unavoidable conclusion that Christianity at the close of the first century retained all the fundamental principles and practises of the parent stem, and was not distinguishable from it by any changed attitude toward the Decalogue — the central fact in the matter of observance of the whole Mosaic system. Deut. 4:2; Eccl. 12:13. The year 132 A.D. marks the date when the Christians became known to the Roman government and people as a separate religious body from the Jews, and this separation was precipitated by the Jews themselves. (*Idem*, chapter 65, page 294.)

The Distinction Perceived

The immediate cause of their expulsion from Judaism is given by the historian as follows: "They [the Jews] complained that Hadrian had enrolled himself as a proselyte of the law, and were doubly incensed against him as a persecutor and a renegade. This assertion indeed may have no foundation; on the other hand it is not unlikely that

this prince, a curious explorer of religious opinions, had sought initiation into some of the mysteries of the Jewish faith and ritual. But however this may be, he gave them mortal offense by perceiving the clear distinction between Judaism and Christianity, and by forbidding the Jews to sojourn in the town which he was again raising on the ruins of Jerusalem, while he allowed free access to their rivals." — *Idem*, page 317. It is interesting to note that this distinction between Jews and Christians as it appeared to the emperor Hadrian rests principally on the rite of circumcision, which he now forbade the Jews to practise (*Idem*, page 317), and the doctrine of the trinity (*Idem*, chapter 66, pages 368, 369). Not once does the Sabbath inject itself as a distinguishing element between Judaism and Christianity. The year following, or in A.D. 133, the Christians began their experience as an independent religious body; and speaking of the reported regard in which they were held by Hadrian, the historian continues: "We hear indeed of the graciousness with which he allowed them, among other sectarians, to defend their usages and expound their doctrines in his presence; and doubtless his curiosity, if no worthier feeling, was moved by the fact, which he fully appreciated, of the interest they excited in certain quarters of the empire. But there is no evidence that this favor extended further than to the recognition of their independence of the Jews, from whom they now formally separated themselves, and the discouragement of the local persecutions to which they were occasionally subjected." — *Idem*, chapter 65, page 319.

The Injection of Sunday Unavoidable

It may be asked if equally conclusive indications of the early observance of Sunday by Christians is not in evidence. The student of these rival institutions is fully prepared to admit not only this fact, but he is also sensible of the existence of conditions which made the injection of Sunday into the Christian system not only probable but almost unavoidable. Paul clearly shows the already developing tendency to set aside the claims of God's law even in his day: "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." 2 Thess. 2:7, 8, A.R.V. "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." And the disciple whom Jesus loved had a foretaste of this spirit of self-exaltation out of which grew all the errors and bloody experiences of the Middle Ages. "I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." 3 John 9.

As the Christians were themselves at first sectarians innovating on the national creed of Judaism till they were cast forth from its bosom, so there soon appeared within the pale of Christianity a strong disposition to discover fresh modification of Christian doctrine, and provoke expulsion from the new community. The church sought to convince the innovators alternately by argument and authority, and it is clear from her earliest traditions that she

leaned to the second of these means at least as readily as to the first. Her discipline was drawn closer by the stricter organization to which she was now subjected; the decision of questions of doctrine was brought to a more definite point by the formal ratification of a canon of Scripture, and the interpretation of Holy Writ was referred to a tradition, the keys of which were lodged with her rulers, the bishops.—“*History of the Romans*,” volume 7, chapter 65, pages 294, 295.

Lawlessness and Greed Taking Possession

A startling glimpse is given of the extent to which the spirit of “lawlessness” and greed had taken possession of the Christian church, at least in Egypt, before the first half of the second century had passed. Let us keep in mind the fact that “the fundamental theory of the Egyptian religion was that whatever gave life was worthy of adoration. The sun, or the spirit that ruled the sun, was pre-eminently the giver of life; therefore the sun, or the spirit of the sun, was a god, and worthy of worship in the highest.”—*Ridpath’s “History of the World,”* volume 1, chapter 5, page 83. During Hadrian’s stay in Alexandria, he wrote a letter to Servianus, his brother-in-law, in which occur the following statements showing that sun-worship among the leading Christians of that city was at least countenanced: “I am now become fully acquainted with that Egypt which you extol so highly. I have found the people vain, fickle, and shifting with every breath of opinion. Those who worship *Serapis* are in fact Christians; and they who call themselves *Christian bishops* are actually worshipers of *Serapis*. There is no chief of a Jewish synagog, no Samaritan, no *Christian bishop*, who is not an *astrologer*, a *fortune-teller*, and a *conjurer*. The patriarch himself, when he comes to Egypt, is compelled by one party to worship *Serapis*; by the other, *Christ*. They have but one god [alluding to their love of money]; him Christians, Jews, and Gentiles worship alike.”—“*History of the Romans*,” volume 7, chapter 66, pages 372, 373. In “*History of the Romans*,” volume 6, chapter 54, page 218, it is stated that the day following the Sabbath was honored as the day of the Lord’s resurrection; and in a foot-note at the bottom of the same page is shown a digression from the primitive church in marriage ceremonies. The latter, he says, “are derived from heathen usage.” He makes no such charge as to the honoring of the first day of the week, but its setting shows that it was becoming a rival to the true Sabbath. Passing over the spiritual darkness of two centuries, we are brought face to face with the outgrowth of this commingling of Christian and heathen usages. “To this epoch belong the great activities of Constantine.”

A Fourth Century Sunday Law

He was indefatigable in promoting what he deemed to be the reforms demanded by the times. The bottom questions which he had to confront were essentially religious. His great principle of action looked to the union in one body of the *Christian* and the *pagan* populations of the empire. . . . In the year 321 a statute was enacted forbidding all secular employment and civil procedures on Sunday. . . . Meanwhile Licinius in the East looked with alarm and jealousy on the proceedings of his colleague. Himself more of a pagan than a Christian, and disliking the whole tendency of consolidation which Constantine had so diligently fostered, he sought to undo the political and religious fabric which his colleague was rearing around himself in

the West. War broke out between the rival emperors in A.D. 323. . . . In A.D. 325 he convened a great council at Nicæa, the modern Nice, in Bithynia, and here was undertaken the work of unifying the dogmas of the faith. Constantine himself, supported by a body of soldiers, presided over the deliberations. He heard the testimony of the various priests and bishops as to the traditional beliefs which they had received and taught. Judgment was rendered on the questions at issue between the conflicting parties, and a standard of orthodoxy established for the future government of the Christian world!—*Ridpath’s “History of the World,”* volume 3, chapter 66, pages 329-331.

The utter abandonment of all moral restraint as a result of this merging of paganism and professed Christianity is aptly illustrated by a single example.

Several years before this event [or about A.D. 365] the pope Liberius passed away, and his death was followed by an unseemly and bloody contest among the aspirants for his place. The pontificate had now become the principal office in Rome. Every element in the lust of power whetted the appetite

Denial

Not only Peter in the judgment-hall,
Not only in the centuries gone by,
Did coward hearts deny Thee, Lord of all!
But even in our time, and constantly;
For feeble wills, and the mean fear of men,
And selfish dread, are with us now as then.

To-day we vow allegiance to Thy name;
To-day our souls, ourselves, we pledge to Thee;

Yet if a storm-wind of reproach or blame
Rises and beats upon us suddenly,
Faltering and fearful we deny our Lord,
By traitorous silence or by uttered word.

We close our lips when speech would wake
a sneer;

We turn aside, and shirk the rougher
path;

We gloss and blink as if we did not hear
The scoffing word which calls for righteous
wrath.

All unrebuked we let the scoffer go,
And we deny our Lord and Master so.

Come Thou, as once of old Thou camest in
And “looked on Peter” in the judgment-
hall;

Let that deep, grieved gaze rebuke our sin,
Questioning, recalling, wakening, pardon-
ing all,

Till we go out and weep the whole night
long,

Made strong by sorrow as he was made
strong.

—Susan Coolidge.

of him who sought the place of chief bishop of Christendom. Wealth, honor, luxury, the devotion of man, the adoration of woman, everything which could contribute to inflame the ambition and dazzle the vision of a vainglorious devotee, appealed to the imagination of the ecclesiastic contending for the prize. Two candidates, Ursinicus and Damasus, presented themselves for the suffrages of the church. Both claimed to be elected. Violent tumult ensued. The parties armed themselves and rushed to the conflict. The prefect of the city exerted himself in vain to maintain the peace. For several days the riot continued unabated, until what time the ladies of Rome, with whom Damasus was a favorite, interfered in his behalf and brought him off victorious.—*Idem*, pages 333, 335.

The First Anathema Against Sabbath Observance

Out of this vortex of lawlessness issued the first anathema against Sabbath observance by the so-called Christian church, date about A.D. 375. To keep the Sabbath “according to the commandment” was denounced as Judaizing by that semi-pagan organization—a charge still applied to those whose faith rests upon the Inspired Word

rather than on the developments of the fourth century. “And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even He, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.” 2 Thess. 2: 8-10, A.R.V. The Sabbath and Sunday are emphatically rival institutions. The one has its origin with the Creator of this earth, who is also the Saviour of mankind. The other is inseparably associated with every apostasy of God’s children, from the earliest times to its most successful usurpation during the Dark Ages. Thus while history witnesses the fact that during the first two centuries of our era, the true Sabbath was held as sacred by the followers of Christ, it as clearly shows that during the succeeding two centuries its rival, with its attendant excesses, developed and so rooted itself into the Christian system as to completely baffle the overwhelming proofs of Bible and history to dislodge it.

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Instructed by the Bible

A ROMAN Catholic priest in Ireland was one day passing by some men and boys who were engaged in breaking stones for a new road. He said that the road there would be of great use. “And it is a long time,” said he, “since there was a road in this place.” “Not since Adam was a boy,” remarked one of the men. “And when was that? Can you tell me?” said the priest. “No, sir, I can not,” replied the man. The same question was asked of several persons, and a similar reply given. At length the priest turned to a young boy and said, “Can you tell me, my lad, when Adam was a boy?” “Sir, Adam never was a boy. God created him man, and made him perfect also.” “Are ye not ashamed,” said the priest, “to be excelled by a young boy like this?” “No,” answered one of them appealed to, “we are not; that boy reads the Scriptures, and has them explained to him; that is what is not done for us, and we are prevented from reading them ourselves.” The priest rode away without making any reply.—*Selected*.

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The Gospel the Remedy

JUST what is to be gained in giving so much marked attention to social and political disorders on the part of the pulpit and church paper, presents a most serious and vexed problem. Of one or two things we are always sure: (1) Humanity has ever been in a state of unrest and inquiry. (2) There is nothing to compare with the Gospel of Jesus Christ as a complete and satisfying answer to that ever-present spirit of restless inquiry innate in every human heart. Hence we might conclude that one chief concern of the church should be in the exclusive ministry of the Gospel of Jesus Christ as offering the sole anchorage and satisfying answer to this ever-surging tide of inquiry. And to give a full and satisfying answer to this restless state of inquiry, means a cure for the many disorders that follow.—*Cumberland Presbyterian Banner*.

THE REVELATION OF JESUS CHRIST



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Milton C. Wilcox

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

A Review

LAST week we completed our verse-by-verse and chapter-by-chapter study of the most wonderful book of the Bible. That study is not by any means exhaustive. Many were the leads which were not followed in the great mine; and in many of the rich veins of gold that were uncovered, the surface itself was barely worked. But we have learned many things.

1. We have learned this,—that it is a revelation to God's children. It is not a sealed book. It was not given to tantalize God's children. It is not a great mystical drama written for the entertainment of men, or to while away the time of the writer; it is a great revelation of God for His children. In both the beginning of the book and the close great blessing is pronounced upon those who will study and do it.

2. It is a revelation of Jesus Christ, the Son of God. It shows to us His wonderful character, His self-denial, His sacrifice. It reveals to us His work, which is not only the vindication of God's character of love, but which means also the everlasting triumph of His people and the utter blotting out of sin. He is the great Hero of this great drama of the ages. We see Him with the Father before the world was, the Creator of the heavens and the earth. We see Him when the great problem of sin entered the universe, stepping down from that high state and becoming one with the creatures that He Himself had brought into existence. We find Him as Michael the Archangel leading the angels of good

against the forces of evil in the spiritual realms. We find Him stepping lower still and becoming one with the children of men, the Son of God yet the Son of Man. And even here He steps lower still and becomes obedient to death, giving His very life in order that He might redeem men,—the Lamb of God slain in purpose from the foundation of the world, but executed in fact on Calvary. But death could not hold everlasting righteousness; He breaks the power of the grave for Himself and all His, and ascends far above all principalities and powers, and sits in eternal triumph at the right hand of God, where He pleads as High Priest for His people, ministering to them constantly in great floods of light and love and power, to keep them through the trials and afflictions which they must undergo for Him in this world. We see Him again coming as the Reaper to gather the harvest of the earth, as the King of Kings and Lord of Lords, gathering His children home and taking to Himself His bride, the eternal kingdom, which shall nevermore know curse or sorrow.

3. We have seen, in this wonderful book of Revelation, the adversary of truth and right-

eousness and light and love. Failing in Adam, because of God's grace, he fails utterly in Christ Jesus; but failing in the person of Christ our Lord, he turns his whole power and skill and subtlety and machinations of evil against the truth of God. We see how he uses all the corrupt kingdoms of the earth for the accomplishment of his will. If he can not deceive, he will persecute; if he can not lead men to be willingly destroyed, he will violently destroy them—anything to blot and blast and blight the earth, and then charge it all, by his deceptions, to God. But we also see his end.

4. We see the agents of the adversary in this wonderful book, especially the mighty agents of church-and-state governments, symbolized by the beast. Such is every church-and-state government, such are all States which are wrapped up with class or religious

wrinkling dross of sin. But by the power of her blessed Lord there come forth a new heavens and a new earth, on which the blighting curse of sin shall never again rest.

7. And then there is revealed before the weary pilgrim a glorious, endless future. We are told again and again that we want a religion that is for the present, for this world—what matter what lies before? There is revealed to us in this wonderful book a religion for NOW, but the "now" will sometime take in the everlasting "then," and so God gives us the promise not only of the life which now awaits, whatever that may be in consequence of sin, but the life also which is to come, in the glory of God's righteousness and love.

Seven Sevenfold Prophecies

We have found, in this great drama of the ages, seven sevenfold prophecies, prefaced by the threefold blessing of God and the vision of our Lord Jesus Christ superintending His churches. The sevenfold prophecies are as follows:

1. The internal condition of God's church as represented before us by seven different churches. Chapters 2, 3. These seven complete the career of the church from the apostle's time to the close—Ephesus, the desirable condition of the apostolic church; Smyrna, the church in martyrdom; Pergamos, becoming connected with the world; Thyatira, the church of sacrifice during the Dark Ages; Sardis, the Reformation church falling away from the faith; Philadelphia, the church of brotherly love; Laodicea, the lukewarm, indicating a sordid lapse into insensibility as to real conditions. Yet God's call

is out of Sardis, and out of Laodicea, into the condition of Philadelphia, the church which will meet Him at His coming.

2. The second sevenfold prophecy is that of the seven-sealed book, opened by the prevailing power of our Lord Jesus Christ, revealing Him going forth on a white horse conquering and to conquer. Chapters 6 to 8: 1. And then follow war, plague, calamity, strife, and the very birth-pangs of nature; but through it all the white-horse rider goes forth for God, closing His work in the sealing of God's servants; and the four living creatures, looking forward to the glorious triumph, cry "Come" to Him whose right it is to reign. The last seal closes with silence in heaven, but with a song of triumph throughout all creation that Christ has come, Christ the Conqueror.

3. A sevenfold call to battle, represented by the trumpets, opening with the breaking up of the great Roman Empire, which controlled the world, followed by the darkening of the political heavens by Saracens and Turks, closing with the world-wide wrath upon the earth, and the kingdoms of the earth becoming the kingdom of our Lord and His Christ. Chapters 8-11. In the years of this prophecy of strife



Patmos in Modern Days.

legislation in any way. They have been modified by good men, held in check by noble souls who have protested, restrained by the power of God. But the principles upon which they are based have ever been evil, and this is revealed to us. But these church-and-state governments represented by the beast meet their doom as does the great adversary.

5. We also find in this wonderful book the church, the people of God. Born from above, entitled by her birth to the blessings and glory of God, she is still a wanderer, a stranger, a pilgrim, a sufferer in the earth, oftentimes torn by her own internal strife, wandering in error, driven by persecution into the fastnesses of mountains, hunted as was her Lord; yet merging from all a glorious, triumphant church, crowned at last by the Master with everlasting triumph, standing before His throne singing praise to God and to the Lamb.

6. It reveals to us, does this wonderful book, God's purpose concerning the earth, the earth burdened and cursed by sin, racked by the diseases which have fallen upon her through the sin of man, her primitive lord; melting in the fires of the last days kindled by the glory of God, which utterly wipe from her all the

God's Word bears double witness and the last phase of the Gospel goes forth.

4. Then follows the great sevenfold spiritual controversy, a controversy in the spiritual realms between Satan and Michael; Satan represented in the form of a dragon; Michael the Archangel, who becomes the Son of the woman; the woman, the church; the controversy, for the destruction of the church. Chapter 12. Satan's agents are represented by the heads, Babylonian sun- and nature-worship, Persian sun- and fire-worship, the Grecian pantheon- and art-worship, the iron monarchy of Rome a deified State, man in God's stead during the Dark Ages, back to tradition following that, and the full ripeness of apostasy and the persecuted church; the dragon still inspiring it all.

5. The dragon falls into the background, and we have the sevenfold persecutor which the dragon uses — the beast, this beast ex-

filthiness of abominations with which she has deceived and made drunken the nations of the earth; and this same influence is potent all through the great antagonistic dynasties of earth. These have generally been restrained of God. He makes the wrath of men to praise Him; the remainder of wrath He restrains. And so it has been through all the periods of the past; and yet since our Lord Himself came, the church has been filling up what was left behind of the sufferings of her Master; great persecutions have come upon His people.

The last phase is yet to come, and this is clearly foretold in Revelation 17. In this threefold setting forth of the seven-headed opposers of the truth of God there are certain of these heads peculiarly emphasized. The chronological view-point of each line of prophecy is different. In other words, the "IS" of the prophecy comes at a different time in the reign of the beast power. That of chapter 12

insufferable splendor. We have the desolated earth; we have the resurrection of the wicked and the final deception; we have the last great tragedy of Satan with all his host, root and branch, perishing in the overwhelming glory of God.

And then, the last development of all is the lifting of the curtain of the Revelation upon righteousness regnant forever. From this earth, cursed and blasted and blighted by sin, which God designed should be ever fair and glorious, that curse has been wiped away. Then it is said, "There shall be no more curse" — "no more falling away." "The throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." O, how long have the children been separated from their Father! They have believed Him, they have felt His presence, they have known His sustaining power; now they

THE DRAMA OF THE AGES AS SET FORTH IN REV- ELATION IN SEVEN TIMES SEV- EN FOLD DISCLOSURE	THE GREAT DRAMA OF THE AGES							
	The Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	Seven-Fold	
	CHURCH	MYSTERY	CALL TO BATTLE	SPIRITUAL CONTROVERSY	PERSECUTOR	FORNICATOR	DÉNOUEMENT	
	ACT ONE	EPHESUS	White-Horse RIDER	BURNING DEVASTATION on the EARTH	BABYLONIAN SUN-NATURE WORSHIP	STATE AND Ruler Deified	BABYLON OF OLD	Gathering Forces THE Regnant One
	ACT TWO	SMYRNA	Red-Horse RIDER	WAILING on the SEA	SUN and FIRE WORSHIP	MAN set against GOD	Sun-Worship MITHRAS	Utter Defeat OF APOSTASY
	ACT THREE	PERGAMOS	Black-Horse RIDER	BITTERNESS AND DEATH	GRECIAN Pantheon and CULTURE	SELF-Assumption EXALTATION	Pagan Priest NatureWorship	RIGHTEOUS AND WICKED IN HIS PRESENCE
	ACT FOUR	THYATIRA	Pale-Horse RIDER	DARKENING OF THE Political Heavens	Iron Monarchy A Deified State	PAGAN THEOCRATIC PANTHEON	PONTIFEX MAXIMUS Gods Many	Desolated Earth
	ACT FIVE	SARDIS	CRY OF JUSTICE	BOTTOMLESS PIT OPENED	MAN in GODS STEAD	Deified Church Law-Invested PERSECUTION	MYSTICAL BABYLON DOMINANT	FINAL Deception
ACT SIX	PHILADELPHIA	RESPONSE of Physical Nature	Angels of VENGEANCE LOOSENED	BACK TO TRADITION	Mildev Forms Similar Results	FALSE TO HER TRUST	The LAST TRAGEDY	
ACT SEVEN	LAODICEA	SILENCE SONG	Worldwide WRATH and STRIFE	Full Ripeness OF APOSTASY	DEMANDING WORLD-WORSHIP	TRIUMPH AND DESTRUCTION	Righteousness REGNANT FOREVER	

isting in seven different forms, represented by heads, each head giving a different phase to the beast; all inspired by the foe of righteousness — Babylon, Medo-Persia, Grecia, pagan Rome, papal Rome, apostate church-and-state Protestantism, and the last world-worship of the beast, which will come under the restoration of the Papacy. Chapter 13.

6. All this is presented before us again in a later phase in the seven-headed, scarlet-colored beast, upon which sits apostasy enthroned, guiding that beast to her own glory. The twelfth chapter of Revelation shows that the instigator of all evil and persecution is the dragon; the thirteenth chapter shows that that dragon uses the church-and-state governments of the world to persecute God's children; but in the last phase we are shown that there is an intermediate agent which Satan uses, and that is the great mystical harlot, Babylon, the mother of abominations in the earth, sitting upon the beast, representing the civil power, and in her hand a wine cup full of the

is the beginning of the Christian era. The "IS" of the beast, the head ruling at that time, is that of pagan Rome. The chronological view-point of the 13th chapter, or the "IS" of the beast there, is during the 1,260 years of papal persecution; but the "IS" of Revelation 17 lies this side of the papal persecution, in the present condition of things in this world. It shows that the message of that chapter is that which is pending now; and God's great threefold warning of Rev. 14: 6-14 can be better understood, more fully appreciated and more clearly given, by the recognition of this great fact.

7. Last of all in this wonderful book comes the sevenfold dénouement. It is the last sevenfold act of the drama. We have the gathering forces of evil and good, with Christ the regnant One. We have the utter defeat of apostasy; we have the righteous and the wicked revealed in Christ's presence, the righteous able to endure the glory of His coming — in fact, rejoicing in it, the wicked perishing before His

will see His face. The smiles of God shall wipe away all tears, illuminate all faces, cheer all hearts forever, in that kingdom which shall know eternal progress and everlasting joy.

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A Pilgrim's Prayer

By Theodore Holzman Barrett

In the early morning hours,
In the first faint flush of day,
When the sun's light wakes the flowers,
Hear us, Father, while we pray.

When the noonday sun is shining,
As we pause along the way,
Toward Thy throne our thoughts inclining,
Father, hear us while we pray.

When calm evening steals upon us,
When the lengthening shadows lay,
Lord, incline Thine ear toward us,
While to Thee Thy children pray.

Pilgrims on life's sad, dark journey,
Trusting in Thy boundless love,
May we, through Thy care and mercy,
Reach our heavenly home above.

A Song of Home

By Mrs. M. C. Sollars

'Tis the thought that cheers me onward, 'tis my meditation sweet,
And the only thing that charms me is the coming of His feet.
O, my eyes keep turning homeward, ever, always, more and more,
As our life-boat bears us nearer to the bright, celestial shore.

When earth's sorrows seem to grieve me, then above my spirits rise,
And transported to my home land, view the land beyond the skies;
And I walk those streets so golden, in a happiness supreme,
Robed in garments white, beholding visions of the great unseen,

Where the blest are never weary, where they never shed a tear,
Never know a doubt or sorrow, never feel a grief or fear.
Messengers of light, speed quickly! bear the tidings far away
Of His glorious appearing, of the glad and happy day!

Saviour, take my heart; I give it, cold, unfeeling, much like stone;
Gladly, freely, now I yield it. Cleanse, and make it like Thine own.
I would be a reaper, gathering sheaves to greet Thee in that day;
I would be a lighthouse keeper, guiding lost ones in the way.
I would be among the number standing on the crystal sea;
Sing the new, new song triumphant, glorious song of victory.
Ballard, Washington.

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The Vigil of Rizpah

By Hart Hall

There was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.



HE Lord does not forget. His eyes "are in every place, beholding the evil and the good" (Prov. 15:3), and "tho hand join in hand, the wicked shall not be unpunished."

The children of Israel had made a league with the Gibeonites when they first invaded Canaan. The Gibeonites, it is true, practised deception, in their wholesome fear of the terrible conquerors from the desert. But the league was binding nevertheless; and Joshua, as a punishment for their deception, made them servants, "hewers of wood and drawers of water."

But Saul, years afterward, in a fit of enthusiasm or mistaken patriotism, had killed some of these inoffensive people, and evidently planned a wholesale massacre of the rest. God had noted this injustice, and now the land was suffering in consequence.

The Lord, on the occasion of the first murder ever committed, laid its curse upon the soil. To Cain He said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." And later the warning was given, "Ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it." Num. 35:33. But this warning was unheeded, and the prophecy in Deut. 29:22-25 was literally fulfilled: "The stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth

therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in His anger, and in His wrath. . . . Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt." "The land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it." Therefore when David consulted with the Gibeonites, they asked not for revenge, but for Scriptural justice; and it was given. Seven of the sons of Saul were given up to the Gibeonites, who hanged them upon the hill in Gibeah "before the Lord."

Two of these victims were the sons of Rizpah, the concubine of Saul. "And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." 2 Sam. 21:10.

The Bible records many sad tragedies, but few are sadder than this brief narrative. From the beginning of barley harvest (first of May), throughout the long summer until water dropped from heaven (October), this woman kept her horrible, self-appointed vigil, with sackcloth cast upon that rocky, wind-swept hilltop for her resting-place, and her only canopy the blistering sky by day and the stars by night.

The law forbade that the bodies of any that were hanged should remain till the sun went down; and whether this gruesome laxity in regard to their civil code was due to carelessness or to a new superstitious regard for justice, we do not know. But when the execution was over and the crowd had departed, one lone woman remained.

The sun, large and florid, dipped quickly into the sea; and the evening breezes, whistling mournfully over the hill, began to sway and gyrate uncannily the bodies of the unfortunate seven. Night, damp and chill, palled the earth; and yet, through its eternal hours, a huddled figure crouches beside the long gibbet, alternating its occasional creaking with shuddering, tearless sobs.

Finally day comes, and with it unconsciousness, that lasts till the night comes again; and another day, and then a shrill scream arouses the prostrate figure, but it is only a swooping vulture that calls to its mate.

Another night and another day, and more vultures circle the hill. They alight upon the gibbet and flap their black pinions defiantly at the creature who rises frenziedly and strikes wildly, blindly at them.

Another night, and the hyenas, sniffing the decomposing bodies, bark and cry weirdly as they patter in a circuit about their prey, snapping cowardly at the watcher who strikes and flings at them.

Days pass, and the bodies fall, decapitated by their own weight. Then the bones appear, white and ghastly. The skulls grin in mirth at the never-ceasing battle of the watcher with beast and vulture.

Weeks pass, then months, centuries, perhaps, to the lone one on the bleak hilltop; and then one comes and gathers the bones, and they are buried. The vultures upon the long gibbet now scream unmolested, and the hyenas scratch and scurry over the hill

at night, howling in disappointment,—the watcher is gone.

Who cared for Rizpah during her vigil? What was her fate?—We do not know. But we do know that many to-day are repeating in their own lives this experience of Rizpah. Many there are who are keeping weary vigils of their disappointments, sorrows, and sufferings, when common decency at least would suggest a burial.

Tragedies come into all lives, whether or no. Trivial incident to one is tragedy to another. A man in Los Angeles in 1898 killed himself because it did not rain. The drought was an incident merely to others. To him it was tragedy. Had he kept his vigil one day longer, all would have been well; for the next day it rained.

There is no doubt that the greatest of all tragedies is bereavement. Love is stronger than death; it is the greatest thing in the world. Consequently when it is separated from its own, this must necessarily be the greatest of all losses. But to watch over and nurse disappointments and sorrows is to shrivel and bemean the soul until sympathy and kindness are shut out of the heart; till the eyes of faith are dimmed forever, and hope is killed.

To the real Christian, disappointments are His appointments. The bitter cup is accepted as a remedy for the soul. The chastening rod is received as from the hand of a loving Father who sees that it will work out in us the fruits of righteousness. David says, "Before I was afflicted I went astray: but now have I kept Thy Word." Ps. 119:67.

There is a peculiar refinement in suffering; it tenders and enlarges the heart, quickens the sympathies, opens the eyes of our understanding, and puts us in touch with a needy and perishing world. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1:29. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:5.

Pomona, California.

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Six Dollars



IGHTEEN years ago a home missionary, riding to a distant appointment, met an earnest young man who had prepared himself for college, but saw no way to go. The minister encouraged him, and running over the account of his probable earnings and expense, prophesied a sufficient saving in the intervening weeks to justify a beginning. Just at Christmas time the young man came to the minister to say that the undertaking was hopeless. The mill where he had been working had shut down; there had been unlooked-for expense; he had barely enough left, after buying his clothing, to pay his railroad fare. But the minister, undaunted, said: "If you really mean business, go home, pack your trunk, come back and stay with me to-morrow night, and the next day start for college. I can fit you out with second-hand textbooks; I can get you free tuition, and I will loan you six dollars for your first month's board. Saw wood during your spare time the first month; and if you don't earn enough for your second month's board, let me know."

The young man accepted the offer. Then the minister's wife asked, "Where are you to get the six dollars?"

"I have one dollar," said the minister, "and I shall find the rest somehow."

In the post-office that day was a letter, and in the letter a five dollar bill from a remote place where the minister occasionally preached. The woman who sent it said that as she was making up her Christmas gifts she wished to show her gratitude for the occasional religious services, which had been so helpful a reminder of days back East. The minister very rarely received such gifts. He went home, and said to his wife:

"It is a special providence, my dear. It is exactly the sum we lacked." And both rejoiced when the next day they placed the money in the hand of the young man and saw him on the train.

The story of that young man's education would be full of interest. He sawed wood during the school year; he worked as a carpenter during vacation, and found plenty of work in villages springing up along a new railroad. He graduated with no other help from the friend who had sent him to the college than the original six dollars.

Some time afterward the minister was fitting himself out in another and distant field. His work necessitated a weekly drive of nineteen miles and back across bleak prairies. He needed a fur carriage robe. The price was six dollars.

"I will consider it overnight," said the minister; for he did not have six dollars. But on his way home he stopped at the post-office, and found a letter from his friend, the graduate, who had worked late in the fall to clear up all college debts before going into his future duties. In the letter was the six dollars.

"Another providence, my dear!" cried the minister, as he threw the warm fur robe around his wife. And they knelt together and thanked God for it all.

In time the home missionary was called to a larger church, where no cold drive was necessary, and the fur robe was stored in the attic. But one day there came a request for a missionary barrel, and a list of articles needed by a minister with two appointments, miles apart, in a cold and thinly settled region. Then the robe came down from the attic, and was packed in the barrel with the other warm articles.—*Anon.*

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A Deadly Vapor

THE explosion of vessels carrying petroleum frequently occurs, and this is generally caused not by the cargoes of oil which they contain, but by the inflammable vapor which is left behind after the huge tanks of the ships have been emptied.

It is difficult to remove all the oil that adheres to the sides of the tank, and the evaporation of the oily film left in them after they have been pumped out takes place with great rapidity. Moreover, the vapor thus formed mingles readily with the air, and is capable of rendering more than two thousand times its own volume of the latter inflammable. A spark may thus cause a fearful explosion in the hold of a ship that is apparently empty.

A film of petroleum spreading over the surface of the water has been known to produce enough of this volatile and dangerous vapor to cause a conflagration by

which a number of ships lying in a harbor have been suddenly enwrapped in roaring flames as if by a stroke of magic.

In some parts of the world, as at Baku, the center of the Russian petroleum trade, a film of oil continually covers the water for a considerable distance from shore, and warnings of the danger lurking there have more than once been given.—*Harper's Weekly.* *

NEVER try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—*C. H. Spurgeon.*

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"NO WIND serves him who has no destined port."

Our Bible Reading

God's Message for To-Day

1. *What is the language of the great threefold message that God's Word addresses to the last generation of men?*

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Rev. 14: 6-12.

2. *What expression in the foregoing scripture shows that the close of probation is pending when the message is due to go to the world?*

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. Verses 9, 10.

3. *What other scripture locates this solemn warning in the last days?*

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the

flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh. Rev. 19: 11-21.

NOTE.—The foregoing scriptures, quoted from these two chapters of the book of Revelation, are worthy of the closest and the most careful study. It will be observed that the quotation from the fourteenth chapter presents a warning against the "beast and his image," showing that this united power of "beast" and "image" will seek to enforce a "mark" upon all; but against this God threatens His wrath "without mixture," which will be poured into the "cup of His indignation." "Wrath" "without mixture" is wrath and nothing else but wrath, and therefore there is no mercy in it. And it should be clear to any mind, that God does not cease to offer His mercy to the world until probation closes. Therefore this message is due when the close of probation is pending. The words quoted from the nineteenth chapter further fortify this thought, for they represent the armies of heaven led by the Lord Jesus Christ coming upon the scene in the grand climax of the Lord's second coming, and "the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." This language clearly refers to the warning message of the fourteenth chapter, and shows plainly that the "beast," his "image," and his "mark," against which this solemn warning is uttered, are active, and go "alive" into the lake of fire. Hence they could not exist at any other period than in the very last days.

NOTE 2.—Note particularly that the foregoing scripture foretells a world-wide conflict. On the one hand is the "beast" and his "image" demanding universal recognition. All are required to bow to his mandates. But his demands are the work of an apostate, for the Lord sends the strongest warning against them that can be found anywhere in all the Bible. This prophecy clearly predicts an apostasy that will unite all the world against the truth and work of God. World movements would have been an impossibility a century ago, for the means of communication and travel forbade them. But world movements are the possibility of and the talk of this time. The "brotherhood of the world" through the "federation of the world" are very familiar phrases of our day. And there is one great religious body in particular that thinks she should be placed at the head of all the affairs of this earth. It has been her dream for centuries, and this prophecy indicates that her dream will be realized, even tho it be in the face of God's deepest displeasure.



THE OUTLOOK

"Watchman,
what of
the night?"

Conditions of Finance

SEVENTY clerks and eighty-three officials are busily engaged, and will be for some weeks to come, in dissolving the Standard Oil Company into the thirty-four companies that it swallowed up in its monopoly organization. And the decision in this case is pointed to by the big money men of the nation as a warning. This decision has produced an uneasiness that may, in spite of the most careful efforts, result in a general business panic.

Every movement of Mr. J. P. Morgan is closely watched, and the reporters are seeking every opportunity to ply him with questions in regard to the immediate future in the financial world. In a recent visit to Washington, D. C., he is reported through the New York "World" to have said:

The present attitude of the attorney-general toward the major business interests makes for uncertainty, and has made the country apprehensive. The apprehension is not confined to the officers and members of the great aggregations of capital, but to business men generally, whether their interests are with or against the big corporations or simply associated with them.

The foregoing quotation from Mr. Morgan really amounts to a statement that if the great corporations and monopolies are not let alone there will be a big financial panic. And in harmony with his statement are some of the utterances in one of "Holland's Letters" to the "Wall Street Journal." He says:

The abler business men are now convinced that we are entering upon a period of industrial and business depression, occasioned in great measure by the relation now maintained between the Government and what are called the big business interests of the United States. For if the determination of the President and of his attorney-general not merely to proceed against a large number of corporations (the attorney-general says at least a hundred) be maintained, but furthermore, if the Government maintains its present disposition absolutely to hold off, not deigning to give any counsel or in any way to enlighten the managers of these combinations so that they may know whether or not they are operating in conformity with the Sherman law, then it will be impossible to carry on great business in the United States until there has been ultimate determination of this entire matter. That, at least, is the unanimous opinion of the ablest and most reputable business men of this country.

After saying more of the same import, "Holland's Letter" states:

This is the condition which justifies our leading business men in predicting that if the situation be unchanged industrial depression is certain for the next two and possibly three years.

A sentence or two from a concluding paragraph of his "Letter" says:

Instead of mutual trust and coöperation, with intent to promote national prosperity, there has been developed distrust and even open war, or else an armed truce. This is all the more deplorable because the wealth of the country which is in corporate form is at least half the total wealth.

"At least half the total wealth" of the nation has been gathered into the corporations. This gives the corporations the position that enables them to produce a panic if they so desire, but they are not apt to have any such desire as that. On the other hand if conditions arise in the country that throw these big corporations in a position of uncertainty so that they are afraid to risk their capital in various enterprises, business becomes stagnated and a panic is the result whether the big combines want it that way or not. So no matter what may be the motive or the desire, the condition is there. The great aggregations of wealth are such in this country now that about a dozen men hold the balance of financial power, and it is necessary to keep that particular dozen men in a calm, even frame of mind in order to keep the country from being involved in a financial panic.

These great financial men are in a state of uneasiness right now. The foregoing authoritative quotations show it, and there are columns upon columns of additional quotations of

us any word that Sunday is a sacred day. However, the clergy say: "Following the authority of Holy Scripture, the church has formulated the following canon, the obedience of which is incumbent upon every one of us:

"Canon 43, of the Due Celebration of Sunday.—All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, by regular participation in the public worship of the church, by hearing of the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

Of course the true Biblical student will admit, as have many Episcopal clergymen, that the sanctification of Sunday is not "following the authority of Holy Scripture." But, on the other hand, they have the right to make the protest to all their church-members; and those who have joined that church ought to follow the canons of that church, and be consistent to the vows which they have made, unless conscience demands otherwise; and then they ought frankly, honestly, to say that they could not be bound by its restrictions longer.

One of the great difficulties, we anticipate, in the enforcement of such discipline within the church, would be that many of the clergy themselves are too liberal minded. But high life in Newport society is probably not the best example to set before the young. Some of the clergymen declared that a certain Saturday night ball became an orgy, and ended in an "almost unbelievable disregard for the Lord's day." They say again, that there was a time when Newport, with all her fashion and gaiety, had some apparent outward respect for God's law. The institution of marriage was regarded as sacred, and there was not the gambling for high stakes at bridge which is now universal. As for bridge and the attendant gambling, it is only necessary to call attention to the fact that the laws of the State and God's laws are being broken. So general has the habit become that no one can expect to have a very good time unless able to play the game. All of which is true, and all of which indicates the deterioration and degradation of what may be called "high society," and all of which ought to call every sincere, honest soul back to the one standard of the Word and law of God, and the remedy for sin, the Gospel of the Lord Jesus Christ.

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Troubled China

CHINA has her troubles. A despatch from Peking September 20 states that a total of 2,000 insurgents besieging Cheng-Tu have been killed, but the foreign residents have not been able to leave the capital.

A cablegram from Shanghai, September 9, states that the floods in the province of Anhwei have destroyed 235,000 acres of rice. No hope remains for the crops. Half a million people are homeless, and are sheltered in straw huts, awaiting relief. Sickness, plague, and famine will probably follow.

A Chinese doctor, Ng Poon Chew, in *Sierra Educational News* for September, states that "the dawn of Chinese awakening is coming," but he does not set before us a roseate future. He declares that "the Chinese as a race believe in peace, not war, regarding brains above muscle, right above might," so much so that they had never provided themselves against foreigners. But now, he says: "We have learned a lesson from the Western nations. It has crystallized into the fact that might is right, and



BREAD RIOTS IN VIENNA

A photograph of the mob in Vienna trying to storm the city hall. Troops were called out to hold in check the thousands upon thousands wrought to frenzy by excited speakers, who graphically painted in words the needs and poverty of thousands. These riots bound the city in fear for days, until September 18, when martial law was declared.

the same character that might be given. The financial world is very unsteady, and we know not what a day may bring forth. The social world is very unsteady, particularly in the field of labor, and the outcome is looked forward to with anxiety. The war spirit is rampant, despite the heroic efforts that many good men and women are putting forth to secure a lasting peace. But there is not a single particle of it but what is on the prophetic program, and we may know definitely the meaning of it all if we will. T.

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Sunday Observance and the "Four Hundred"

THE Episcopalians of Newport, and Middletown, Connecticut, issued a "round robin" against the Sunday revels of the Newport four hundred. The reason for this is that these "activities have insensibly grown to such an extent as to encroach upon the hours of divine service, and detract from the sacredness of the day and of the home, and, furthermore, set an unworthy example before the young." All of which is doubtless true, with the exception of the "sacredness" of the day. Only God can make a day sacred, and He has never given

nations are measured by the size of the big stick. Give us ten years, and we shall be in a position to defend ourselves. In all history we never had a standing army. We might have had a running or a sitting army, but we will have a standing army of one million soldiers. We have imported men who are the followers of the humble Christ, the Prince of Peace, to show us how to kill and be killed."

These are words worthy of weight; but another Chinese, a mandarin, writes in *La Revue*, of Paris, and declares that China is sinking under the results of her own vices. These vices, he declares, are gambling, drunkenness, and debauchery. The passion for gambling is such that it is carried to the utmost extreme. They will even use the combats of quails, crickets, and grasshoppers for the purpose of betting. They will stake their houses, their fields, and at last their wives, and sometimes the Chinese gamester will place upon the table the very clothes he wears. He will often go so far as to cut a joint out of his adversary. When a man has nothing more to lose, he and his fellows gather round tables where they put up as special stakes their fingers, which they cut off from each other with horrible stoicism. Consequently, wide-spread destitution.

Intemperance is another fearful evil, one of the great causes of pauperism. Sellers of the Chinese alcohol give a year's credit, and "when this passion for drink has seized, upon the head of a family, destitution with all its dismal train of suffering enters the home. Interest is paid on the debt, and the creditor takes land and house and furniture and clothes. And the debauchery of China is equal to its intemperance and gambling." He wonders what will come, and what hope there is, and says that to give answer, "the philosophers come, the economists come, the reformers come, the revolutions, they also come; but the solution of the question never comes." And it never can come, we may add, save under the regenerating power of Jesus Christ.

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War Preparations

THE tremendous cost of war is that which causes amazement of men in the highest circles. For instance, in a speech made recently by Mr. Taft, he declared that "steadily, throughout the world, the burden of the creation of armies and fleets has grown heavier and heavier. Steadily the competition has grown more fierce that is crushing the life and the hopes of the peoples."

How true it is! A little more than twelve months ago the chancellor of the British exchequer, Lloyd-George, reckoned the annual war cost of Europe at two and a quarter billion dollars, a total nearly doubled in twenty years, and if the present rate were continued would be doubled again by 1920. Europe is now under what is called "peace conditions." Her army is on the peace footing, but she has over four million men under arms. Her war debts have been estimated at twenty-six billion dollars by a no less authority than David Starr Jordan, of Stanford University. Ex-Representative Tawney, when chairman of the House Committee on Appropriations two years ago, estimated that seventy-one per cent of the national expenditures, outside the postal service, was for wars past and to come. He declared that in the ten preceding years of unbroken peace the expenditures for future wars, excluding pensions, were within four hundred million dollars of as much as the bonded debt of the United States at the close of the Civil War, in August, 1865. The entire cost of the naval establishment of the United States for the five years of the Civil War was \$326,850,000; but during the five years of profound peace of 1906 to 1910 it was \$573,022,000. But these are the conditions that exist elsewhere. The recent stir in Europe over the Morocco question will lead to feverish energy in the increase of navies and armies; and one of the great factors that helps to produce this enormous expense is the fact that the battle-ships which cost ten to twelve million dollars, are soon out of date, and must give place to larger and more modern ships. The United States for the last number of years has lost more from accidents and explosions on her war-ships than through fighting.

Paris has just had a loss which has almost startled the nations, in a recent explosion of the battle-ship Liberty on September 25. Fire broke out, and before it could be controlled it had reached the magazines, the explosion of which rent the vessel asunder, and destroyed the lives of 300 officers and men — the greatest disaster that ever befell the French navy, and in magnitude almost without precedent in the annals of the world's fighting ships. Other first-class battle-ships were also crippled by the explosion.

There seems to be great haste among the nations in building aeroplanes. New patterns are described almost daily. Mighty dirigibles which can face wind and storm and tempest are demanded, and this fourth arm of the military forces is rapidly developing.

Just recently there was launched from the Fore River yards in Massachusetts the biggest battle-ship in the world, for the Argentine Republic, Rivadavia by name, with a speed of 22½ knots an hour. With a world longing for peace, we have the strange spectacle of a world feverishly preparing for war.



Trans-Atlantic Co. photo

Widening Fifth Avenue, New York City, in front of the University Club. Buildings which cost millions of money, built by permission out upon the street, are being cut through, as it was found the permission was not legal. As in the prophecy regarding Nineveh of old, "the palace shall be dissolved," in order to make way for the immense amount of traffic in modern day commercialism.

What is the cause? Read it in Rev. 16:13, 14,—the spirits of demons that are going out into all the world, to gather together the kings of the earth to the great battle of Armageddon. The heart that will not submit to the righteousness of Jesus Christ, does not know peace; and the heart that does not know peace, however much it may long for it, will yield to the influence of the evil spirits of war.

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Monsignor Rossetti, Papal Apostolic Delegate at Tripoli, sent the following wireless message to the pope on October 6, after the Italians had occupied the city: "For the first time since the Knights of St. John were defeated by the Turks and lost Tripoli in 1551 the cross of Christianity has been raised over this land. This time, next to the cross is the flag of Savoy."

Illinois University is to dedicate a hall to Abraham Lincoln, the cost of which will be \$250,000. Its object is for advanced students in languages and philosophy. What would be better still is the adoption of the principles of liberty which actuated Abraham Lincoln.

There is now on foot a plan to erect a heroic statue to St. Francis in some prominent place in San Francisco. This, we presume, on the part of many of these engaged in it, is to honor the city itself; but to Roman Catholics it will mean much more than this. It will be designating San Francisco as a Catholic city, and anew devoting it to the memory of St. Francis. Strange to say (or is it strange?), this suggestion is made by Bishop William Ford Nichols, an Episcopalian bishop.

Rear-Admiral Winfield Scott Schley, the well-known hero who led the squadron that destroyed Admiral Cervera's fleet, July 3, 1908, fell dead while walking on a street near Fifth Avenue, New York City, on October 2. Admiral Schley fought under Farragut in the Civil War; and while some have tried to rob him of the honors achieved in the memorable battle with Cervera's fleet, the opinion is becoming more and more general that the success of that engagement was due to his abilities.

On October 10 an earthquake shock of nearly twenty-one minutes' duration was recorded by the seismograph at Lick Observatory, on Mount Hamilton, near San Jose, California. The instruments in St. Louis, Missouri, and New York City made a similar record at about the same time. They all agreed in indicating that a severe shock occurred at about 1,000 to 1,500 miles to the south or south-east.

The rebellion in China, together with the accompanying rioting and threatened dangers to the missionaries who are operating in the war zone, still continues. A number of the leaders of the rebellion have recently been caught and executed by the government. But this has seemed for the time being to intensify the conflict rather than to aid in terminating it.

In a Western city a spirit medium told a woman that her husband was not true to her. She told the husband of the story of the medium, and he protested his innocence and loyalty. But the wife insisted that the word of the medium should be taken above his, and so she left him. The court has granted the man a divorce on the ground of desertion.

A Pomona, California, church proposes to spend \$10,000 for building a gymnasium as a part of its church. And the room where the gymnasium will be held will also be used for church suppers, Boys' Brigades, military drills, etc., etc. We wonder how many souls it will save.

Turkish soldiers that were driven out of Tripoli by the Italian war-ships continue to make attacks upon the city, and will not likely be put entirely to rout until the Italian troops that are being transported for the occupation of the territory reach the scene of action.

Fighting between the followers of Madero and those who oppose him still continues in Mexico. It would seem that he is having about as much trouble in holding his position at the head of the government as he had in wresting it from Diaz.

The fall of Venice is predicted as the result of the deepening of her harbor. Water has filtered through under her great buildings. The doge's palace and St. Mark's Cathedral are cracking and crumbling.

The trial of the McNamara brothers commenced in Los Angeles October 11, and bids fair to inject into our already complex strifes one of the greatest social issues of modern times.

The first battle of the Tripolitan war was fought on the identical body of water where Antony and Cleopatra fled before Octavius in the celebrated battle of Actium.

The rioting in Portugal is of such a nature that the deposed king is made to hope that he may yet see the newly established republic set aside and he be reinstated.

LETTERS TO A YOUNG MAN

BY A YOUNG MAN



MY DEAR ROBERT,—

A friend of mine was asked the other day to draw up an anti-fiction pledge to be circulated among the pupils of an Eastern educational institution. He asked my advice in the matter, and it set me to thinking a little along the line of books and reading, and especially as to the relation that popular fiction sustains to the intellectual and spiritual life of the young people of to-day. In the first place, I understood, of course, that what was wanted of my friend was not really a pledge to abstain from everything that could come under the head of fiction. No sensible person would wish to exclude such books as Milton's "Paradise Lost," or Bunyan's "Pilgrim's Progress," and a few others I might mention, from the reading permitted to young people; but it is not such works as these that one means by fiction, using the term in the common sense. Rather one means novels or tales of adventure, of high or low character, but read chiefly for the pleasurable excitement to be got from the story. What is the effect of reading these books? and why are they so often condemned?

I confess personally to a feeling of injustice when I have heard some persons speak of novels. Their denunciation was so severe, and the character of fiction as depicted by them so far from true as regards all the best novels, that it seemed to me that their own remarks partook largely of the nature of fiction. For my own part, I have been inclined to let down the bars far enough to allow the reading of a good story once in a great while as a source of harmless recreation; but on the other hand, when I see how many excellent and inspiring biographies there are on the market, how many histories full of matter of the greatest interest and importance, and with real characters fully as graphically displayed as would be possible in a work of fiction; when I think of the books of travel and adventure, of the hundreds of volumes of meaty essays, of the poetry capable of lifting man above the sordid cares of every-day life into the very highest planes of worthy living and striving; and when I realize how little time young people find in which to read their Bibles, that treasure-house of good things that has come down through the ages; and finally, when I remember that the reading of fiction, if only in the strictest moderation, seems in some measure to unfit the mind for the more solid reading, then I am inclined to believe that the only safe rule to lay down for young people, so far as any rule may be necessary, is to eschew fiction altogether. The loss, I admit, will be something; but the gain very great.

And now that I am writing of fiction, I want to tell you what in my opinion is the worst thing about the modern *good* novel. I emphasize the adjective, because I consider that a great many of the novels coming out in these days are distinctly bad; not always because they contain improper language, or situations of great delicacy and suggestiveness, but rather because they confuse the right and the wrong, by so often sympathizing with the hero or heroine in a course of evident wrong-doing. However,

with these I have nothing to do in this letter. I propose to give my personal impressions of the novel that may be properly classified as good in that it is free from these and similar faults, is written by a pure-minded man or woman, who evidently intended to give wholesome entertainment to the reader. My objection to this sort of novel is that in one way or another, sometimes directly, sometimes indirectly, it enforces a selfish, ease-loving manner of life. It makes one long, not for the battle and the striving, but for the rest and the unearned crown. I can not illustrate my meaning better than by sketching briefly the plot of a novel I have recently gone through rather hastily. It is the work of one of England's great novelists, and one that is often recommended, by people who are not of the novel reading class, as an uncommonly good one. The heroine is a young woman who is plain looking but of noble character. Left an orphan at an early age, she was brought up, first, in the home of an aunt who took an extreme dislike to her, and was harsh and exacting; later, in a boarding-school supported by charity, where the life was hard and monotonous enough, but enlivened with some friendships. Thus prepared, the heroine begins life as a governess at a near-by country-seat. Here her modest, unassuming ways and attractive mental qualities win for her the offer of marriage from a man somewhat older than she, but possessed of strong, manly qualities, well connected, and wealthy. The time is fixed for the marriage, but on the very eve of the ceremony, facts leak out that make the union impossible. The heroine acts with bravery and good sense in this crisis; she leaves the place immediately, and begins life, tho under the humblest circumstances, in a new place, where she undertakes the teaching of a village school, and gradually makes for herself a new circle of friends. Meanwhile she unexpectedly succeeds to a small fortune, which she generously shares with her new-found friends. About a year later she meets once more the man whom she all but married. The difficulty which once existed has been removed, but the man is somewhat broken in body, has lost the sight of both eyes, and one of his hands. In this crippled condition she marries him, thus testifying to the reality of the love she had professed for him under more favorable circumstances. Not long after the marriage, the man's sight returns in part, and the book ends with the two enjoying the highest of domestic bliss, feeling apparently that their sufferings are all in the past, and the remainder of life is to be peaceful and happy.

Now you will notice that this is no common book. The heroine, to begin with, is not even handsome, and she ends by marrying a man blind, one-handed, and broken in health. At the outset it may not seem open to the criticism I have passed on novels as a class; but consider the latter end. Marrying the man she loved is the goal for this intellectually attractive and richly endowed young woman. This in itself might not be so bad if only the man had some proper goal; but while he undoubtedly returns the affection of the young woman, he evidently

has otherwise no idea except to settle down and enjoy himself. He is rich, and his wife has brought him more money; but beyond the ordinary comfortable donations to charity, they apparently have no thought of doing anything. That there is a needy, suffering world all about them, men and women needing in the highest degree the ministry they could have afforded, is apparently never uppermost in their minds. The man soon regains a good degree of health, he is only forty or thereabouts, and apparently has many years of usefulness ahead of him; but his whole plan of life is of the selfish order. The woman is unselfish in a way; she will live solely for him; but of her duty to live for her Lord and Saviour, there is nothing said. In a great crisis she has been true to the mandates of womanly purity; in the trying time when she was starting life over again, she manifested heroic qualities; in the little village school, she ministered at once to minds and hearts of her little ones, and was a teacher in the fullest sense. But all this rich experience is finally to be absorbed by a man who looks forward with apparent satisfaction to a life of ease and comfort quite divorced from the sufferings of a vexed and troubled and care-ridden world.

But the author does not stop with holding up as a hero this man of worldly aims and purposes. Another character is brought into the story, that of a man who has devoted his life to preaching the Gospel to the heathen. Here, one would think, is an opportunity to hold up high ideals, and make them attractive; but tho some sort of justice is done to this character, yet he is on the whole set forth in far less attractive colors than the chosen hero, so much so that the reader finds himself approving the choice of the heroine when she refuses to be the wife of this young missionary, and marries the hero instead, tho as already said, the latter is comparatively an old man and crippled, and has only worldly aims.

I have said enough to make my meaning clear. It need only be added that the other novels I have read, with almost no exceptions, offend in much the same way,—at least all those that have what is called a happy ending. The hero or heroine, or both, go through a good many trials and hardships, in the course of which they often manifest truly heroic qualities; but in the end everything is happily arranged, and the young couple enter upon present enjoyment of a kind of spurious earthly paradise with palm-trees, and wells of water, and soft evening breezes. And the reader, be he never so heroic a man, is, for the time being, somewhat affected by what he has read, and has a sneaking feeling that his life is rather more strenuous than it ought to be, and that he is entitled to more of the earth's good things than have fallen to his lot. Certainly such books can not nerve us for the conflict, they can not set the soul on fire; they can only weaken and enervate. And therein, it seems to me, lies the chief evil of such reading. No; if novels must be read, let them be of the kind that have sad endings. They may be less pleasant, but

(Continued on page 14)

FIRESIDE BIBLE STUDY SERIES

of the "Signs of the Times" Weekly

The grand, good Gospel truths, for which the "Signs" has stood for almost thirty-eight years, are to be given new and beautiful settings in this new six months' series of twenty-five numbers. The first number appears under date of November 14, 1911. The following is only a partial list of the contents:

Coming of the Lord

Our Lord Will Come Again.
The Manner of Christ's Coming.
What the Coming of Christ Means to His Own.
What Christ's Coming Will Mean to Those Who Are Not His Own.
What Our Lord's Coming Means to the Earth.
The Millennium; The Great Day of the Lord.
Will there Be Warnings of His Coming?
Will there Be Signs of His Coming?
These articles will be written by Elder C. P. Bollman, an experienced writer and laborer, one who has for years been connected with the message. They will tell what the coming of our Lord means, and will include also, in their scope, that which is of growing importance, the millennium, the great day of the Lord. These will be illustrated by diagrams.

The Sabbath

The Origin of the Sabbath.
The Sabbath as Set Forth in the Law.
The Relation of Jesus to the Sabbath.
The Apostles and the Sabbath.
Is the Sabbath a Definite Day?
Prediction of Changes Regarding the Sabbath, and Their Fulfilment.
The Restoration of the Sabbath.
The Sabbath question is always to the front, and will be thoroly covered in all its phases.

Man and His Destiny

Man as Created.
Man Deceived.
Man in Death.
Fallen Man in Christ.
Man in the Judgment.
Man in the Kingdom.
The articles on man will cover man's nature and destiny from his creation in the beginning to his re-creation, when he will inherit the kingdom, and they will show the baselessness of Christian Science, Spiritism, etc.

The Testimony of Jesus

The Importance of Prophetic Study.
The Existence of Jehovah Proved by Fulfilled Prophecy.
Evidence that Jesus Is the True Messiah.
Infallible Proof that God's Word Is True and that the Bible Has No Rivals.
Marked Examples of Fulfilled Prophecy—as in the case of Cyrus, Alexander, Napoleon.
The True Church Identified by Prophecy.
Jesus Witnesses in His Remnant Church.
Prophecy of Vital Importance for the Church of Christ To-Day.
This will be a striking series of articles, presenting old truths in a new phase. By Elder G. W. Reaser. Pertaining to the ages, but of tremendous importance at this time.

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God in Education.
God in Revelation.
God in Deliverance.
God the Ruler of Nations.
God the Arbiter of Nations.
God the Vindicator of His Children.
Persecuting Powers—
Two articles on Daniel 7.
True and False Ministry—
Two articles on Daniel 8.
The Times of Christ—Daniel 9.
Daniel 10.
Daniel 11.
Daniel 12.
These studies on the prophecies of Daniel will be designed expressly to show the great lessons which God gave through His servant for the times in which we are now living. By the Editor.

Editorials

There will be short editorial articles touching on important Bible truth and various phases of the message.

Question Corner

As usual, the "Question Corner" will be open for all questions of importance and interest.

The Law of God

What God's Law Is.
God's Law a Reflect of His Character.
His Law Universal and Eternal.
Christ and the Law.
Surely there is reason, in these days of lawlessness, for emphasizing the importance of the great law of God, the foundation of all law. The four articles on this subject will give a brief but clear, comprehensive idea of what the law of God is.

Israel

The Meaning and Origin of the Term "Israel."
God's Promises to Abraham.
Who Are "the Seed."
Who Are Israel, and the Restoration.
One of the great errors by which Satan would lead astray men in these days is over the promises to Israel, and the meaning of these promises. There will be four articles on Israel by Elder E. W. Farnsworth, which will help our readers greatly to understand this important subject.

Christian Science

"Replenished from the East."
The Source of Its Philosophy.
Its Philosophy in the Light of Reason and Revelation (Two Articles).
Christian Science as a Therapeutic Agency.
The search-light of truth is centered upon this subject, and its fallacies are revealed. Five good, strong articles from the pen of W. C. Thompson.

25 Articles

on practical godliness and Bible themes by Mrs. E. G. White. Every one is acquainted with the wonderfully elevating, uplifting, and inspiring articles of Mrs. White. They are always food for the soul, and instruction for every-day, practical, Christian life. This series promises to be fully as good as any which have issued from her pen.

Health and Temperance

There will be articles which will help build up the home. Dr. Mary Paulson, a practical physician, will write us a series of eight articles on health in the home.

W. C. Thompson will also furnish us five good, live temperance articles.

Special Home Articles

Ten home articles embracing the whole family.

Five Short Stories

Helpful, uplifting, inspiring, by various contributors. There are two or three good ones already in hand.

Bible Readings

Twenty-five Bible readings on the great topics of the message. A good study each week.

The Outlook

Three articles on Socialism, by G. W. Rine.

Three or more on war conditions, by A. O. Tait.

Three on the great peace movement, by E. W. Farnsworth.

Articles on temperance.

One or two on social evils.

One on prospective change in the world's calendars, by the editor.

Ten articles at least on conditions in Europe, Great Britain, India, China; by Bartlett, Wellman, Selmon, and others.

Missions

Special consideration will be given to the great India mission field. Other mission fields also will be considered as we may receive articles from our missionaries.

"Besides these serial articles," says the editor, "there will be many single contributions on all the various phases of the great threefold message for this time. We truly believe that this will be the best six-month series that has ever been given to the public, and we are sure that our people will find it a mighty helper in spreading the truths of the message and in winning souls to Christ. Earnest endeavor will be put forth by the editors to make these articles just as strong and clear, as well as helpful and winning, as possible."

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A Moment in the Morning

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare, effulgent glory that will brighten all the way.

— Selected.

Our Work and Workers

ELEVEN were recently baptized in the beautiful Kennebec River at Norridgewock, Maine.

SIXTEEN persons have been baptized at Jacksonville, Florida, and others will follow soon.

ELEVEN have been baptized in Confidence, Iowa, and vicinity, seven of whom were members of one family.

ELEVEN dear souls were buried in baptism recently at Blackberry, Minnesota, and eleven at Park Rapids.

TWELVE adults and six children are walking in the light of the truth as the result of an effort at Albany, Georgia.

THIRTEEN candidates went forward in baptism on the last Sabbath of the camp-meeting held at Shelbyville, Illinois.

SABBATH afternoon, September 9, the rite of baptism was administered in Lake Ontario to three candidates at Burt, New York.

B. F. KNEELAND, president of the New Jersey Conference, has accepted a call to the presidency of the West Pennsylvania Conference.

TWENTY-THREE recently received baptism at the Somabula Mission, South Africa, and six at Boschburg. These came out under great opposition.

AT the close of the girls' school which is conducted in Canton, China, by Misses Ida and Gertrude Thompson, five of the students received baptism.

SIX persons were recently baptized at Gravelford, Oregon, seven at Tillamook. Eight have taken their stand for the truth at Parkdale, and five at Redmond.

IN the Southern California Conference the past year 286 have been baptized and received into church fellowship. Eight new churches have been organized.

EIGHTEEN have been baptized at Hamilton, Ontario, and joined the church at that place, together with three others who were received on confession of faith.

W. J. STONE, president of the Indiana Conference, has been chosen president of the Virginia Conference, and H. H. Burkholder, of Ohio, president of the East Michigan Conference.

SIX have recently been baptized at Jena, Louisiana, and several more have commenced to obey the truth who it is believed will join later. A church has been organized at that place.

FIFTEEN have recently embraced the truth in Philadelphia, Pennsylvania, seven at Wilkesbarre, six at Harrisburg, and a Sabbath-school of sixteen members has been organized at Chambersburg.

OVER one hundred believers have been baptized in China during the last six months. A large number of these have accepted the truth wholly from reading literature which is sent out from the Chinese Press at Shanghai.

NINE candidates were baptized on Sabbath, September 9, at Park Rapids, Minnesota. Twelve have definitely taken their stand at Minneapolis, and nine at Blackduck, resulting from tent efforts conducted at these various places.

THREE in Morristown, Tennessee, have taken their stand for the truth, and many others are interested. Elder C. M. Kinney recently baptized four at Nashville. Several have been baptized at the Hillcrest School at Nashville.

BROTHER J. B. BECKNER, of Trinidad, British West Indies, writes that there is a good interest in Port of Spain. He baptized eight there recently, nine more at Guaico, and twelve at Aronca. Nine are waiting on the island of Saint Vincent.

BROTHER W. F. HILLS and wife sailed from San Francisco Wednesday, September 27, for China. They have been enabled to go to China through the liberality of a brother in Southern California, who offered to pay the transportation and support for one year of a man and his wife in China. Their help will be greatly appreciated by the workers in that needy field.

DURING the camp-meeting at Ladysmith, Wisconsin, eight souls were buried with their Lord in baptism. Two have recently been baptized at Portage, and others are interested; six have received baptism at Kenosha, five have commenced to obey at Ashland, and six at Spooner. At the camp-meeting at Ladysmith an ex-priest and his wife, a converted nun, accepted the truth.

DOCTORS D. H. and Lauretta Kress, who for several years have been connected with the Washington (D. C.) Sanitarium, have connected with the work in California. Mrs. Kress will act as one of the instructors in the Loma Linda College of Medical Evangelists. Her husband will also engage in teaching in connection with the school, and in general medical work on the Pacific Coast. The daughter, Dr. Ora H. Kress, will connect with the medical faculty of the college.

BROTHER H. KUNIYA writes from Japan that there is an excellent interest in Kiosho, where tent meetings have been held during the summer. One gentleman, an idol-worshiper, has destroyed his gods, and is now happy in serving the true God. Another, a drunkard who happened in to one of the meetings, has ceased drinking, and other bad habits, and his wife is rejoicing over this fact, and has requested Bible readings. As a result of this effort, fifteen have accepted the truth.

BROTHER LUTHER WARREN recently baptized twenty-eight new converts in Portland, Oregon, and about twelve more will go forward in this ordinance soon. This is the result of the tent effort conducted there by Elder Warren during the last few weeks. Two more have been baptized into the Scandinavian church at that place, and several others are obedient. A church of twenty members has been organized at Silverton, five of whom have been recently baptized; and there are others who it is hoped will unite with the church soon. Three have been baptized at Salem.

Our Mission Funds

Received During September

China Press Fund	
Previously reported	\$538.83
Samuel M. Portner	5.00
Fred H. Pettit	10.00
Alfred Karlisen	1.00
A Friend	1.52
"Mobile"	20.00
T. J. Sutherland	8.00
A Friend	2.13
Fannie M. Noble	5.00
Total	\$591.48

China Mission	
Previously reported	\$59.32
Mountain View Church School	2.00
Total	\$61.32

India Mission	
Previously reported	\$149.50
Fred H. Pettit	4.00
Fannie M. Noble	2.20
"Mobile"	10.00
K. V. W.	5.00
T. J. Sutherland	3.10
Total	\$173.80

Burma (Names and amounts reported through "Our Little Friend")	
Previously reported	\$10.54
For September	5.73
Total	\$16.27

— ★ ★ —

"WE have a profound conviction that if many of the churches would wake up and literally obey the Master's great command, church debts would dissolve and disappear, and a blessed shout would travel down the ranks of the redeemed. Why not give it a trial?"

Letters to a Young Man

(Continued from page 12)

they are often truer to life, and they don't usually make the reader wish to change places with the hero.

I was going to say something about poetry as an inspiration to the highest living, but I have space for only a word or two. Not all poetry is helpful; some of it may be about as enervating as the common fiction. Among the helpful poets not very much read by the young men of America, I feel like mentioning Wordsworth, the man who more than any other poet inspires one with a love for the fresh air of the open fields, for the trees, and birds, and flowers; the one, too, who pictures the beauty of honest, hard-working independence, and points ever to God as the author of all good, to whom every least creature owes grateful homage. Wordsworth, in his own words, sang "a simple song for thinking hearts." It was his aim, he said, "to console the afflicted, to add sunshine to daylight by making the happy happier; to teach the young and the gracious of every age to see, to think, and feel, and therefore to become more actively and seriously virtuous." But the character of the man and his poetry is perhaps best revealed in what he says of one of his own characters:

Love had he found in huts where poor men lay;
His daily teachers had been woods and rills,—
The silence that is in the starry sky,
The sleep that is among the lonely hills.

L. P.



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- British Columbia Tract Society, 1708 Maple St., Vancouver, B. C.
- California Bible House, 601 Telegraph Ave., Oakland, Cal.
- California-Nevada Missionary Society, 332 E. Pine St., Lodi, Cal.
- California Tract Society, Southern, 417 W. Fifth St., Los Angeles, Cal.
- Canadian Publishing Association (Eastern Canada), Port Hope, Ont.
- Central California Bible House, Box 1304, Fresno, Cal.
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- Kansas Tract Society, West, 508 Fifth Ave. E., Hutchinson, Kan.
- Kentucky Tract Society, 1410 Beech St., Louisville, Ky.
- Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
- Maine Tract Society, 1377 Washington Ave., Woodfords Station, Portland, Me.
- Manitoba Tract Society, Box 104, Portage la Prairie, Manlt.
- Massachusetts Tract Society, South Lancaster, Mass.
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- Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.
- Oregon Tract Society, Southern, Box 148, Roseburg, Ore.
- Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.
- Pennsylvania Tract Society, Western, Corydon, Pa.
- Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.
- South Carolina Tract Society, R.F.D. No. 5, Spartanburg, S. C.
- South Dakota Tract Society, Box 595, Redfield, S. Dak.
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- Tennessee, Eastern (See Cumberland Tract Society).
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- Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
- Wyoming Tract Society, Crawford, Neb.

You are invited to communicate with any of the above if you wish to secure any of the books or periodicals advertised in this journal.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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Editor Milton C. Wilcox

Associate Editors { L. A. Reed
A. O. Tait

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Southern Pacific

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 24, 1911

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

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

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We were very glad to receive a call from our old associate and long-time employee in the office of the Pacific Press, Mr. C. M. Snow, editor of *Liberty*, Washington, one of the associate editors of the *Review and Herald*. He is on a visit West to see his parents and relatives, and we were very glad indeed to welcome him once more in our editorial rooms.

Our next week's issue will be a double number, a great missionary number, showing a little of what the people who publish this paper are doing in the great mission world. It is also an appeal to our readers who are interested in the salvation of souls to help on in this great and noble work. We hope there will be a noble response. This double number will cover two weeks. Our next regular issue will be dated November 14, the first of our series. It will come to you with a new coverage and some new headings.

Our Mission Funds.—We give in another column from our people. These generally send through missions, but which do not consist of regular funds from our people. These generally send through State organizations or direct to our Foreign Mission Board, Takoma Park Station, Washington, D. C. We have opened the way for many of our readers to give to special things, or to those who prefer that we should divide it among the fields or enterprises which we deem most needy. One of the needy things which we have mentioned is the China Press for giving the Gospel to the hundreds of millions of Chinese.

Mildred Holland, actress, suggested that an "actors' church alliance" should be organized in Cleveland. She declares that she is not a reformer, and is not trying to elevate the stage, and says that the stage does not need elevating; but she did wish to bring about a friendly cooperation between the people of the stage and the people of the church. The *Cleveland Plain Dealer* tells us that Cleveland ministers are taking kindly to Mildred Holland's suggestion. It is too bad. It may be safely set down that the church will drop to the level of the theater, and not the theater rise to the level of the church.

We wish again to keep before our readers the one great thought of the Gospel, that in all these trials and conflicts of earth there is a safe harbor, a sure remedy, a wise and efficient Leader. That remedy is the Gospel of Jesus Christ, that harbor is righteousness and peace in Him, and He is the one Leader who is able to save to the uttermost, the incarnate Wisdom of God.

We wish to say Amen to Governor Woodrow Wilson's criticism at a New Jersey Sunday-school convention regarding the song "The Beautiful Isle of Somewhere." He called it silly and meaningless, and asked: "Why can't we sing the old psalms? Why do we have to concoct silly rimes of our own?" There are many good modern songs and hymns, but there are some which are inexpressibly weak and shallow.

Present World Movements in the Light of Prophecy

WE call our readers' attention to our prospectus for the next six months, beginning with November 14, found on page 13. We wish we were able at this time to arrange the matters more definitely, but that is quite impossible. A good many of our articles are in hand, but some are not; but by the time the series begins we hope we shall be able to make clear, definite arrangements so as to announce in our first number about the way the articles will appear. But we wish to assure our readers of this,—that, as in all the series of the past, we shall do better than we promise, and give our readers more than we promise.

We are living in tremendously stirring times—times that are trying men's souls, that are awakening new questions in the hearts of statesmen, scholars, philosophers. There is the one great Source of wisdom to lead us out of the fog and perplexity, and that is the Word of God, that which has safely led, guided, and piloted through all the past.

There is one series of articles which the editors hope to present which is not announced in the prospectus on page 13. That series will all appear under the general head of

"Present World Movements in the Light of Prophecy"

They will not be directly connected, as will the articles on Daniel, or on any particular doctrinal subject. They will, however, discuss matters of mighty importance. What means the great cry for federation in the world to-day—the great massing of the group against the individual? What means the great peace movement? What means the tremendous rejuvenescence of the Papacy? What mean the great movements in Eastern lands—Near East, Middle East, Far East? What will be the outcome of the great strife between capital and labor? What of the tremendous increase of Socialism? What of Mohammedanism in the light of prophecy? And what, too, of the great Protestant bodies? What is God's remedy for the ills of these times? What is His message for to-day?

These and other topics will be discussed under the general head, "Present World Movements in the Light of Prophecy." We believe they will be of interest to all our readers—to Bible students, clerical and lay, and we appeal to our readers to consider them with us. The next six months of the SIGNS we believe will be epoch-making. You need it; your neighbors need it. Help us to give it the largest circulation it ever had.

Among the weighty articles worthy of consideration by all classes, in the *North American Review* for October, is one entitled "What of the Individual?" by Samuel P. Orth, a well-known lawyer. Mr. Orth contrasts fifteen years ago with to-day, and the tremendous advance of Socialism

and socialistic ideas since that time. The individual is compared with the group, the horde, the mass. And he asks regarding all these tremendous tendencies toward placing the power in the hands of the mass: "Where does the individual come in? Is he to be obliterated?" These are questions which are worthy of the thought and consideration of every soul. We have not time to consider them here, but will do so at an early date.

The "Western Watchman" (Roman Catholic) of September 28, 1911, has an article entitled, "Is the Heritage of Christianity Lost?" It speaks of the long period of peace which the world has enjoyed, the practical ceasing of certain kinds of war for conquest, declaring that since Napoleon's day we have had few great wars, and then says: "But that does not mean that the world is at peace. We never were so torn by dissension and discord since the time when a tocsin of war sounded for the first time. But it is now class against class, internecine and fratricidal war. Europe to-day is not a military camp, but a lurking place of conspiracy. The killing of Stolypin is only an incident. We are told Weyler is doomed in Spain. Assassinations of government officials are occurring everywhere. Strikes are in progress almost all over Europe, and they are more revolutionary than economic. Soldiers are shooting down armed citizens in France, Italy, Spain, Austria, and lately in peaceful Ireland. . . . In time of employment working men are preparing for a strike. The slogan has been sounded that there is an easier and shorter way for making money than by work. . . . We want an industrial world from which all labor will be banished; and a church that will ask no sacrifice or duty from its adherents." And who can deny the truth of the above?

The war between Turkey and Italy seems to have run a very short shrift. It is quite generally conceded that Italy's action was utterly unwarranted, unjust, and contrary to every principle of international law. It would probably have been strongly resented had it been against any other power than Turkey, but Italy seems to have understood the proper time to make her attack. Turkey has not lost very much, for Tripoli, it is said, was a great expense to her, altho all her African possessions are practically gone. There seems to be nothing whatever to threaten a long or serious war. There will probably be none in Europe whatever. The chief danger just now, it has been suggested, is between Turkey and Greece. Germany and Austria will see, probably, that this trouble does not come to a head.

The more one reads about the awful destruction of Austin, in Pennsylvania, the sadder the whole thing grows. Scores and scores of lives lost, millions of dollars of damage wrought, and all of it needless! The whole valley living for years under a constant menace of a dam that was considered all too insufficient in strength, and yet nothing ever done to repair it! There were certainly loose screws somewhere, and some one ought to be held responsible, as they will be held responsible before the bar of God. The floods in Wisconsin seem to have been of a somewhat different character, owing to unprecedented rains, for the dam stood, but the floods cut around the dam, making new channels.

Wrongly Dividing.—In a document before us we read:

He [Christ] had spoken the words, "Agree with thine adversary quickly." . . . Who is my adversary? "A brother taken in a fault;" "A righteous man turned from his righteousness." Eze. 3:20.

Now it is not necessarily true that a brother overtaken in a fault is my adversary, or that a righteous man whose feet have slipped is my foe. He may have nothing against me at all. And surely it could not be my duty to agree quickly with one in a fault. See Matt. 5:23-25. If a man is at fault or a sinner, God's law is his adversary. Agree with it quickly.