

# Signs of the Times

## Awake, O Church of God!

By LLEWELLYN A. MORRISON

O Church of God, put on thy strength!  
 Put off the garments fouled by sin,  
 And let thy Lord clothe thee, at length,  
 With sacred power all souls to win!  
 Too long hast thou a vassal lain,  
 At sensual ease, for sodden gain.

O Church divine, be shod with truth,  
 And armored by the living Word!  
 So shalt thou have immortal youth,  
 And Christ within thy gates be heard,—  
 The vital Name in all thy creeds,  
 The crown and glory of thy deeds.

O Church omnipotent, thy light  
 Is as the light of all the days;  
 When thou art strong, there is no night  
 Or shadow—only peace and praise.  
 They who thy templed courts adore,  
 Dwell in their wideness evermore.

O blessed Church, thou hast a part  
 Of every wondrous thing above,—  
 The life, the zeal, the holy heart,  
 The freedom and the perfect love,  
 The rest, the joy, the bliss complete  
 With Mary— at the Master's feet.

Put on thy robes, O Church of God!  
 The shield and helmet of His grace;  
 Unfurl thy banners—bathed in blood—  
 And stand before Him, face to face!  
 Go in His name! By faith and prayer  
 Thou shalt with Him the fulness share.

*Sacramento, California.*

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3599 — The Lord's Day

What is the Lord's day?  
J. D. J., I. H., and others.

First, the Lord's day is not "the day of the Lord." We know that Roman Catholic writers have declared that it is, or at least they have questioned whether it were not. But the expression is entirely different—"the day of the Lord"—from "the Lord's day." John was not in the Spirit on "the day of the Lord." That was centuries and centuries beyond him. Nor did God carry him in vision over to the day of the Lord to reveal to him the things that were to occur. That day is well described in Zeph. 1:14-18, "a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," and every imaginable evil which can come upon the earth, while John himself was given visions of God's throne, and, from the viewpoint of God's throne, of God's work in this earth.

2. The Lord's day is not the first day of the week. We know there are marginal references which refer to other scriptures where the first day of the week is mentioned, but there is nothing whatever in the words of Scripture which shows that this is the case. Marginal references are merely the opinions of men.

3. Then what is the Lord's day? What does the Bible declare it to be? In the first place, we read in Isa. 58:13 of the Sabbath, and the Lord calls that Sabbath "My holy day." Peter tells us (1 Peter 1:10, 11) that it was the Spirit of Christ who spoke through the prophets. Then it is the Spirit of Christ which calls the Sabbath "My holy day"—Christ's holy day. It was our Lord who created the heavens and the earth (see Col. 1:16; John 1:1-3). The Being who wrought in the six days' work of Genesis 1 was the Being who rested upon the seventh day; and therefore our Lord was the maker of the Sabbath. And therefore Jesus declares, "The Son of Man is Lord also of the Sabbath"—another proof that the Sabbath is the Lord's day.

Again, we are not left in doubt as to what day the Sabbath is, because we read in Ex. 20:10, "The seventh day is the Sabbath of the Lord thy God." And we learn by Matt. 28:1 and Mark 16:1, 2, that that seventh day comes just before the first day of the week. Therefore the day which is called "the Lord's day" in Rev. 1:10 is the seventh-day Sabbath of the Lord our God. If we desire Bible testimony, surely we can ask nothing stronger or clearer.

### 3600 — How Do They Know?

How do Seventh-day Adventists know they have the truth?  
E. S. N.

They know simply by the Word of God. Every doctrine held by Seventh-day Adventists save one is confirmed by some other one or more denominations, and by a multitude of scholars. Of course the Bible is sufficient regardless of what men may say or hold or believe, but it is worthy of thought that the Bible has spoken so plainly that men of various denominations acknowledge the truth, even though it may be contrary to their practise. All this is true concerning the Sabbath, the literal coming of Christ, the nearness of His coming, the teaching of conditional immortality, the inheritance of God's people in the earth made new, the truth concerning the millennium, and various other things. These are held by different ones, and different denominations, not because they are taught in denominational creeds, but because they are taught in the Bible. The one exception to these is what may be called the teaching concerning the sanctuary, the ministry for sin in the Old Testament dispensation pointing out by type the ministry of our Lord in the sanctuary pitched by God, not man. We have not space in this brief note to give the evidences of each or any one of these particular beliefs. They are all found in the Word; and if our inquirer will ask concerning any one in which she may be in doubt, we shall be only too glad to point out the proof from God's Word.

### 3601 — How Long?

Please explain Gen. 1:1. How long a time was involved in this? Did God create this earth in one day, namely, on the first day of this week?  
K. S.

We do not know how long a time is expressed in the phrase "in the beginning." There is nothing in Scripture which tells us how long a time. It may embrace a great period of time, and doubtless does. We read of it in John 1:1: "In the be-

ginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Sometime in that beginning God called at least the matter from which heaven and earth are composed into existence. The language of Gen. 1:1 seems clearly to set off the first verse from the verses which follow. And the verses which follow tell the story of how God took that matter which was brought into existence in the beginning, and made it into the form and condition described in the subsequent narrative. The very first act of the six days was, "God said, Let there be light; and there was light." His creative power had been previously manifest. How long that matter had rested in darkness we do not know. We do not need to know; but we do know that upon this material the work of the six days was wrought. And therefore, it is not said that in six days the Lord created heaven and earth, but, "In six days the Lord made heaven and earth." The creating was antecedent to the making. There is a wonderful lesson in it, a lesson of marvelous encouragement to the soul who is in the waste and void and darkness of sin; for just as God brought the earth out of that condition so that He could look upon it and say, "It is good," so God can bring the soul out of the chaos of sin, and make it after the similitude of His own character.

### 3602 — The Word "Soul"

Does the word "soul" have the same derivation in the following texts? Ex. 11:7; Ps. 33:19; Prov. 27:7; Job 33:18, 20, 30; 1 Sam. 18:1, 3; Matt. 16:26. Ex. 2:7 and Matt. 16:30 seem to refer to something living within man, or something that might be saved from annihilation. Do you think that "soul" means only life here on earth, and that the soul is improved, or made better, by us as we trust in God for eternal life?  
W. L. B.

Our inquirer has evidently made some mistake. The word "soul" does not occur in either Ex. 2:7 or Ex. 11:7, nor in Matt. 16:30. There are but 28 verses in Matthew 16. Does our correspondent mean Gen. 2:7?

In all these Old Testament instances, the word "soul" comes from the same word in the original, "nephesh." In the New Testament it comes from a word of similar meaning, the Greek "psuche." We will find less trouble in understanding the places where the word "soul" occurs if we will give it a little more latitude in meaning. We believe that it can be classed under one of the three following meanings: (1) Person; that is, the whole man. "Man became a living soul;" that is, a "living person." Eight souls were saved in the ark, Peter tells us; that is, eight persons. In the 10th chapter of Joshua we read again and again of the souls that were slain; that is, the persons. (2) Life; that is what it clearly means in Matt. 16:26, and the original word is so translated elsewhere in the New Testament. It simply means that life which is common to man and beast, the soul life. (3) It refers to the emotions, mind, mental capacities: "Bless the Lord, O my soul; and all that is within me, bless His holy name." Under one of these three heads the original word will usually fall. Not once is the soul said to be immortal, or capable of sentient existence apart from man.

### 3603 — The Body of the Resurrection

Will you please explain through the "Signs" 1 Cor. 15:50? Will the resurrected body be without blood?  
J. H.

This is something, of course, that we can not tell. All the evidence we have, to the writer seems to indicate that in the place of the human blood there will be spirit. This not simply from the expression, "Flesh and blood can not inherit the kingdom of God." That may mean that simply this mortal person, or man in his mortal condition, shall not inherit the kingdom of God. But the expression in 1 Cor. 15:45 seems to indicate that there will be a difference between the progeny of the first Adam and that of the last Adam. "The first man Adam became a living soul; the last Adam [Christ] became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." From this, and other considerations, it would seem that the immortal children of God will have the life of the spirit, instead of the life which is in the blood. See also Rom. 8:9.

### 3604 — The Ministration of Death

What is the "ministration of death"? Which is the most glorious, a dispensation that condemns without mercy, or one that gives a chance for repentance and conversion?  
J. H. B.

Anything which condemns is a ministration of death, whether in the days of Moses or in our days. The children of Israel saw God's eternal law, but looked no farther than that. They said, "Let not God speak to us any more." Moses looked beyond the condemnation of that law to the justification which God gave through His Son. He passed through the glory of condemnation to the glory of righteousness, until that very glory was reflected upon his face. That was true in Moses' day; it was true in the days of Paul; it is true to-day. Men look upon God's law and are condemned by that law. Some of them, like Israel of old, shut the law away from them, and say, Let not God speak to us any more. And then they imagine that Christ is their Saviour when they have rejected the very perfect law which points out sin. Others look beyond the law, for the law leads to Christ, and find in Him justification, regeneration, sanctification, and that power which writes the law upon the heart so that it no longer condemns, but witnesses to the justification that comes through Christ.

We would commend the little tract "What Is 'Done Away' in Christ?" which is a study upon 2 Corinthians 3, to our querist.

### 3605 — Commanding the Sun and Moon to Stand Still

Please explain Joshua 10:12, 13. We are taught that the earth revolves. How are we to understand this scripture?  
S. E. P.

We are to understand it by a figure that is constantly used, and which we ourselves use—the language of appearance is used. We speak of the sun rising and setting, and the moon rising and setting, the sun going down, and the sun coming up. No one misunderstands us. Scientists use the same term. So these things appear, and that expresses them in the language of appearance. If God had wished to stop the movement of the earth at that time, He could have done so without bringing any trouble whatever upon the earth. Certainly a marvelous miracle was wrought, because we are told in verse 14, "And there was no day like that before it or after it, that Jehovah harkened unto the voice of a man." It was a wonderful thing for Joshua; it is a wonderful thing to us, but it is not a hard thing for God. He left there a lesson of what is to us a manifestation of mighty power for the comfort of His children.



Schedule for Week Ending December 2		
Sunday	November 26	2 Corinthians 11-13
Monday	" 27	Galatians 1-3
Tuesday	" 28	" 4-6
Wednesday	" 29	Romans 1-3
Thursday	" 30	" 4-7
Friday	December 1	" 8-10
Sabbath	" 2	" 11-13

Our readings for the week include the last three chapters of 2 Corinthians, the book of Galatians, and the first thirteen chapters of Romans. In 2 Corinthians we have Paul's summing up of some of the trials through which he passed, and the triumph, by the grace of God, over them all. Galatians was written, evidently, to correct the difficulties into which the church had fallen on account of Judaizing teachers, that there was salvation in human doing, human works, that it was necessary for man to do something in order to save himself. The key-note to the epistle is salvation through faith in Jesus Christ, with the emphasis upon Christ. We will find that this epistle is emphasized by and parallel with Romans, which follows, altho Romans is much fuller in its argument that we are saved by faith, justified by faith, kept by faith. Only those are under the law who are transgressing the law. Those have peace who are walking in Jesus Christ, who is the personified law. As we read Romans, let us think upon the "therefores" and the "wherefores." We will find it very helpful. The first eight chapters set forth the doctrinal part of the epistle, while the practical part is set forth in the chapters which follow.

# Signs of the Times

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

For Terms, See Page 15  
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## Our Divine Sufficiency

By Mrs. E. G. White

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, When ye pray, say," "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen."

**A**T the request of the disciples for instruction in regard to prayer, the Lord gave them the prayer here recorded, every word of which possesses deep meaning.

### The Father's Willingness

The Saviour knew that His disciples were dull of comprehension; and as He sought to impress upon them the willingness of their heavenly Father to hear and answer prayer, He simplified His teaching by illustrations. "Which of you," He said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Tho he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Here, at the unseasonable hour of midnight, a belated traveler is represented as arriving at the house of his friend, who has nothing with which to supply his necessities. But the host does not sit down, and make no effort to meet the needs of his guest. He goes to a neighbor, saying, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." The neighbor answers, "Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee." But tho he will not grant his petition because he is his friend, yet because of his importunity, he rises and gives him as many as he needs.

This illustration should be most carefully considered. The traveler needs food; and his friend renders him all the assistance in his power. Tho his neighbor is unwilling to be troubled, he will not desist his pleading;

his friend must be relieved; and at last his earnest importunity is rewarded; his wants are supplied.

### Not Like the Reluctant Neighbor

But none of the excuses urged by the reluctant neighbor will be offered by our heavenly Father. He says: "Ask, and it shall be given you; seek, and ye shall find;

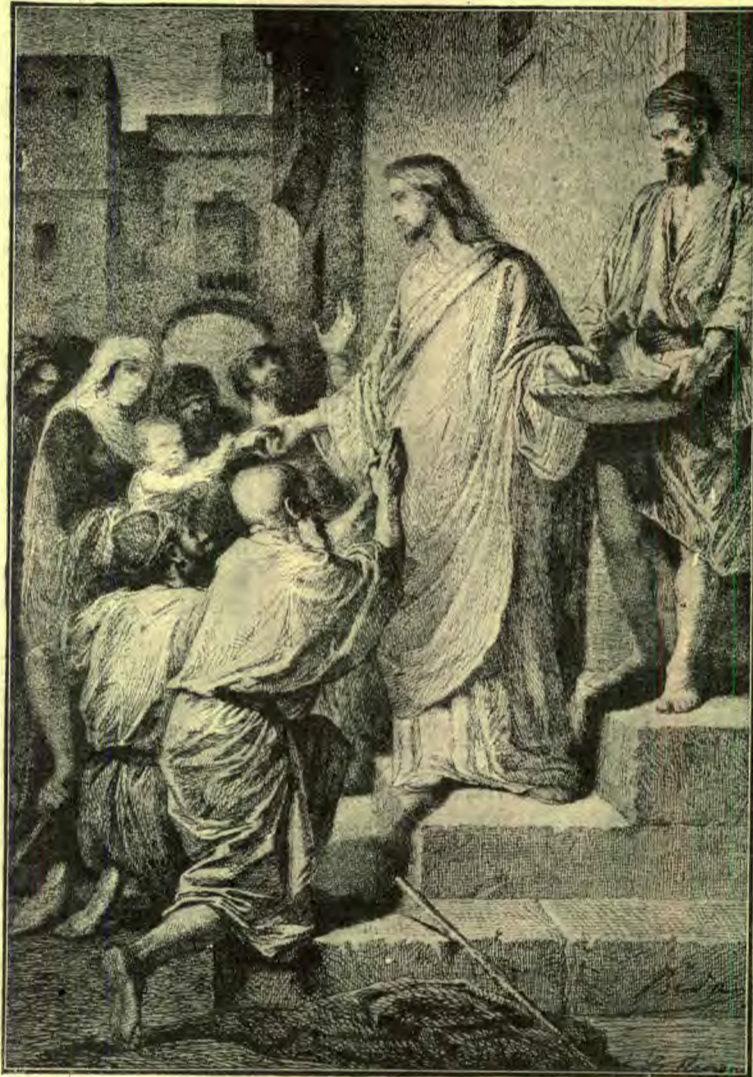
God? Christ compares the love of a parent, who is so willing to relieve the necessities of his children, with that of our Father in heaven. He would impress upon His followers their true relationship to God. They are His children, His by creation, and by redemption. God is their Father in a sense that implies a closer relationship than that of a child to its earthly parents. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If earthly parents know how to give good gifts to their children, how much more shall our Father in heaven "give the Holy Spirit to them that ask Him?"

### The Refuge in All Perplexities

In His lessons Christ presented the relation that the human agents should sustain to God and to one another. He does not leave one soul in darkness in regard to the source of our strength. He points us to prayer as a refuge in all perplexities and disappointments. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The needy soul may be supplied with grace if he will ask in simple, trusting, childlike faith in God as his Father, through Jesus as his Saviour. Christ understands the needs of humanity. He will not be indifferent to the soul who desires His love and His presence. He is waiting to be gracious, to impart the bright beams of His righteousness. It was for this that He came to our world. He says, "I came not to call the righteous, but sinners to repentance." But it is only by our own consent that Jesus can release us from our bondage to Satan. His promise is, "Him that cometh to Me I will in no wise cast out." Then let us not dishonor God by refusing to come to Him.

### Deliverance to the Captives

Christ announced His mission to the world, when, in the synagog at Nazareth, He read from the prophecy of Isaiah: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." What a work was before Him — to preach the acceptable year of the Lord! This period embraces age after age, extends from century to century, while probation shall last. God is waiting to hear the asking and knocking; watching to see humanity draw nigh unto Him, who alone can help us. He



"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?"

knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

With such encouragement as this promise affords, why should there be a reluctance on our part to make known our requests to

longs to forgive their sins, to receive them as His own. He will receive every contrite soul who comes to Him; for it was to do this work that God anointed His only-begotten Son.

But why did not Christ finish the statement recorded in Isaiah? Why did He omit the clause, "and the day of vengeance of our God"? The latter portion of this sentence was just as much truth as the first part; and Christ did not deny the truth by His silence, by withholding a portion of His own words given to His chosen prophet. But this last clause was that upon which His hearers delighted to dwell, and which they were inclined to practise, pronouncing judgment upon all who were not of their religious faith. Instead of giving to the people words of truth and righteousness and forgiveness, they had taught them that God hated all the heathen world. The paternal character of God had been misrepresented, and buried beneath human traditions.

### Presenting the Open Door of Mercy

But the time had come for the fulfilment of the prophecy, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2. The work of Christ was to present to the world the open door of mercy, through which all might have an abundant entrance through faith and repentance. He held in His hand all the treasures of wisdom. Eternal truth fell from His lips like precious jewels, and its meaning was flashed into the minds and hearts of those who received His words. He had come to uproot tradition and superstition, and sow the earth with truth; in the place of the commandments of men, to give them the commandments of God. The insufficiency of formal, ceremonial obedience to save the soul, He made to appear in its true light when contrasted with the eternal obligations resting upon the human family.

Christ encourages the sincere requests made to Him in simple, trusting faith. All who seek of Him shall find; all who knock will have the door opened to them. The excuse will not be made, Trouble me not; the door is closed; I do not wish to open it. God's is a divine friendship, a treasure-house where abundant supplies of spiritual riches are stored for every one who has a sense of his need and asks in faith.

The Lord desires that we shall avail ourselves of the rich supplies awaiting our demand, that we may relieve the necessities of those who are hungering and thirsting for the bread and water of life, by pointing them to the source of righteousness and salvation. But unless dependent upon the grace and wisdom that come alone from God, we can not supply the help of which humanity around us stands in such great need. We can not work successfully for perishing souls unless we often and urgently make our requests known to God, our Friend in every emergency.

### Meeting Perplexities

In the work that Christ has left for His followers to do, we may have divine help. His promise is, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And this promise is "unto you,

and to your children, and to all that are afar off, even as many as the Lord our God shall call." When perplexities arise, the first thought should be directed to God in prayer. This was the practise of Christ, and He is our efficiency. We need not fail nor be discouraged. In looking to Him whom our sins have pierced, we see the One whom the Father has given to be "the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

### "I Shall Not Pass This Way Again"

By Arthur V. Fox

I shall not pass this way again;  
But far beyond earth's where and when,  
May I look back along the road  
Where on both sides good seed I sowed.

I shall not pass this way again.  
May Wisdom guide my tongue and pen,  
And Love be mine, that so I may  
Plant roses all along the way.

I shall not pass this way again.  
May I be courteous to men,  
Faithful to friends, true to my God,  
A fragrance on the path I trod.  
Los Angeles, California.

## The Manner of Christ's Coming

By C. P. Bollman



MINIMALLY the whole Christian world accepts the doctrine of the second coming of our Lord Jesus Christ; but in reality many reject it, by substituting for the Biblical doctrine of Christ's personal return, some vague theory, as for instance, that He comes the second time at conversion, or at death, or by the descent of the Holy Spirit, or in this or that movement, reformation, or manifestation.

But that Christ comes "the second time" in any of these things, can not be true; because there must of necessity be some similarity, something in common, between an event and its repetition. The present king of England never visited the United States, tho his father did when prince of Wales; therefore were George V to visit this country now, or at any future time, it would be absurd to speak of his coming as a *second* visit.

Again, tho Edward, prince of Wales, visited this country when a young man, yet when, as king, he afterward sent an ambassador or personal representative here, it would have been manifestly misleading to speak of the coming of that ambassador as the second coming or visit of Edward VII to this country. There could be a first and a second visit by the same person, no matter how different those visits might be; or there might be a first and a second sending of an ambassador, however different might be the circumstances; but there could be no second without a first, and the second must bear to the first some logical, some reasonable resemblance or feature of identification.

### Literally Fulfilled in First Advent

The first advent of our Lord was literal and personal. It was prophesied of Him that He should be the seed of the woman. Gen. 3:15. He was literally "made of a woman, made under the law, to redeem them

### Unappreciated Value

ONE of the first diamonds found on South African diamond fields was picked up by the child of a small farmer, as he was playing beside a brook near his father's cottage. Some months afterward a pedler came to the cottage with a pack on his back. As he was displaying his wares, the pedler spied the stone on a shelf in the room. He took it up and examined it, and then asked the mother what she would take for it. She pointed to the child, and said, laughingly, "It belongs to that bairn, not to me." The pedler then offered the boy a box of wooden soldiers, worth a few cents, in exchange for the stone, and the child gladly accepted the offer. That stone was a very precious jewel. The pedler took it to Cape Town, where he sold it for a large sum to a jeweler. When the jeweler sent it to Europe to be sold, he obtained \$125,000 for it, and it now adorns a royal neck. Neither the child nor the parents were wise enough to know its value. Similarly multitudes barter away for a mess of pottage the pearl of great price which is within the reach of all.—*Preacher's Helper*.

that were under the law." Gal. 4:4, 5. The prophecy declared, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14. This prophecy, remarkable as it was, met a literal fulfilment in the birth of Jesus of Nazareth. See Matt. 1:18-25. And shall the equally literal predictions of His second coming be fulfilled in some way so mystical as to forbid a certain knowledge that they are fulfilled at all? Nay, verily; heaven and earth shall pass away, but the divine Word shall not pass away. See Matt. 24:35.

It was foretold of Christ in His first advent that He should be "despised and rejected of men; a man of sorrows, and acquainted with grief;" that "He was wounded for our transgressions, He was bruised for our iniquities;" "He is brought as a lamb to the slaughter;" "He was cut off out of the land of the living." All this was fulfilled to the letter; and shall not the prophecies of His glory in His second coming be just as literally accomplished? To this question the apostle makes reply in these words: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37.

### Must Be Literally Fulfilled at Second Advent

Neither the descent and presence of the Holy Spirit, conversion, death, nor any so-called reformatory movement or wonderful manifestation, without the literal Christ, can possibly be His second advent. He Himself said, "I will come again." John 14:3. Knowing, before, the deceptions that would come in the last days, both in false, unscriptural theories and in deceptive appearances, our Lord Himself gives us this

gracious warning: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning [or light of the sun] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24: 23-27. Compare Ps. 50: 1.

### Not Secret or Local

The second coming of Christ will be in no sense secret or local; for "every eye shall see Him." Rev. 1: 7. In the temptation the devil took Christ "up into an high mountain," and "showed unto Him all the kingdoms of the world in a moment of time" (Luke 4: 5); and can not the divine Son of God manifest Himself personally and visibly to all the world? There can be but one answer to this question; namely, that He can; and not only has He the power, but He has told us that He will thus manifest Himself.

Not only is there assurance in Christ's promise to His disciples, "I will come again," that He Himself will come, personally and visibly; but we have in the words of the angels to the disciples on the occasion of the ascension a most explicit assurance that this will be even so. The Word tells us that as He was talking to them, "while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

Could language be plainer? The words, "This same Jesus," could convey to the minds of those eager disciples no other thought than that Jesus Himself would really return in His own proper person. They had seen Him, had put their hands upon Him after His resurrection; they had eaten in His presence, had talked with Him, and had seen Him eat, and had heard and recognized His familiar voice as when they companied with Him daily before His crucifixion; and to them these precious words, "This same Jesus" "shall so come in like manner," could have no occult or hidden meaning; they could only mean what similar words would have meant if spoken of any other person under the most ordinary circumstances of life.

### Paul Received the Same Faith

The apostle Paul, not being at this time a believer in Christ, was not present to hear either the words of the Saviour, "I will come again," or the cognate assurance of the angels, "This same Jesus" "shall so come in like manner;" but he cherished the same "blessed hope" of himself seeing the very same Jesus who spoke to him and appeared to him on the way to Damascus. To him the second advent was as real as the first; His coming again as literal as His dying upon the cross. "As it is appointed unto men once to die," writes this servant

of God, "but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 27, 28.

Again, to the Thessalonians the apostle writes, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." The words, "The Lord Himself," convey the same idea exactly as the words of the angels, "This same Jesus." But the apostle was not simply repeating in substance what He had heard from others. Doubtless he had many times heard from eye-witnesses those cheering words of angelic assurance, "This same Jesus" "shall so come in like manner;" but of the truth which he taught he testifies, "I neither received it of man,

### Love in Service

By Mrs. Walter Clair Thompson

"I love you, mama," said a child;  
Then off she went to play,  
Forgetting love means service  
For mother, through the day.

"I love Thee, Lord, with all my heart,"  
Is older children's prayer,  
Then straightway their own way pursue;  
But love means service rare.

Why is it that we see not, love  
Means deeds, not words alone,  
And service, daily service, leads  
Us upward to His throne?

The love shown by our Master great  
In tender words of cheer,  
Brought healing to the sufferers,  
When Jesus Christ was here.

And while we talk of loving Him,  
Let us remember still  
The love He counts is doing well  
The Father's spoken will.  
Portland, Oregon.

neither was I taught it, but by the revelation of Jesus Christ." Gal. 1: 12. Thus in Acts 1: 9-11 and in 1 Thess. 4: 16 we have from the original source of all truth, but through different channels, the most explicit testimony possible to be given in human speech, that Christ Himself will return to this earth, not in some mystical, unreal, secret manner, but openly, literally, and personally.

### Ever the Hope of the Church

The coming of the Just One, not to die, but to be glorified in all His saints, has been the hope of the church of Christ from that day when "He was taken up; and a cloud received Him out of their sight," down to the present moment, and will continue so to be until His promise, "I will come again," shall be grandly realized by His waiting church.

Our Christian songs, as well as the Word of God, and much of our sermonic literature, attest this fact. Charles Wesley wrote:

Whatever ill the world befall,  
A pledge of endless good we call,  
A sign of Jesus near.  
His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
Triumphant Lord, appear.

A more recent writer sings:

Some day our raptured eyes shall see  
He's just the same Jesus.  
O blessed day for you and me!  
The very same Jesus!

Amen. Even so, come, Lord Jesus.

### Are You Just Singing It?

PAUL says to Timothy, "Suffer hardship with me, as a good soldier of Christ Jesus." That is the heritage of the soldier. How many sing stirring Gospel songs as tho their heart were aglow with zeal for the Master, but the song has scarce died away before the enthusiasm is gone! A service was held in a college chapel. Phillips Brooks thus described it, says an item in the *Sunday School Times*:

"It was an inspiration to see all those young men singing so heartily. Especially they seemed to throw all their strength into the hymn, 'Am I a soldier of the cross?' Even Dr. X—, the college president, sang as if he caught the contagion of their enthusiasm." "Did Dr. X— sing that hymn? Does he really believe himself a soldier of the cross?" interrupted a somewhat incredulous listener. "O, no," answered Bishop Brooks quickly, "he was simply asking for information." There is a vast deal of difference between calling ourselves soldiers, and the enduring of hardness as good soldiers.

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### "Abundance of Peace"

THE "peace which passeth understanding," which God gives here, which is "as a river" in its onward flow, is but the foretaste of the peace which Jesus Christ will give to His own. While He gives peace now in the midst of the world's unrest and strife and war, that peace is mingled with sadness of heart because of others' unrest, misery, and wo. But there is coming a time when Christ shall reign, when all of strife, and war, and tumult, and mourning, and distress, and pain, and death, will be forever banished, because sin is no more. All tyranny, oppression, and wickedness will be blotted from the universe, and nothing shall mar God's fair creation. Jesus Christ, the King of Kings and Lord of Lords, will have taken to Himself His great power, and reigned "from sea to sea, and from the river to the ends of the earth." Then, "in His days shall the righteous flourish; and abundance of peace so long as the moon endureth." It is to this peace now and forevermore that God calls us by His grace.

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### The Church's One Vocation

THIS writer . . . believes that the church has for its persistent business the saving of people from sin, and that the church is the solitary device which can carry on that glorious vocation. He believes that any method other than the church presents for the changing of human purpose and the cleansing of the human heart, is a spurious method. The church might do better than it does, but the notion that the church needs eternally to be tinkered with, he does not believe. The church, at least the Methodist Episcopal Church, for which this writer may claim a right to speak, is at its same old blessed business of leading men and women to God, who alone is able to renovate human nature and bring the desert to blossoming like the rose. The church and the preacher, with us, have the eternal vocation of the redemption of the world.—*Bishop Quale*.

We heartily say amen to the above sentiments, and would respectfully suggest that the Methodist Episcopal Church keep out of politics, and stick to her one vocation.



# Studies in Daniel



## II—The Book and Its Writer

**T**HE special subject of these studies at present is the book of Daniel.

In its study we need not concern ourselves with the discussions or strictures of the "higher critics." Let it suffice the believer of the Gospel of Jesus Christ to know that Daniel's prophecy had the endorsement of Him who spoke as never man spoke. In His prediction of the destruction of Jerusalem and of future judgments upon the world, the Great Teacher cites Daniel's prophecy as authority, and declares, "Whoso readeth, let him understand." Matt. 24:15; Mark 13:14. Of what account should be the babel of a multitude of "higher critics" when the Master has spoken?

Moreover, the book itself, confirmed as it is by God in history, is evidence of its divine origin and absolute truthfulness. History demonstrates its prophecies. All this we will learn as we study its lessons.

### The Purpose of the Book

While ages past could find many precious and practical lessons in the book of Daniel, it was written especially for the "latter times," the "last days," "the time of the end," the very age in which we are living. Even the prophet himself did not understand much of what God had given through him; and when he had written the greater part of his prophecy, he was told: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. And when in the prophet's anxious interest, desiring to know more, he besought God to enlighten him further, he was again told: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10. Both of these passages affirm that the prophecy was written for the future, and both contain the implied promise that when "the time of the end" shall be reached, those who are wise in God ("Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding") shall understand the prophecy, knowledge of which was denied to the very one through whom it was given, simply because it could not be understood till the events predicted had been fulfilled or were fulfilling.

The same truth is thus stated again: "There is a God in heaven that revealeth secrets, and maketh-known . . . what shall be in the latter days." Dan. 2:28. "The vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come." Dan. 8:26.

### A Key to the Book

Every lock has its key or combination of keys. Difficult problems are often easy when we find their simple secrets. From certain points of view certain lines form what is to the beholder an intricate maze, but looked at from the right angle, every line is in harmony with the rest, and the

whole is simple. This principle is true in the study of God's Word. Every book has its divine purpose; every subdivision has its central thought; every lock has its key; every seeming snarl the clue, which, when found, will unwind its precious golden cord to the devout student.

One of the great purposes for which the book of Daniel was given is to teach that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." While this is stated in so many words in but one chapter—the fourth—it is taught from beginning to end, a lesson that God would have every ruler and statesman and politician on earth learn.

### Keys to Chapters

Every chapter, or rather subdivision, has its key, generally embodied in some expression found in the subdivision itself. Sometimes the subdivision is complete with the chapter; sometimes the chapters should be combined. This is true to a certain extent of chapters 8 and 9, for both deal with

### My Saviour

By Lophia Bryant Larson

Once He came; I shunned the meeting,  
His pleading eyes I would not see.  
Once He came and found no greeting—  
He the Man of Galilee.

The way grew dark as night before me,  
Storm-clouds hung low in my sky,  
Wild tempests broke in fury o'er me;  
But through it all, I saw His eye

Still shining gently, kindly on me,  
Tho I had walked so far away.  
"I will not leave thee nor forsake thee,"  
I heard my faithful Saviour say.

Such love! Such seeking! On He followed,  
O'er mountains high, through valleys dim,  
Until I knew I'd never be happy  
Unless I gave my life to Him.

Aberdeen, Washington.

the same subject and vision; and emphatically true of chapters 10 and 11.

The book of Daniel is written in two languages. From the beginning to the first clause of chapter 2:4, it is in Hebrew; thence to the close of chapter 7 in Aramaic; from the beginning of chapter 8 to the close it is again written in Hebrew, with both of which languages the prophet was doubtless well acquainted.

The time of writing the book was from B.C. 603 to 534. The writer was Daniel, whose name means, "God is my judge," who was renowned in Israel for his greatness and piety (Eze. 14:14, 20), and God characterizes him as "a man greatly beloved" (Dan. 10:11).

### How He Came to Babylon

One of the noblest and greatest of Judea's kings was Hezekiah, who reigned twenty-nine years, from B.C. 726 to 697 (Usher's chronology). Of his faithfulness it is said: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following Him, but kept His commandments." 2 Kings 18:5, 6.

In his faithfulness God prospered him. Hezekiah threw off the yoke of the Assyrian, recovered the cities taken by the Philistines,

erected public buildings, improved the water-supply system of Jerusalem, and encouraged education in art, science, literature, and religion. It almost seemed as if Israel would come back to that place in the world which God gave her as light-bearer, as God's missionary to lead other peoples and nations to Him; but the idolatry of self and nature was too deeply rooted in the hearts of the people. And even in Hezekiah we are taught again the lesson of man's frailty. In the middle of his reign God miraculously restored him to health from a sickness unto death, prolonging his life fifteen years. The king of Babylon, stirred doubtless by the miracle in connection with the healing, sent ambassadors to congratulate Hezekiah. Then Judea's king in foolish pride showed them all the treasures and riches of his kingdom, and thus aroused their cupidity. The vast treasures at Jerusalem thus became an ever-dazzling temptation to the Babylonians, till Jerusalem was taken by Nebuchadnezzar, and the treasure-houses of Jerusalem were robbed of their riches. And thus, more than a century before it occurred, the Lord told the foolish king it would be:

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Isa. 39:6, 7.

This was Babylon's answer to Hezekiah's folly. Had Hezekiah shown the riches of God's grace, as he had the opportunity, the sequel would have been of a far different character. He had the opportunity to preach the Gospel, and failed.

The sad prophecy was fulfilled when Nebuchadnezzar, who became the greatest king of Babylon, came against Jerusalem, plundered it of its treasures, burned the city and its glorious temple, and took of the youths of the royal seed for his servants. Among these were Daniel, Hananiah, Mishael, and Azariah. Their deportation to Babylon took place at the time Nebuchadnezzar first captured Jerusalem, B.C. 605.

As Israel had utterly apostatized, as God could do nothing else for them or through them, He sets up His light, the center of illumination on earth, in the persons of the faithful in the heathen city of Babylon, and purposes to use that great empire for the promulgation of His truth in the earth. The book of Daniel is the divine record of God's work in this respect. And as we study it, we shall find that a divine hand shaped the events, a divine foresight selected the lessons for later times, a divine inspiration penned them; and may the Divine Spirit guide in their study, even as divine power will attend their infinite truths to the lives of all who receive them.

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THE mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—W. T. Richardson.

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"THE love that suffereth long and is kind, is not the love of self."

# Christian Science

By Walter Clair Thompson

## II—The Source of Its Philosophy

Man lives plunged in a world of illusion, and of deceptive forms which the vulgar take for reality.—*Democritus, B.C. 430.*

Matter and mortal body are illusions of human belief which seem to appear and disappear to mortal sense alone.—*Mrs. Eddy, 1898.*

**I**O a people cultured and refined by centuries of Christian education, any innovation in the way of cult or science must come clothed in garments that will not repulse their sensitive natures. Modern civilization instinctively recoils from anything that is coarse or hideous. This the great adversary of souls has not been slow to recognize, and it has occasioned a revolution in his methods. He can no longer parade in our midst with "cloven hoofs," but appears instead as an angel of light.

In this twentieth century, surrounded by so many evidences of advancement, we flatter ourselves that the baser passions of mankind have been subdued, and that we have lost our taste for such hideous scenes as were witnessed by the Romans in the Pantheon, and for the orgies of the vale of the son of Hinnom; and now that we are enjoying the full rays of the Gospel age, we are immune to such temptations as degraded the early Syrians to bowing at the shrine of Baal-peor, and to offering sacrifices to the dead.

While this is true to a great extent, still the satanic agency that presided at the revolting ceremonies of the ancient sorcerers has not ceased his activities; but instead of his devotees' bowing down to Moloch, they assemble in magnificent temples, conducting the same spirit worship, but with ceremonies less offensive to the ethics of the present age; and while pantheism is relegated to darkened heathenism, it lurks in our midst in the more elusive doctrines of the Christian Scientists.

### Christian Science and Ancient Cults

That Christian Science is only a modern revival of ancient heathenism, instead of, as taught and believed by that sect, a recent revelation from heaven, can be proved by such an array of evidence as to be irrefutable. This evidence will show that while this erratic philosophy comes to us labeled as Christian, and has gathered about its form the sacramental garments of the church of Christ, it is traceable to the diabolical worship of the Hindus, its modern dress serving only as a cloak to conceal its hideous identity.

Christian Science might have gone serenely on, and its integrity been unquestioned, its "good clothes" admitting it to Christian society, were it not that its ill manners, so to speak, too often betrayed its ill breeding. Its true family relation is exposed by certain principles so palpably contrary to clearly defined Christian ethics as to arouse suspicion. This suspicion has led to investigation, and investigation to startling discoveries.

A very serious accusation growing out of this investigation is that, instead of being of Christian origin, it is of heathen parentage; born not from above, but is of the earth, its Christian baptism standing not

for regeneration, but serving instead a purpose to unholy ambition. This is a serious charge; can it be sustained by facts? As proof that this accusation is well founded, the following evidence is submitted:

The fundamentals of Christian Science and the Hindu Vedanta are essentially the same. This is strikingly shown by the following parallels:

#### CHRISTIAN SCIENCE

Denies the personality of God: "God, principle, life, mind."—*"Science and Health," page 115.*

Teaches self-immolation as a means of salvation: "The atonement requires constant self-immolation."—*Id., pages 23, 25.*

Denies the reality of matter: "Matter is an error of statement." "The conventional firm called matter and mind, God never formed."—*Id., pages 274, 277.*

#### VEDANTA PHILOSOPHY

Denies the personality of God: "God is essence, impersonal and formless."

Teaches self-discipline as a means of salvation: "It is through protracted self-discipline we are absorbed into the one God."

Denies the reality of matter: "The whole external world is an illusion. Actions and feelings are a mistake."—*Williams, "Hinduism."*

The following declaration of the religious belief of an educated Hindu is certainly

### Shining in the Sun

By Jessie Andrews, in "S. S. Times"

That brown leaf, shining in the sun  
This golden autumn day,  
A wondrous radiance hath won,—  
And now to me doth say:

Thy life may be or brown or gray;  
But, shining in the sun  
Of heavenly love that streams away,  
A golden victory won!

very interesting when compared with the teachings of Christian Science:

There is but one god, by whatsoever form he is worshiped in Asia or Europe. He is in his essence impersonal and formless, tho he delights in manifesting himself in infinite developments and personalities, and tho he chooses to ignore himself in the distinct individualities created by himself. Hence the separate existence of you and me and the world around us, is a mere illusion. When through protracted self-discipline the illusion is made to vanish we are absorbed into the one God.—*Williams.*

If a page containing this quotation should be picked up from the streets of some American city, the finder no doubt would think that some disciple of Mrs. Eddy's had lost a page from his text-book. While the language is not exactly the same as found in "Science and Health," the philosophy is identical. In fact much of the text of Hindu philosophy could be inserted bodily into the pages of "Science and Health," and the insertion would run but small risk of being detected by any but the most careful student.

These striking parallels could be extended to great length would space permit; but where evidence is so clear, it is not necessary to multiply testimony. These facts prove beyond the possibility of successful contradiction, that Christian Science, instead of being of Christian origin, is traceable to the darkness of heathenism, its garments of apparent righteousness being worn only as a mask that it might bid for disci-

ples from the church of Christ. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

### Contrary to Real Christianity

Having proved that this cult is related to heathenism, it is hardly necessary to show further that it is utterly contrary to Christianity. However, as atonement through the shed blood of Christ is a vital doctrine in the Christian faith, the conviction will be strengthened if this doctrine of the efficacy of the blood of Christ to cleanse from sin is shown to be entirely repudiated by the doctrine of Mrs. Eddy. Let us quote from her work:

The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the "accursed tree" than when it was flowing in His veins, as He went daily about His Father's business.—*"Science and Health," page 25.*

Let us place in contrast with this the words of Paul:

Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood.

So Christ was once offered to bear the sins of many.

Now with this evidence before us, and taking into consideration that the Bible nowhere ever hints of so vague and elusive a philosophy, it is difficult to escape the conviction that Mrs. Eddy was either a very diligent student of Eastern religion, or quaffing from the same virulent stream, has imbibed of its spirit, and under its intoxicating influence she fancies she has discovered the elixir of life. Filling her cup with this Babylonish wine, she offers it to ailing humanity as the only remedy for the "healing of the nations."

### Unknown to Historic Christianity

It is because historic Christianity has known nothing of such a philosophy, that we are led to look elsewhere for its source. None of the great reformers, whose powerful ministry of the Word revolutionized the world, bringing about great moral and social reformations, ever dreamed of such doctrines as set forth in this so-called science. It has remained for Mrs. Eddy to give this new "light" to the world. But if the thought that she has been more favored of Heaven in the bestowal of light than were any of the Christian reformers, is hardly tenable, what attitude should the Christian assume toward the claim that this prophetess has received a greater revelation than Jesus Christ? Should it not be classed as that "other gospel" of which Paul warns in his epistle to the Galatians?

In the light of these facts, are we not justified in branding Christian Science as unsound doctrine? And as such it is a fulfillment of the prophecy concerning the last days which reads:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Reader, the great prevalence of false isms so characteristic of the present generation, is a sign of the times, and should serve as a

warning that this sin-laden world has about run its course, and soon the Judge of all the world is to appear.

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### Part of the Day's Run

"You make it your business to do a lot of good turns in the course of the day, seems to me, young fellow!" remarked a passenger on an up-town car to the pleasant-faced young conductor who had just patiently helped a particularly helpless old lady to alight safely on the sidewalk.

"Sure!" was the cheerful answer. "Part of the day's run, isn't it?"

"May be, for you!" said the other. "Can't say that it's the regular thing with everybody. But I've happened to ride up and down with you four times to-day, and you've gone out of your way to make things a little less rocky for somebody every trip."

"Have to," said the young man briefly. "Tisn't going out of your way, either. The chances come in your way. Part of the day's run—that's the way I like to look at it."

The little phrase is well worth tucking away for a pocket-piece. We do not need to get up in the morning and make any mighty resolutions to do great deeds of kindness or benevolence. What we do need is to fill our minds so full of kind and tender thoughts, that a bubbling impulse of helpfulness will characterize all our day's living. While we are planning to be prompt and punctual and industrious and careful, we want to be sure to add one thing more—the purpose to be helpful. Just take it as a matter of course, as much a regular thing as eating breakfast or going to work or school. Eyes have to be quick and alert to carry out such a purpose. Ears have to be delicately trained till no moan of distress or cry for help shall escape them. One has to stop being absent-minded, which often means selfish-minded, and try for that "heart at leisure from itself" which the poet prayed for; since the chance of helpfulness in any particular instance is a gift so fleeting that the least inattention often loses it forever. On the other hand, one who begins, in ever so small a way, to make it a part of his day's program is quickly and wonderfully rewarded. Every step of his path blossoms thick with opportunities. No "day's run" can be without them.—*Annie Burnham Bryant.*

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### The Wicked Fly

THE following from the *World's Work* is worthy of consideration by all housewives, or others who have to do with the managing of homes or dwellings of any kind:

"The house-fly exists only through the toleration of men—a toleration which, were it not ignorant, would be criminal.

"The house-fly is the most terrible single enemy that mankind has among living creatures. Beasts of the jungle have slain their thousands, but this prowler in the household has slain his tens of thousands. Of all vermin he is the most filthy; of all purveyors of disease the most deadly.

"The house-fly is born in offal—nowhere else. And his life is in keeping with his birth. He lives, to the day of his death, in filth. The manure pile, the cuspidor, and the cesspool are his home. It is from these

haunts that he comes to visit the kitchen, the dining-room, and the nursery. He drags his filthy feet across the bread, dips them in the butter, wipes them on the meat, and bathes in the milk. He seeks out the sick-room, and sips the delicious excretions of

the consumptive, the typhoid fever patient, and the child with summer complaint. Then he flies to the kitchen, and deposits the poison on the rim of the milk bottle, and to the nursery, where he lights on the baby's lips.

"Don't mind a rattlesnake or two about the house, but kill every house-fly as you value your life and the lives of your children. Don't buy your groceries or your milk or bread or fruit of any dealer who is not as particular as you are yourself. There would be little typhoid fever without the house-fly, and little chance of cholera infantum. And there can be no flies where there is no filth. Keep your kitchen, cellar, and yard clean; let no refuse accumulate. Put lime about the stable, and keep the garbage pail tightly covered. Kill every fly you see; burn insecticides (pyrethrum is the best); use fly-traps, sticky paper, and the wire paddle, until the house is clear. If you can't drive out the enemy unaided, call on the board of health."

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### In His Footsteps

"UNCOMPLAINING, tho with care grown hoary,  
I desire to wear no crown of glory,  
Where my Saviour wore a crown of thorn.  
Not in paths of roses would I dally,  
Where my Saviour trod the gloomy valley,  
When He suffered bitter pain and scorn."

### The Day of Doom

By Charles P. Holt

O, dreadful that day when it dawneth  
On the children of crime and of sin—  
When the Lord shall appear in His glory,  
Mid a whirl of destruction and din;  
When, swift as the flash of the lightning,  
All life shall be swept from the world  
By the terrible hand of Jehovah,  
As star against star shall be hurled;

When the mountains shall tremble, then  
topple,  
Then melt in the chaos like snow;  
And the oceans arise in a vapor  
That will hiss in the infinite glow;  
And the fires, incased and eternal,  
That beneath us for eons have roared,  
Shall burst with a fury infernal  
From their bonds at the touch of the Lord;

And the homes that we live in and cherish,  
In a trice shall be tombed in the past;  
And the forms that they welcome and  
shelter  
Shall as ashes be swept in the blast;  
And the earth, that in grandeur and glory  
In its orbit now circles the sun,  
Shall return to its molten beginning,  
By the might of the Infinite One.

## Our Bible Reading

### The Law of God

1. What is said of the perfection of the law of God?

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Ps. 19: 7, 8.

NOTE.—There is no necessity for change in a law that is "perfect," that converts the soul, that makes the simple wise, that rejoices the heart, and that is so pure that it enlightens the eyes.

2. What is said of the holiness, goodness, and spirituality of God's law?

Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual: but I am carnal, sold under sin. Rom. 7: 12, 14.

3. What is said of the unchanging character of God Himself?

For I am the Lord, I change not. Mal. 3: 6. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1: 17.

Jesus Christ the same yesterday, and to-day, and forever. Heb. 13: 8.

4. Since the Bible speaks so plainly in regard to the unchangeable character of God, what should we expect that same book to say concerning the unchangeable character of His holy law?

The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. Ps. 111: 7, 8.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5: 17, 18.

5. What is the Bible definition of fulfilling law?

Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6: 2.

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. James 2: 8, 9.

NOTE.—The foregoing scriptures make it perfectly apparent that to "fulfil" a law means to obey it.

6. *Then what may we expect the prophets to teach concerning the attitude of Christ toward His Father's law?*

Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offering and sin-offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart. Ps. 40: 6-8.

7. *Can there be any doubt that the prophecy in the last foregoing scripture refers to Christ?*

Wherefore when He cometh into the world, He saith,

Sacrifice and offering Thou wouldst not, But a body didst Thou prepare for Me; In whole burnt offerings and sacrifices for sin Thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of Me) To do Thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldst not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, Lo, I am come to do Thy will. He taketh away the first, that He may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. Heb. 10: 5-10, A. R. V.

NOTE.—This comment in the book of Hebrews shows that the quotation from the Fortieth Psalm clearly refers to Christ, and that His delight in His Father's law was such that He had that law enshrined within His heart.





PRESENT  
WORLD MOVEMENTS  
IN PROPHECY

### God's Message for To-Day

**I**N our last issue we briefly considered God's dealings with the world, local and general, in past generations. As He met the needs of each age, generation, or nation, by messages of salvation, reasoning by analogy we would expect a God-given message for the ills and needs of this generation. Has He such a message?

Reader, we believe there is such a message, a message foretold in God's Word, a message which bears on its own face the impress of the Divine, if men will but consider and receive it. It has within itself the evidence that it is from God. That message is not confined to one Bible writer or book; it is variously expressed. We refer to simply one statement of its great, positive truth, found in Revelation the 14th chapter and the 6th and 7th verses, as follows:

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.

In this writing we wish to note these things:

1. The *time of the message* is indicated by the expression, "The hour of His judgment is come." In the teachings of our Lord we are told that the great judgment-day is future—when Christ *shall* come (Matt. 25:31-34). The apostle Paul preached before Felix of "righteousness, temperance, and judgment to come" (Acts 24:25); and he declared to the Athenians that God had "appointed a day, in the which He will judge the world" (Acts 17:31). By all the New Testament writers the great day of judgment is placed in the future, and in connection with Christ's coming. But this message, we are prophetically told, applies at a time when "the hour of His judgment is come." The judgment is pending when that message is due to the world. The world has been resting in human judgment; it has trusted to the decrees of men, of councils, of conferences, of nations. The great bar of God has been forgotten, the Court of last Assize has found small place in the calculations of men. Human conduct has been molded by imperfect human standards. Surely all will recognize the necessity, the need of a message that brings men back to the standard which God requires.

We spend in this world but a little time, at most. We may spend eternity elsewhere. This world is the preparation day for that longer period. How vastly important it is that the standard of our conduct, infinite in its results, shall be measured not by the standards which men erect, but by the standard which God Himself has given. Therefore the importance of calling men's attention to *His* judgment, to His holy standard. Surely such a message is demanded at this time.

2. The *universality of the message*. It is not a local message, as was God's message to Sodom, or to His own people at the time

that our Lord first came, or as was Jonah's message to Nineveh. It is a universal message, a world-wide message. It is to go to every nation and kindred and tribe and tongue and people. They all need it. "We shall all stand before the judgment-seat of God." "Each one of us shall give account of *himself* to God." The message must be given to all. And God is giving just such a message as that to the world in these days.

3. It is the *Gospel message*. It is not a new message; it is the old, ever-repeating message, in a new, living setting, for there can be but one Gospel which is "the power of God unto salvation to every one that believeth." It has not lost its power in the lapse of time. As it was when Paul uttered the great truth to the Romans, it is to this generation. The power of God is manifest in creation—the heavens declare His glory; but the power of God is manifested through His Gospel in the re-creation of men, and there can be no greater power.

And this universal message for this time is a great Gospel message—the everlasting Gospel message which has regenerated men through all the ages of the past. The world needs it now, the church needs it now. The religion of Jesus Christ is more than mere form; it does not consist in inducing men to join a church and place their names upon a religious roster and declare that they will live a different life and follow a different form of mere ethics. There is no power in that. It may influence for a while, but it does not touch the fountain of the heart. What is needed is the life of Jesus Christ, by which men are born from above, created in Him, made new men and women.

One of the great charges against the church to-day is—and by this we mean Christianity in general—that her membership is like the rest of the world; that there is no difference as a general thing in conduct, in character; that grafting, dishonesty, and failure to meet needed standards, is as manifest in the church as it is in the world. If this be true—and there are few who will deny it—the message of the everlasting Gospel is needed now.

4. The very *burden of that message* indicates its need: "Fear God, and give Him glory," and "worship Him." The fear of man possesses men to-day. The whole trend of public life is away from the individuality, the manhood of man. Recognizing more and more his weakness, he is gathering together by federations, by guilds, by bands. The individual is becoming lost in the mass; he is coming to recognize that he is of little worth if he stands, or seems to stand, against the interests of the many, and in this education men are coming to fear men.

They wish to question of men as to their conduct. They take the standards of the mass of men as to their character. Sounding out above all this is God's message: "Fear God." Let His presence be ever before you, let His law be your standard of character, let His Son be the example of your life, set Him always before your face.

The mighty men of all the ages, so far as Christian lands are concerned, are men who have had this vision of God, a vision of God's awful majesty, of His awful holiness of character, of the sure judgment which

lies before; and having seen Him, and stood, as it were, an individual before His throne, they have come to fear God, and that fear of God has taken away the fear of men. It has not made man less precious in their sight—it has made him more precious, because he was the purchase of the blood of Christ; but it has made God so overwhelmingly great in their vision that they are no longer afraid of men. It has given them a recognition of man's right, which can come in no other way. In the sight of God they have seen the little difference that exists in men, that they are all creatures in His sight, and no one of them or no combination of them has the right to lord it over his fellows, or to usurp the throne of the Infinite; to Him must all men be responsible. Surely such a message as that is needed for this time.

And with the fear of God goes the worship of God: "Worship Him." Men are worshiping men at the present day. Religious papers teem with the praise of man. They have little to say in the praise of God. Men's theories have swept away the blessedness of the Gospel. Evolution has taken the place of re-creation, in the minds of men. Why should they not worship the men who have taught evolution, and men who in their wonderful wisdom set their hypotheses of science against the verities of the infinite God? Men are worshiped, the works of men's hands are worshiped, men's devices are worshiped, and God is forgotten. Surely men need that message, which we have quoted above, to-day: "Worship God." Truest worship is service, and worship is truest service, and the worship of God means the service of God.

5. That message received is a *unifying message*. It sweeps away all creeds, all human barriers; it brings the individual, soul-naked, before the throne of the infinite God. It gives him, in response to faith, the righteousness of God in Christ Jesus; it holds before him as a standard the norm, the rule, the law of God. It places in his heart and soul the blessed Gospel of Christ, to give to humanity. It leaves all human tradition behind, and treads underfoot all human superstition. Surely such a message as that is needed now.

And under this heading, in this series of the SIGNS OF THE TIMES for the next six months, we hope to give to our readers continually additional evidences so plain and so clear that every unprejudiced soul can see it, that God has a message for this time, for this day, and that that message received brings salvation, with all its blessings, to the receiver.

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"It is not enough that the Christian character remains uncorrupted by the epidemic of wickedness; the Christian must protest against that wickedness, and war against it to the death."

—★—

In the business office of Sir George Williams the visitor might always have seen this framed illuminated motto: "God first."

—★—

"In speaking of persons, if you can not say a pleasant word, say nothing."



# THE OUTLOOK

Watchman,  
what of  
the night?

## Jubilee of Cardinal Gibbons

**I**N Sunday, the first day of October, Cardinal Gibbons, as is his custom on the first Sunday of each month, preached to his people. And on this particular Sunday his discourse was a sort of prelude to his "jubilee" celebration, which was to begin two weeks later.

In the course of this discourse the cardinal expressed his opposition to the election of United States senators by popular vote, and to the referendum and the recall of judges that is so strongly advocated in many quarters. He also spoke in terms of grateful praise of the demonstration in Baltimore in his honor last June, which was attended by President Taft and leading members of the coordinate branches of the Government. Passing from these matters, he spoke of the —

## Growth of the Catholic Church

in America during the fifty years that he has officiated as priest, bishop, archbishop, and cardinal. The substance of his remarks upon this topic, as given in the press reports, is the following:

In 1861, the archbishops and bishops of the United States numbered 48. The priests were 2,064. The number of churches with priests attached was 2,042, and the Catholic population was estimated at 1,860,000. The number of archbishops and bishops today in charge of sees amounts to 96, just twice as many as existed in 1861. The priests amount to 17,000, an increase of over eightfold. There are 13,500 churches, nearly a sevenfold increase. We have about 15,000,000 church-members, eight times as many as existed in the United States in 1861.

But the progress of religion in our country is to be estimated not only by the augmentation of the numbers of its communicants, but also by a more efficient coordination and discipline. The clergy, in 1861, were as detached squadrons compared to the compact and well-marshaled army of today. Half a century ago the prelates and clergy labored under many adverse circumstances. In widely extended parts of the country they had to minister to the faithful scattered often without churches wherein to worship, and without Catholic schools. They had but scant resources to sustain them. Frequently they had to contend with deep-rooted prejudices.

## Parochial Schools the Rule

Now, thank God, we have in most places parishes well organized. Churches have multiplied from the Atlantic to the Pacific. Parochial schools have become the rule instead of the exception in the large centers of population. A generous laity are usually able and always willing to aid our missionaries. An unfriendly feeling indeed still exists in some quarters, as the result of long-standing traditions and biased education. But the mists of prejudice are gradually disappearing before the sunlight of truth.

The increase in numbers of the Catholic Church in America is not more strikingly significant than her increase in power and influence. When the cardinal was ordained a priest in 1861, the sentiment was strong that

it would never do to allow the Catholics to become dominant in political matters. It was considered that her past history was such that it would not be for the safety of the State ever to permit of such a thing. And so there were many Protestants who held the view that Catholicism might be allowed perfect freedom in her spiritual realm, but that the age had reached a frame of mind that would never allow her to become a political power.

But there has been a growing sentiment, during this last fifty years, among the Protestant churches themselves, that they should take a large hand in politics and be a dominant power there. And if it is all right for the Protestant churches to become a political power, there is no law of logic that will not admit that it is just as right for the Catholic to do so. One of the main points that is made by many in demanding the federation of churches, is that they may be able to bring the united power of all the churches to bear on the politicians, so that they may secure

## National Good Citizenship Movement

**N**OVEMBER 2 and 3, 1911, at the First Methodist Church of Chicago was held a meeting which has laid the foundation for the organization of a powerful compact, or federation. Representatives were there from the Christian Endeavor, Epworth League, Baptist Young People's Societies, Y. M. C. A. and Y. W. C. A., Young People's Civic League, Anti-Saloon League, Prohibition Party, National Reform Association, and the Temperance Society, an organization of the Methodist Church under Dr. C. T. Wilson, the American Civic Reform Union, and other societies.

The object of this meeting is to secure the federation of all these organizations; as one speaker put it, so they can "strike one unanimous blow for home and country." The three principal points set forth in the program were surely what every one must admit is called for in this land of ours, under a united force. Their object is a world-wide movement against intemperance, impurity, and gambling. These were the principal points discussed in all their lectures; but when Dr. Wilbur F. Crafts spoke, he said that in a combined effort of all these mighty organizations against these evils, which he denominated "three snakes in the nest," it would be impossible to fail in greatly wounding them and soon destroying them altogether. He said he thought it would be just as easy to fight four snakes in the nest as three, and that wisdom would direct that instead of having so many little sticks fighting the nest, we might as well have a combined effort, that they might receive a mighty and everlasting stroke.

The fourth "snake," he suggested, should be Sabbath-breaking, or the desecration of Sunday. He saw no reason why they could not at the same time fight "four snakes in the nest" as well as three. Some, he said, were opposed to this point in the movement, but he felt anxious that the Sabbath question should have a place among the others.

This earnest people, who are made up from the best people and societies of the land, so far as this world is concerned, are terribly in earnest in seeking to save our country from these ruinous and disreputable vices — intemperance, gambling, and impurity; but we know that while this is a worthy object, and God is using them to help hold back this awful spirit of depravity, yet Satan would have them tack on the Sunday question, and at the same time unite their forces against the Sabbath of the Lord Jesus as "a snake in the nest" of all the corruption of earth, and associate it with the worst crimes of the land.

A temporary organization was effected with Harry S. Warner as chairman; vice-chairman, the Rev. Charles D. Bulla; secretary, Miss Margaret Wintringe; treasurer, Mary F. Balcomb. The committee appointed for nomination and plans recommend that in the "National Good Citizenship Movement," five dele-



Watching the Laymen's Parade at Cardinal Gibbons's Jubilee. The cardinal in the center, Apostolic Delegate Falconio at the cardinal's right, Archbishop Farley at his left. (Photo by Paul Thompson, New York.)

their demands. And since the Catholic has the best equipped and most thoroly trained organization for attaining political ends, it should be easy to see which will be in the lead when the grand march is fully under way.

There are many great evils in this age that need to be corrected. And many able and well-meaning men in both the Catholic and the Protestant churches are strongly advocating that the power of the church will have to be invoked. When the church has given herself to the work of leading the individual to Christ, she has always been a mighty power for good in the world; for society as a whole can not be any better than the individual units of society, and it is for the individual that the church must work. Whenever she has entered politics and tried to do church work by political methods, she has invariably met with dismal failure. Tyranny, oppression, and cruel martyrdom have ever been the fruitage of the church-and-state régime. A thing that has this invariable history, is not worthy of another trial. No man nor body of men has any right to demand of the State anything as churchmen that they would not ask as individual men or citizens. Legislation must be for the man, not the religionist. T.

gates be officially appointed from each of these organizations, and others who may join them, who shall meet in Chicago February 12, for the purpose of perfecting the movement. They also recommend that the headquarters shall be at Chicago. Dr. Crafts was the first one of the committee appointed on plans.

It will not be difficult for many of my readers, understanding as they do the prophecies relating to the Sabbath question and this nation, to see how this mighty federation of peoples, societies, and churches can bring about a great hardship to those who observe the true Sabbath. It is evident that with the National Reform Bureau and National Reform Association in this movement, with one of their chief objects the enforcement of Sunday upon the world, and also the American Civic Reform Union, with the Rev. A. S. Gregg superintendent, the Sunday movement will soon be incorporated therein. Article two of the constitution of this latter reads thus: "The object of this organization shall be to improve the government of the cities, expose graft, promote civic pride, civic education, Sunday observance, temperance, and better marriage and divorce regulations; prohibit the manufacture and sale of cigarets, the publication of immoral literature, and abolish gambling and immoral traffic in women, and to obtain and enforce laws in harmony with the foregoing objects." They also have an article in their by-laws establishing a bureau of information and investigation, and PROVIDING DETECTIVES for special work.

While they have set their force and determination against the flagrant and appalling sins witnessed on every hand, and without doubt God is using them to hold back the beggarly elements of wickedness, yet they will classify the true Sabbath of Jehovah with all these vile and evil practises; and when those obedient to God's law say that they can not work in harmony with one point of the organization, because of their united efforts against God's Sabbath, they will classify them with those who are enemies of temperance, chastity, the peace of our land, and the advancement of God's kingdom.

While the hearts of true Sabbath-keepers yearn to unite with them in helping to suppress these destructive sins, they will be compelled, no doubt, to come out from among them, and work alone, in order to uphold and maintain the true Sabbath of the Lord, which Jesus honored and sealed into His own church by the blood of the everlasting covenant.

G. E. LANGDON.

### Church Federation

FIRST of all, let me candidly say that this proposed federation has for its main tenet the Sunday rest day. This is where its influence will be felt. Whether or not the various denominations connected with this movement set aside all dogmas and doctrinal points, they will inevitably decide in favor of the Sunday rest day. They must meet it. It is the very center of their activities. They must have some strong doctrine upon which they will agree as a body, and Sunday affords this opportunity.

The spirit of unionism is abroad, and is pervading many fields of social activity,—which is good in many ways, but beware that in our desire for centralized power we do not overlook vital principles of truth which have been recognized since the fall of man. Such a federation as this, can only result in apostasy and despotism. When this federation is formed, it will not only be national in its scope, but also international. It will be the greatest religious federation that the world will ever see. The civil power will be forced to enact more stringent Sunday laws according to the will of this power. This in itself would be contrary to the glorious principles of religious liberty as outlined in the Constitution of the United States, and which has made this nation the champion of true reform.

This movement is directly opposed to the plain and immutable Word of God, which emphatically declares in no unmistakable terms, "Associate your-

selves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces." Isa. 8:9.

A noticeable feature of this movement is the seemingly disinterested attitude of the Church of Rome. The Papacy will never step down from her pinnacle of supreme authority in religious matters. The various denominations must come to her for recognition. The man on the Tiber will have something to say regarding this federation when the time comes.

The ultimate result of such a concerted movement would be nothing short of a union between Church and State, and consequently, all that follows in its wake. The terrible scenes of the Dark Ages would be repeated; for if this movement should succeed in its efforts—and it will—to have the Sunday enforced, who can tell what next it will demand? Why not demand that people throughout the world pray so many times a day? It would be no more unreasonable than commanding all to rest on the first day of the week. May God, in His mercy, keep the lovers of liberty when this time comes. I



Dr. Sun Yat Sen, who is regarded as the leading, moving spirit in the Chinese revolution. From his latest photograph, taken recently in Denver. (Paul Thompson.)

fancy I hear the people of old, building the Tower of Babel, when they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Then again, I fancy I hear these modern religionists clamoring for power, saying, "Let us proclaim to all the inhabitants of earth that they must rest on the first day of the week, regardless of their opinion, lest we lose our prestige as a religious body."

GEORGE S. WORK.

### The Roman Catholics in Politics

HENRI BOURASSA is a French Catholic politician in Quebec, Canada. He was once the friend of Premier Wilfrid Laurier, now his political enemy. In its issue of September 9 the *Detroit Saturday Night* has the following from its Montreal correspondent, Mr. H. M. Nimmo:

#### Bourassa and the Church

To further aggravate public opinion in the present campaign it is reported here that Bourassa has the sympathy of the powerful Catholic Church in Quebec, tho to what extent, it is impossible to guess. Laurier has by no means been unfriendly to his church, but the Quebec church is aggressively pro-Catholic in all things as well as pro-French in membership. That it would therefore welcome the creation of a new republic on this continent subject to the control of no temporal power and almost wholly given over to the Catholic faith, is not beyond the bounds of reason.

It is not very many months since Father Vaughan delivered his now celebrated utterances at the eucharistic congress here, when he predicted that Mon-

treau would become the Rome of the American continent. The Catholic clergy of this province have not lost sight of that vision. Not only does the Catholic Church in Quebec enjoy the privilege of collecting tithes from its members in precedence over the civil tax, which civil tax falls most heavily on its own members because of the enormous holdings of church property that are exempt, but it is now proposed in effect that the marriage laws of the church shall supersede the civil law governing matrimony. Naturally, the Protestant churches of the dominion have resented this proposition, as illuminated in the famous Heber case, and have voiced their resentment in strong words.

To most of these Protestants the men who cheer the flag of France and cry out against the consolidation of the empire are the same men who endanger religious liberty in Canada and place their church first. And so, what with ecclesiastical aggressiveness and racial and pro-French animosities the efforts of Sir John A. Macdonald and Sir Wilfrid Laurier in the last thirty-five years to weld French and English Canada into one harmonious nation is by way of spelling not success, but secession. That blows will some day be struck is not at all impossible.

It is worth while for Rome now to keep nations divided. Reciprocity helps to unite. Did the influence of the Papacy help to defeat it?

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### A Strange Spectacle



AMERICA has been justly lauded as the "land of the free and the home of the brave." It gave to the world a new order of things when it adopted the Declaration of Independence and presented its Constitution to men. It rightly placed upon the reverse side of its great seal "Novo Ordo Seclorum." It emphasized this "new order of things" in its first amendment to the Constitution, practically a part of the Constitution itself: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Federal Government stood for liberty, civil and religious. The sad part was that the union of religion with the State was not swept away from the various colonies or the individual States. Logically, this ought to have been done to bring them in harmony with the Federal Constitution; but in some of them it was not, and now, in these later days, men are harking back to the old intolerant colonial laws of the States, especially in regard to Sunday keeping.

Among the States which have "sabbath laws" is that of South Carolina. In the later days of harvest, heavy rains fell; and whenever sunny weather came, the farmers improved it. This seemed to them necessary respecting corn fodder, cotton etc.; and one Sunday being a clear, dry day, the early morning found many of the farmers in a certain neighborhood out in their fields trying to save their crops. Among these were two Seventh-day Adventists, Mr. and Mrs. Brown. Several of the workers in the fields were closer to the public way and nearer to the homes of others than were Mr. and Mrs. Brown. They were quietly picking cotton in their field, while other people in that section were hauling fodder, and among them the town constable; and yet religious bigots, taking advantage of the law, caused the arrest of these two persons, because the law declared that persons are not to perform labor of their ordinary calling on "the Lord's day, commonly called the Sabbath."

When the case came to trial, Mr. W. H. Branson, a minister of the same church, came to the aid of the "criminals." He wished to present before the jury and the court the reasons that the brother and his wife had for doing as they did, to show that they had not violated "the Lord's day, commonly called the Sabbath," according to that Book from which all Sabbath observance comes; but the court ruled that the Bible must not be used as evidence, that it was incompetent evidence, and must not be referred to in the trial. It was stated that the question as to which day is the Sabbath is to be decided by the State of South Carolina, and not by the Bible, and that to introduce God's law, God must be present in person, else it would be only hearsay or supposition.

Think of it! Think of a court prosecuting men for doing ordinary work on the "Lord's day, commonly called the Sabbath," and then shutting out of that court the evidence of the only Book which

calls for the observance of such a day! Of course the only thing that was left for Pastor Branson was to state the true principles of religious liberty, and he and a friend of his did so. It was also shown that the work was a work of necessity, as the cotton in the field was wasting.

The jury returned a verdict of "guilty."

There is a Court before which all will appear—the South Carolina judge and jury among the others. At that Court the law which will acquit or condemn men is the Decalogue, the law of Ten Commandments. No human pleading, no human perversion, no human law, can set aside the plain letter and intent of that law. It will stand as it was written by the finger of God. But entirely apart from this, man is responsible to God, and to God alone, as to the day he observes or fails to observe as the Sabbath.

We wish the case were appealed. We can not conceive that a South Carolina higher court could shut out from the pleading or the evidence that Book which furnishes the only basis for Sabbath observance.

Our sympathies are with those who suffer; and yet their case is a thousand times better than those who prosecuted them, because he who has the truth can afford to suffer for the truth and for the sake of the Master of the truth. Those who, however, put themselves in God's place, and prosecute men for conscience' sake, are in pitiable case indeed. Let us pray for them.

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### Does Germany Covet the Dead Sea?

It is undeniable that the Holy Land is gradually being Germanized. More than two thirds of the philanthropic institutions in the way of churches, missions, hospitals, and hospices are in the hands of the Germans. The leading polytechnics, public schools, and educational institutes are also governed by them, while quite large German colonies are now to be found in Jerusalem, Bethlehem, Jaffa, and other places. Recent excavations of any importance have been carried out by the Germans, who also virtually control the country's trade.

Now an important German expedition is to explore the Dead Sea. It is being sent out by the Palestine Exploration Society of Berlin, and Dr. A. Brühl, custodian of the Berlin Institute for Sea (Exploration) Research, will be in charge. Whether it is Germany's desire to secure the mineral wealth of the Dead Sea basin, remains, of course, to be seen.

It is well known that the finest and purest bitumen is obtained here, also quantities of excellent sulfur. According to Professor Blanckenhorn's report, copper mines have been worked near the south end of the Dead Sea in Byzantine times; and also marble, porphyry, and other fine classes of stone are to be found there, as well as phosphates. It has also been stated by American experts that evidences of coal and oil are very apparent. Salt is found in great quantities; but upon this the government holds a monopoly, with the curious result that salt is at present imported from Smyrna and England.

The principal places of interest around the sea are En-gedi, Masada, Jebel Usdum, the four or five small watered plains, and the wild gorges of the Arnon and Zerka. En-gedi, about half way down on the western shore, was undoubtedly a little paradise in the time of Solomon, and is referred to in the Old Testament (Joshua 15:62). Ten miles from here is the remarkable natural fortress of Masada, used as a place of refuge by Herod. Eight miles further down the coast is the mountain of Jebel Usdum, six miles long, composed of hard salt. In this mountain there is a wonderful salt cave, from the roof of which hang great snow-white stalactites.

Some eleven miles up, going northward, on the eastern side, is the gorge of the River Arnon, containing the finest natural scenery in Palestine. The sides of the canyon rise perpendicularly about three hundred feet, and are only about twenty feet apart in some places, here overhanging, there overlapping or dovetailing into one another, as tho this mighty mass had been rent violently asunder to allow the seething stream of the Arnon, with its cascades and whirlpools, access to the sea. The cliffs are of sandstone of the most beautiful and exquisite colors.

To the popular mind, the Dead Sea is naturally associated with Sodom and Gomorrah, the "cities of the plain" that were overthrown on account of the wickedness of their inhabitants. On the eastern shore there is palpable evidence of volcanic upheaval.—*Illustrated London News.*

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### "Be Still, and Know"

At a time when the nations rage and the kingdoms are moved, God speaks to His people, "Be still, and know that I am God." Ps. 46:10. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:32. This is a lesson that He would have kings and statesmen learn; for the word was spoken to one of earth's mightiest monarchs.

One of the difficulties to-day is that men do not stop to think of God. They rush hastily, madly, pell-mell into conflicts and struggles which would never have come if men had waited upon God and trusted Him. The *Wall Street Journal* of September 26 presents the matter just now in the following striking way:

#### "MAKE THE MEN SIT DOWN"

Once nineteen centuries ago, when a large multitude believed the food supply was exhausted, it raised its voice in wailing and protest. There were a good many thousands present, and it did not look as if five leaves and two small fishes would go far among so many. They could not count upon the miracle that followed. But the first command has some bearing on parallel events to-day. It was, "Make the men sit down." The clamor was stilled. Whether the multitude was fed or no, at least order was restored, and order is Heaven's first law.

We are unquestionably in a period of great unrest, and the industry and commerce of the nation are gravely affected. From the President down, everybody is talking at once and nobody is listening. It is conceivable that we have among us those who can bring order out of chaos. We can not do it unless the example of order is set in high places. The Great Exemplar we have instanced is not recorded as making any speeches on that memorable occasion. Have we any "still, strong man in a blatant land"? Is there anybody calm enough to "make the men sit down"?

We have not space to quote all, but the editor closes his pertinent remarks by saying:

Let us still a clamor which helps nobody and settles nothing. Let us "make the men sit down."

Nearly all the troubles which come upon humanity are increased, multiplied, intensified, by the unreasoning clamor of men, who generally find out too late that they were mistaken. Let the men "sit down" and think, and think past humanity to God, and submit to Him their cause.

— ★ ★ —

**Needless Expenditure.**—As indicative of growing extravagance, according to Government statistics, the importation of ostrich feathers during the month of July amounted to "\$225,000, suggesting that the amount of money sent out of the country in the purchase of ostrich feathers," says the report, "approximates three million dollars a year, while the price the consumer pays for them is of course greatly in excess of that sum." Imports of laces, edgings, embroideries, amount to between forty and fifty million dollars a year, aggregating more than four hundred million dollars in the past dozen years. It is safe to say that very little of this was necessary.

The despatches of recent date contain the account of a very unique meeting held by the Socialists in the neighborhood of Riga, Russia. They had tried in vain to hold meetings, but the police just as promptly broke them up. They finally advertised a swimming match, and each of the swimmers was an orator who addressed the crowd on the bank while swimming. Asking and answering questions was also a part of the feats of these swimming orators.

**President Taft holds a great record in traveling for the Government; up to date he has traversed 298,728 miles at Government expense since entering the service in 1900.**

### "Runaway Matches"

STATISTICS compiled from the records of the district supreme court at Washington, D. C., show that forty per cent of all divorces in that city are the result of runaway matches, and that thirty per cent result from marriages where one of the contracting parties was under twenty-one years of age. Eighty per cent of the divorce suits have been filed by women, and less than ten per cent of the couples who seek the courts are parents. *There is one divorce suit in the district to every four marriage licenses.* It is also a most remarkable fact that less than ten per cent of the couples who seek the courts are parents. There is a warning in these statistics to young people who run away to be married, and a caution to persons to consider well when inclined to marry in haste.—*N. Y. Christian Advocate.*

— ★ ★ —

And now, following the hobble skirt, comes a newfangled hoop-skirt. We will not attempt to describe it; it is certain that it will be loud enough to speak for itself. These skirts will probably match the bags, or sacks, of all sizes and descriptions, which may or should be carried, but which, one fashion article says, should not be used for carrying anything which would reveal itself or cause the sack to bulge. The sacks are ornaments. It is too bad that Fashion has so many slaves.

Some of the politicians are saying that it costs from \$150,000 to \$200,000 to "conduct a campaign for the election of a United States senator properly." We suppose they mean by "properly," to conduct the campaign so as to win. The salary of the United States senator is \$7,500 a year. It is easy to see, from such facts, the grip that political corruption has on the country.

The stock of gold now piled up in the United States Treasury is, in round numbers, \$1,200,000,000. The *Wall Street Journal* says this "is a hoard not only unequalled but unapproached in the world's history." The next largest hoards are those of the Imperial Bank of Russia, which has about \$640,000,000, and the Bank of France, which has about \$630,000,000.

A great deal of the high cost of living of these days is due to the high cost of living high. Cultivating simple, inexpensive habits, will do about as much as anything that can be thought of to reduce the cost of living. And, besides, the simple, inexpensive habits bring the most health, the least worry, and the most joy into life.

The Central Society of Commercial Clerks, at a meeting held in Berlin, adopted resolutions demanding the closing of all stores on Sunday. The resolutions state that the hygienic importance of such action is recognized by scientific authorities, by all clerk organizations, and is winning the support of German business men.

Of the ecclesiastical colors of Rome the *Western Watchman* says: Roman violet is very near purple; and Roman purple is very near scarlet. For this reason the bishops and monsignors are said to wear the purple, which is in reality a color belonging exclusively to cardinals.'

We do not believe that the present troubles in the Near East or Far East bode general war, altho this is feared and even predicted. It is not yet God's time, and His angels are holding the winds till His work is finished. Then Armageddon, but not till then.

Twice, we are told, during the Moroccan difficulties between France and Germany, the latter country was on the very verge of war with England. In each case, it is said, Germany withdrew her demands. God is holding the winds.

After numerous discussions by their great scientists and learned Brahmans, the Hindus of Calcutta have decided to light their Kalis Temple by electricity. This is a remarkable innovation.

The Manchu government, which has ridden upon the backs of the Chinese so long, in its fright is ready to concede all but the throne to the people. Peking is in a panic.

# HOME AND FIRESIDE

## "Early Will I Seek Thee"

A moment in the morning—a moment, if  
no more—  
Is better than an hour when the trying  
day is o'er.  
'Tis the gentle dew from heaven, the  
manna for the day;  
If you fail to gather early—alas! it melts  
away.  
So, in the blush of morning take the of-  
fered hand of love,  
And walk in Heaven's pathway and the  
peacefulness thereof.

—★★—

## "But He Answered Her Not a Word"

By Mrs. L. D. Avery-Stuttle



MORE than nineteen centuries ago,  
there lived a poor Greek woman,  
with her invalid daughter, on  
the coast of the Mediterranean,  
about a hundred miles to the  
north of Jerusalem.

In those days news traveled very slowly;  
but in some way the  
woman had heard of a  
mighty Healer, who per-  
formed many miracles in  
Jerusalem and the cities  
round about.

The more she thought  
about it, the more she  
longed to seek His help  
in behalf of her afflicted  
daughter. Gladly would  
she have made the long  
journey; but presumably  
she had neither means  
with which to make the  
journey, nor friends to  
whose loving care she  
might entrust her child  
in her absence.

But the Master knew  
all about her, and His  
infinite heart of love  
reached out after her.  
He also knew that *there*  
was a woman of most  
wonderful faith—one,  
indeed, whose faith  
would *never let go*.

And therefore the great Healer made the  
long, tedious journey Himself—presumably  
all the way on foot—with His company,  
that this record of undying faith, unpar-  
alleled in its simplicity, might be given to  
the world.

Finally, to the great joy of the woman,  
the news reached her that the Healer was  
visiting the coasts of Tyre and Sidon. That  
was near home; she could see Him at last,  
and He would heal her daughter! It was  
a joyful day when this news reached the  
humble home of the Syrophenician. At  
once she set out to find Him; but altho He  
had come expressly to see her, yet He had  
purposely hidden Himself from her.

Now the disciples, jealous of their Mas-  
ter's honor, did not at all relish the idea  
of being followed by a woman, and she a  
poor Greek heathen. "Send her away,"  
they entreated, "for she crieth after us."

He did not send her away, but He passed  
right on, apparently deaf to her entreaties.  
She followed, and *cried* piteously after  
Him. Still not a word is spoken to the per-  
sistent woman.

I am afraid that this treatment would  
have discouraged most women, and they  
would have returned home, embittered in  
spirit, and angry—some would say justly  
—at the Master.

I am so glad this was not the case with  
this poor Greek. She was not the "sensi-  
tive" kind. The truth was, she forgot her-  
self and her own feelings in her deep anxiety  
for her loved one. No; she would never give  
up until she had gained the attention of the  
Master. Faith, perseverance, unselfishness,  
and tender mother love are all shown. In-  
stead of becoming offended by His apparent  
refusal to notice her, she hurried to His side,  
and prostrated herself at His feet, worship-  
ing Him.

Her prayer was short, but intensely ear-  
nest and full of pathetic appeal: "Lord,  
help me!"

At last the Master opened His lips; but  
so far from encouraging her, He gave her  
a reply which to most minds would have

Him like the poor Greek, and *cry* after Him,  
until we find Him.

Why did He turn an apparently deaf ear  
toward her even after she had found Him,  
and twice meet her most earnest words and  
most devout worship with apparent indiffer-  
ence and scorn?—Ah, He knew the rich  
depth of faith in that tender, unselfish heart  
before Him. He *knew* that she would endure  
trial and rebuff and scorn, with never a  
word of complaint.

And richly was her faith rewarded.

O my sisters, what an example of courage  
and faith is here for us! Does it sometimes  
seem as if the clouds are too thick about our  
head ever to be pierced by our trembling  
prayers? Are the heavens brass? Does it  
seem that the pitying Father sees not nor  
cares for our grief? Do we call and cry out  
in our distress, and is there none to an-  
swer? Remember the Syrophenician, and  
take heart.

It may be the Master is hiding His face,  
as He did from her, only  
that you may seek Him  
the more persistently.

Then, are the answers  
which finally come to  
you, after weary days or  
weeks or years of heart-  
breaking entreaty, such  
as fail to satisfy your  
heart? Believe me, the  
Master is only testing  
you. When the lesson is  
learned, when the dross  
is all burned away, *then*  
He will turn toward you  
such a face of reconcilia-  
tion and love as will more  
than repay you for all  
you have suffered.

Then, no matter how  
severe the trial of our  
faith, we will never for a  
moment falter. We will  
cling, and trust, and  
*never give up*. He *will*  
hear; He *does* hear. We  
will give Him no rest;

this is the kind of faith that wins the battle  
always.

In that wonderful prayer which Luther  
offered just before entering the Diet of  
Worms, he makes this thrilling declaration:  
"I will never break off from Thee, either  
*now or through eternity!*"

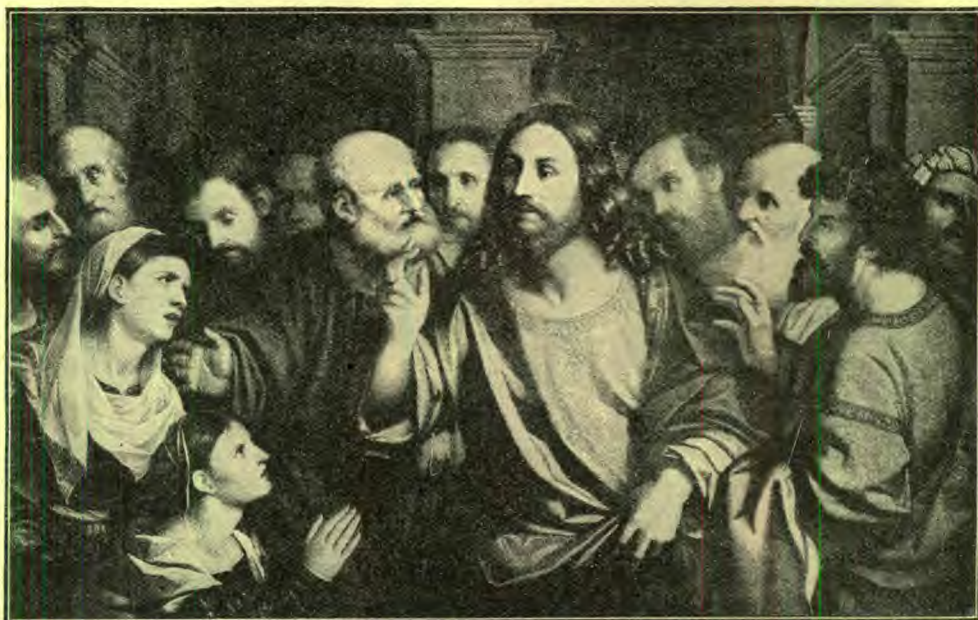
Such faith is always honored of Heaven.

—★★—

## Washington's Unfought Duel

It is narrated that on one occasion in his  
early manhood Washington came very near  
the settlement of a dispute, so common in  
those days, by fighting a duel. But as he  
was the one who should have issued the  
challenge, he had the still greater courage to  
apologize and admit that he was in the  
wrong.

It was in the town of Alexandria, where  
the young Virginia colonel was quartered  
with his troops, that an election dispute  
occurred, and in the heat of the party ex-  
citement Washington told a Mr. Payne that  
he lied. That gentleman at once replied  
with a blow that knocked the young colonel  
down. Word having reached the barracks



"Then came she and worshiped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

meant absolute refusal: "It is not meet to  
take the children's bread, and to cast it to  
dogs."

And *she* was a heathen "dog." Had not  
the divine Nazarene so declared? What  
right had she to claim the attention of this  
mighty Miracle Worker? Surely *now* she  
will yield the struggle. *Never!*

With quick retort she answered Him:  
Yes, Lord, I acknowledge that I am nothing.  
I am unworthy the smallest attention from  
such as Thou art; but yet, the dogs under  
the table eat of the children's crumbs.

Enough. "O woman, great is thy faith."  
"For this saying go thy way; the devil is  
gone out of thy daughter."

Wonderful faith! sublime courage! Time  
after time to be rebuffed both by the disci-  
ples and the Master—it mattered not.  
Faith triumphed.

But why did He hide Himself from her?  
—Ah, so she would seek Him the more  
earnestly.

Why does He sometimes hide Himself  
from us, when we so long for a glimpse of  
His face?—That we also may follow after

that their beloved commander had been killed, his soldiers rushed to the city to avenge him. He met them, however, quieted them, and they returned to their quarters.

Mr. Payne, on receiving a note from Washington the next morning asking him to call at his lodgings, supposed it was, of course, to give the colonel opportunity to demand "satisfaction" for the blow he had received the day before. Imagine his surprise when, instead of finding pistols or swords ready for a duel, Washington greeted him with outstretched hand, saying: "I believe I was wrong yesterday. You have already had some satisfaction; and if you deem that sufficient, here is my hand; let us be friends!"—*H. A. Ogden, in St. Nicholas.*

—\*—

**The Mother's Bible**

MATHEW HALE SMITH, in his book "Marvels of Prayer," tells of a shipwreck and rescue by Captain Judkins and the crew of the Scotia. Among the rescued was a lad of about twelve years, who had lost everything. "Who are you, my boy?" said Captain Judkins. "I am a little Scotch boy; my father and mother are dead, and I am going to America to find my uncle, who lives in Illinois."

"What is this?" said the captain, as he took hold of a rope that was tied around the boy's breast. "It is a piece of cord, sir."

"What is that tied under your arm?" "My mother's Bible; she told me never to lose it."

"That's all you saved?" "Yes, sir." "Couldn't you have saved something else?" "Not and save that."

"Didn't you expect to be lost?" "I meant, if I went down, to take my mother's Bible down with me."

"All right," said the captain, "I'll take care of you."

Having reached the port of New York, Captain Judkins took the boy to a Christian merchant to whom he told this story. "I'll take the lad," said the merchant. "I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself."—*Selected.*

—\*—

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—\*—

NEVER taper off a bad habit; break it at once. Disease grows as much by postponement of the remedy as by ignorance of it.—*Rev. William Watson.*

—\*—

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What do you think of our new headings? They are instructive as well as beautiful.

Next week we enter upon the study of the real book of Daniel; but we will be helped by reading the articles preliminary to the study.

**Wanted—Connection.**—The *Word and Way*, a Baptist paper of Kansas City, Missouri, in its issue of August 31, demands a nexus, or connection, between the sayers and the work. It says: "We Christian people of this particular generation can beat the Jews or anybody else of this or any other time for organizations and plans. We have our big rallies, our big meetings, our big speeches, our big banquets, and our big plans; but somehow we fail to get any working connection with the work. One can hardly go in any direction without colliding with some sort of religious procession en route to some meeting place to talk about what ought to be done and how *somebody else* ought to do it. Everywhere is heard the rattle of religious machinery of one kind and another. Indeed, there is so much of this kind of noise that the 'still small voice' can scarcely be heard. And so much of this noise is but the rattle of empty machinery!"

This witness speaks truly. Organization carries the matter farther than Peter did. It is not "Lord, what shall this man do?" but, "Lord, we will show HIM what to do." The attitude makes a great difference.

Thursday, November 30, has been designated by the President, in harmony with our American custom, as the day for thanksgiving and prayer. Following the precedent of former years, he requests that the people of the nation assemble in their usual places of worship on that day and give thanks to the divine Father for the mercies and blessings of the year. We certainly have many things to be thankful for, and it is highly appropriate that on special occasions the continual daily offering of thanksgiving should be supplemented by the united gratitude of all whose hearts respond to the mercies and blessings of Jehovah.

### "National Good Citizenship Movement."

In another column will be found an article by Mr. G. E. Langdon, with the above title. It is the report of a meeting which the writer of the article attended. It means much. Union and confederation for good and legitimate purposes are proper, right, and commendable; but union of religious bodies to effect a political object are, in the words of Hon. R. M. Johnson, "always dangerous." Such confederation is injury to the church, that ought to seek her source of help in Christ; and it opens the way for mistaken and zealous men to seek to enforce religious dogmas by statute law,—always a curse to religion, to the church, to the State, and an instrument of intolerance and persecution.

**Are You Interested in Missions?**—All Christians are, deep down in their heart of hearts; for the spirit of Christ is the spirit of missions. If you are, you will want the missionary calendar for 1912, published by Mr. A. W. Roffe, 274 Bathurst Street, Toronto, Canada. It has a finely illustrated cover with the motto: "The Light that Shines the Farthest Shines Brightest Nearest Home," and "This Is the Only Generation We Can Reach." It has a sheet 12x15 inches for each month, with some central illustration, and some appropriate missionary thought for each day. It is mounted, with cord attached suitable for hanging on a wall. There is no other like it; it has a place all its own. Price 35 cents; \$2.64 a dozen. Address as above.

### Not the Machine but Its Operators

SOME of the newspapers and more of the people are jubilating mightily since the election in California. For instance, in an editorial of over a column packed with expressions of joy, in the *San Francisco Star*, is the following:

High noon has been struck on the clock in Liberty's tower, and sunshine is upon the world. Henceforth we are lawmakers unto ourselves.

Wherefore, once more, hooray! and hooray! And yet again; hooray!

Keep it up, for you can not overdo it. This is tremendous, isn't it? And it seems too bad to say aught against it, and be called a "pessimist" and "grouchy," etc.; but we are dealing with cold facts. We do not want the people to be deceived, and therefore we want to tell them to prepare for disappointment, because they will find that after a little matters will go on in about the same old way after all. Men may devise the most perfect machine possible; it will be a failure unless operated by skilled hands and devoted hearts. Our political machines have not been so bad; the theories of them all sound fairly well; but their operation is another matter. The reason of this is expressed in part by Waterhouse's "Alfalfa Philosophy," printed in the *Star* directly on the reverse side of the above clipping:

It is a good deal easier to quote the Beatitudes than it is to live 'em, an' not many of us can quote 'em.

The inner secret of all human failure lies in man's innate selfishness, expressed by Paul: "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. Most men are possessed of the mind of the flesh, and therefore things will go on in the same old way. The machine will give place to the demagog pleading his pleasing platitudes for power, and the people will believe in him till the harvest. The women will enter politics,

but in no other State of equal suffrage has the high noon of liberty struck; at least, one does not find a different climate in passing over the border.

Now the SIGNS OF THE TIMES is not in politics. It is not discussing these things from a political view-point; but it does want to say to all its readers, that if they expect a time of peace and plenty because of amendments to the constitution, they will be greatly disappointed. Law does not change the heart; it does not change human greed, or human ambition, or human passion, or human lust for power or pelf. God in His Word gives the human cry of "Peace and safety" of men's devisings in these days as a sign that Christ is coming, Christ the King, whose holy reign shall know no injustice, no inequality, no misuse of power, no political or human hatreds, no death, no sin, but "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Then and not till then will high noon be struck in the clock of Liberty's tower, and the high noon of that Sun of Righteousness shall know no decline.

**The Evangelical Alliance** (president, Leander T. Chamberlain, "The Chelsea," West 23d Street, New York) suggests for the week of prayer, January 7 to 14, 1912, the following subjects, all of which are excellent, and for which all Christians ought to unite in prayer:

January 7, "The Kingdom's Ceaseless Advance." "So is the kingdom of God, as if a man should cast seed upon the earth. . . . First the blade, then the ear, then the full grain in the ear." Mark 4:26-28. Monday, January 8, "Personal Faithfulness." Tuesday, January 9, "The Church of Christ." Wednesday, January 10, "Foreign Missions." Thursday, January 11, "Home Missions." Friday, January 12, "Interests Domestic and Educational" (The Home—the School). Saturday, January 13, "Interests National and International." Sunday, January 14, "The Supreme Desirableness of the Kingdom's Triumph."

The triumph of Christ's cause is assured, because it is founded in truth. Our triumph is assured if we build on truth. His kingdom will not triumph by politics or earthly power, but by the power of God, by faith, by prevailing prayer.

**Of Interest to Farmers.**—Say what we will, the Southern Pacific is putting forth great effort to help the people of California. Its fourth annual demonstration train left Sacramento November 13, stopping on its initial trip of ten days in thirty-one communities. The train consists of six passenger-coaches, containing exhibits of different branches of husbandry, a baggage-car also for exhibits, a sleeper, diner, and baggage-car for those in charge, who are experts in various lines from the State university. The expenses, apart from the installation of the exhibits and the salaries of the experts, is wholly borne by the railroad company, and will amount to about \$10,000 a year. The towns visited this trip are north of San Francisco; later other parts will be visited. Such education as this is of great value to the rural population if they will but improve the opportunity.

A correspondent writes us and says she wishes to thank through the SIGNS OF THE TIMES, the one who sent her the paper, as it helped to lead her in fuller light of the Gospel, a light which she once did not believe existed, until it came to her. And now she declares, "If I am as zealous as I have been rebellious," she hopes to bring other precious souls to the same light. And we would say to this soul, as to others, may the dear Lord bless and guide and help her always to walk in the light.

**Wanted—Monthly "Signs."**—March, May, and June numbers of 1909; February, May, June, and September numbers of 1911. Will send current numbers for magazines of above dates. Before sending any magazines, write the Periodical Department, SIGNS OF THE TIMES, and state what issues you have and how many.