

# SIGNS OF THE TIMES



LAREED  
AFTER  
CLEMENTE

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



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3854—Good and Evil Angels

Do good and evil angels both follow a wicked person?  
R. T.

From their nature and work, we would gather that they do. The evil angels are angels of Satan. As it is Satan's object to go about seeking whom he may devour (1 Peter 5:8), we may be sure that his messengers, or demons, will do everything in their power to destroy souls. That is his work, that must be the work of those who are under him. We know also that God does all that He can to win men to Him. The power and influence which does this is His Holy Spirit. John 16:8. By the Spirit the world is convinced of sin, and of righteousness, and of judgment; but God does this by placing His Spirit upon His angels and upon men, coöperating together. Consequently when the heart is touched and brought to repentance, it is God who gives the repentance. Acts 11:18. This is illustrated in the case of Cornelius. God's angel went to him, but the Lord must send His servant also, and the two coöperated in the salvation and enlightenment of Cornelius. So it was with the apostle Paul: angels and men coöperated in his salvation. We can not believe for one moment that God would give His only-begotten Son to save men, and then not use every means in His power to induce men to yield to that salvation. Certainly God calls every one. Isa. 45:22; Rev. 22:17; and other scriptures. Jesus declares that "no man can come to Me, except the Father which hath sent Me draw him." As God calls every one, He must draw every one; consequently His angels are used in this very work of drawing and saving men. But we may also believe that when men utterly refuse to listen to the still voice of the angel, to turn from their evil ways, good angels of God will leave them to themselves and to the buffetings of Satan. But on the other hand, we may also believe that when any soul turns from his sin toward God, God will send His good angels to succor and save. Ps. 34:7; Psalm 91.

## 3855—The Child Shall Die an Hundred Years Old, Isa. 65:20

Will you please explain Isa. 65:20 in the "Question Corner"? The last clause reads, "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." I didn't suppose there would be any death or sinners in the New Jerusalem. What does it mean?  
G. D. C.

The text and the context clearly refer to the end of sin and the entering upon the eternal inheritance. Now first, the great day of God's wrath begins with the close of probation and the pouring out of the seven last plagues of Revelation 15 and 16.

2. Under the pouring out of the seventh plague Christ comes, and all the living wicked that are left perish in the presence of His awful glory.

3. During one thousand years, the "many days" of Isa. 24:22, the earth is left desolate, the wicked are dead, the saints are in heaven with Christ.

4. At the close of the "many days," the wicked are raised, and vindicate God's infinite justice by yielding themselves once more to the deceptions of Satan, who organizes them into armies and attempts to take the city of God. See Rev. 20:5-9; Isa. 54:15, 17. This is a little season as compared with the thousands of years of his existence, and will be about one hundred years in length, probably.

5. There will be among these wicked ones the young who have just passed the age of accountability and have rejected God, and there will also be the hardened sinner; but for that period of time, they will yield to Satan's control, demonstrating that God has justly rejected them. It is possible, for aught we know, that they may still beget and rear children.

Now in the light of these facts read Isa. 65: 17-21. Verses 17 to 19 present before us the new earth and its capital city, in which crying and sorrow nevermore enter. See also Rev. 21:1-4. The next verse gives the reason,—for before that time all the former conditions will have passed away—the premature old man, the abnormally old infant—for at the close of that little season the child of wickedness will have died a hundred years old, and the sinner being a hundred years old will have met the curse of death; for when God's glory appears above that city, they shall all perish in His presence. Rev. 20:9. The age of each is expressed by that period; their resur-

rection life, their experiences in sin, by the terms "child" and "sinner."

We do not gather from the scripture that every responsible wicked child shall live to be just one hundred years old, nor do we believe that the reference is to antediluvian children, some of whom were reputable fathers at sixty-five; but the hundred years cover that period in which God's plan of justice will receive final vindication from all the universe, and every false theory shall be determined in its true worth, in utter emptiness and falsity.

For more upon this question, see "Questions and Answers," page 228, question No. 238.

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## 3856—The Power of Satan

Is there any Biblical reference made which will explain to what extent Satan has the power of life and death over us? In short, has he the power, under any conditions, of cutting human life off at his will?  
C. V. P.

The following references may help (doubtless there are others): Job chapters 1 and 2. In this record we have Satan tempting God to afflict Job, declaring that the only reason why Job served God was for a selfish purpose, that the Lord had blessed him and surrounded him with all that he had, and had built a hedge around him; consequently Job had no reason to do other than to serve the Lord. In response to this, the Lord permitted Satan to try Job, but on the express condition that he should not take his life. We would gather, from these chapters, that all the power that Satan exercises over the saints of God is simply permissible—God permits it—but always with the limitation expressed in 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape [the way to escape, literally], that ye may be able to bear it." From 1 Peter 5:8 we learn that Satan goes about seeking those whom he may devour. He destroys and devours through deception, for he works with all power and signs and lying wonders. 2 Thess. 2:9, 10; Rev. 12:9. But his power is limited, for the next verse declares that Christ had one salvation for all His children. The only way in which Satan obtains power over humanity is for humanity themselves to yield to that power. Satan may move other men to slay, and God's children may be slain because of it; but we may know in this—because God has given us individual instances to show us—that God has all the care, and helps in every way He can those who are slain. But preeminently of the children of God there is no power that can take them out of the Father's hand. John 10:28 and Heb. 2:14, 15 are assurances, to all the children of God, that Christ the Lord will keep all those who trust in Him, and that He will preserve every one who does not yield himself to the power of the devil. There was a pamphlet published a few years ago, which may be obtained at some of our branch offices or tract depositories, entitled "Ministration of Angels," but now out of print, which will offer some good suggestions. We have not space in this department to answer the questions fully.

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## 3857—Roosevelt and a Catholic President

The question was asked, "Did Roosevelt say he would be glad to see the time when we would have a Catholic President?" and the answer was that he had so expressed himself. I am sending you a clipping from the Burlington "Hawk-Eye" of 1908, showing that the President has fully expressed himself.

A Sister.

This letter from Mr. Roosevelt, dated November 6, 1908, is in reply to another letter to Mr. Roosevelt, saying that the people would not support a man for President who was a Catholic. Mr. Roosevelt states that he had received many such letters during the campaign which he did not answer at that time because he regarded it as an outrage even to "agitate" such a question as a man's religious convictions, with the purpose of influencing a political election; that Mr. Taft's religious belief is "purely his own private concern, and it is a matter between him and his Maker, a matter for his own conscience." Mr. Roosevelt declares that if Mr. Taft's wife and brother were Roman Catholics, as charged, "or if he were a

Roman Catholic himself, it ought not to affect in the slightest degree any one's voting for him for the position of President." He declares also that "I should reprobate in the severest terms the Catholics who . . . refused to vote for the most fit man because he happened to be a Protestant; and my condemnation would be exactly as severe for Protestants who, under reversed circumstances, refused to vote for a Catholic." Again: "I believe that this republic will endure for many centuries. If so, there will doubtless be among its Presidents Protestants and Catholics, and very probably, at some times, Jews." Regarding this letter the same paper prints the comments of Cardinal Gibbons spoken in Baltimore, November 9, as follows: "I would like to say two things about the letter: (1) It is well worth reading and pondering; and (2) I knew it was coming out."

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## 3858—"Beyond the Rivers of Ethiopia"

Will you please tell us to what country or land Isa. 18:1 applies?  
G. E.

The prophecy includes the whole chapter. It has been suggested that the land "beyond the rivers of Ethiopia" is the United States. It may have a broader application, and take in the whole Anglo-Saxon race, which God has greatly used in giving His gospel to the world, and in protecting small and trodden-down peoples. The shadowing of wings would apply to the extension of protection over subject powers, symbolized perhaps in the spreading wings of the American eagle. A world power, its ambassadors are sent all over the earth. The nation scattered and peeled may refer to China. Certainly it is a land "divided" and also "spoiled" by its rivers. (See both versions.) The "ensign" is the last message, originating, in God's providence, in this nation. Compare with Isa. 62:10, 11. Those who accept that message, choose that ensign, will be like refreshing dew in the spiritual barrenness of the last days. Compare with Micah 5:7. This message will go "before the harvest," when the wicked, the worthless branches, shall be cut away, when the plagues come, lasting a year, summer and winter, and then God's children gathered home. These are suggestions worthy of study.

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## 3859—Summer and Winter

Does the Bible indicate or reveal whether we shall know the winter from the summer only by the falling of the leaves?  
J. F.

We know of no such passage. There are many evidences by which summer may be distinguished from winter. In the earth made new there will be neither falling nor dying leaf.



## Schedule for Week Ending September 28, 1912

Sunday	September 22	John 6
Monday	" 23	" 7
Tuesday	" 24	" 8
Wednesday	" 25	" 9
Thursday	" 26	" 10
Friday	" 27	" 11
Sabbath	" 28	Psalms 102, 103

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The readings include John 6 to 11, Psalms 102, 103. Wonderful in its depth of meaning is John 6, and it will bear very much thought and study. May it impress its lesson of the necessity of eating of the bread from heaven if we would live. And yet that other wonderful lesson, that it is not in the mere materials which we eat, for it is from the living, eternal Word of God that we receive the life, and thus Jesus impresses the great lesson of the chapter in verse 63, "The words that I speak unto you, they are spirit, and they are life." And the one great lesson of all the scriptures of this week is that life comes from Him, closing with the story of the resurrection of Lazarus, and containing those words of comfort, which have been repeated over the dead so many thousand times since: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."



# Sigmas 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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## EDITORIAL

### The Root of All Evil

IN his first letter to Timothy Paul says: "Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:6-10.

Money in and of itself may do neither good nor evil. But when men learn to love money, they are planting within themselves the roots that will bring every other evil in their train.

"One came to Him and said, Teacher, what good thing shall I do, that I may have eternal life? And He said unto him, Why askest thou Me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto Him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions."

"And Jesus said unto His disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto Him, Lo, we have left all, and followed Thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life." Matt. 19:16-29.

Connect with the foregoing text the following words of the Messiah: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon." Matt. 6:24. The Twentieth Century New Testament translates this latter clause, "You can not serve both God and Gold."

Evidently the young man was trying to do the impossible thing of serving "both God and Gold." But the Master plainly says

"lazy." And in this way they soon reach the place where they regard all poor people as worthless, not remembering that Christ Himself has said, "For ye have the poor always with you; but Me ye have not always." Matt. 26:11. The Master has left the poor with us as a continual legacy; they are a constant test of character. The rich man has the test ever before him whether he will take an interest in suffering humanity, or whether he will give himself to the service of Gold.

Again the Lord has given us these words: "But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." Luke 14:13, 14. And, showing still further how the poor were neglected in His time, the Master gives to John as one of the strong evidences of His Messiahship that "the poor have the gospel preached to them." Matt. 11:5.

It would never be wise or right for wealthy men and women to hand out money indiscriminately to poor people, for often it would do them more harm than good. But if they would take the same interest in the poor that they now take in their god Gold, they would find that many of them were suscep-

tive of remarkable development. Many poor people have not had the training necessary to give them success; and, furthermore, they are not in a position to get this training, because it does not suggest itself to their minds, and they would not be likely to appreciate the value of it even if some one merely suggested it without opening some way for them to get it.

If ever there was a time in the history of the world when men should heed the instruction that God has given on the subject of wealth, that time is right now. As a general rule, the man who has great wealth is a man of excellent faculties. If he can gather large hoards of gold, he could do other large things, and that, too, for the cause of God and humanity. The world's history fails to furnish a time when there was such a general heaping together of wealth as we find in these days. It is not merely nation-wide, but it is world-wide. And this heaping together of wealth is the



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"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."

that this can not be done. Men have tried it all through the ages. That young man was trying it in Christ's time. But the Master showed that it can not be done. The man who is giving himself to the service of Gold can not realize how far he is missing the standard of character that the Nazarene has set for us. He can not serve the god Gold and be ever grasping for more and more money, and still know how to love his neighbor as himself.

Men will take the name of Christ and claim to be Christians. But when at the same time they attempt to become rich and worship at the shrine of Gold, they will find there is danger that they unconsciously set for themselves a different standard from the one that was given by Christ in the Golden Rule. As they see the suffering on every hand, they will find themselves saying that they have no obligation to help certain people, because they are "shiftless" and



result of a selfishness that is going to make untold perils in this generation. God's Word says of this time: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3:1, 2. Note that the text says self-love and money-love will make the last days grievous. We see the great amassing of wealth in this time. We see the grievous struggles into which the world is plunging because of it. And we ought to know what it signifies. And instead of giving the precious hours of this time to the mere work of getting money, we ought to be wide-awake to the work of rescuing humanity from the wreck to which this world is surely doomed.

Immediately following the foregoing text quoted from Timothy is this significant utterance, and the Twentieth Century translation is given because of its striking setting forth of the thought that is in the original: "They will love pleasure more than they love God; and while they retain the outward form of religion, they will refuse to allow it to influence them." 2 Tim. 3:4, 5. Thus do we see that the Lord foretells that those who will make the last days grievous because of their love of self and love of money, will also be professors of religion. They will "retain the outward form," but will refuse to allow their religion to influence them. In other words, they fear to meet death without some form of religion; but they are so determined in their pursuit for gold, that their religion is kept where it does not influence them. They actually "refuse" its influence.

Why will men attempt the impossible? Why will they insist on trying to serve both God and Gold? The infinite, the all-powerful Christ, has said that it is impossible. Why not recognize that He knows, and that it is useless to deceive ourselves by trying to deceive Him?

Again let it be said, If ever there was one time more than another when men and women should study what God has said to the rich, that time is right now.

T.

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## ■ The Tempter and the Tempted

THE object of the one who tempts is not the object which is set before the one who is tempted. For instance, when the Pharisees tempted Christ by asking of Him a sign from heaven, their object, or, rather, the object of Satan through them, was to turn Him aside from the work He came to do, to thwart the plan of salvation through Him. But the object which they presented before Him was worldly fame and glory. They would say, "Do a sign, show that You are great, that the people may believe in You and honor You." With perfect spiritual discernment, Jesus looked beyond the object held out before Him, to the evil result which was sure to follow. Man is tempted to drink by presenting before him present enjoyment; the object of Satan is, however, to ruin him eventually, body and soul. Does temptation come? Look at it not in the light of the present, but in the light of eternity.

w.

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LIFT up your eyes, and look on the fields.  
— Jesus.

## "His Eternal Power"

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:20.

"Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

THE psalmist declares that "power becometh unto God." The energies of the universe that sweep in tides of power, originate in the Creator. If we go back of the creation for the source and origin of its myriad pulsations of force, all is mystery unless we accept the words of the inspired penman, "In the beginning God."

And coming to the inspired writings of the New Testament, we hear the triumphant Christ declare, "All power is given unto Me in heaven and in earth."

Nature testifies of her Maker. When we gaze at hill and cloud, at valley and sky, it should cause us to look beyond into the unseen yet apparent truth that these all exist because of the creative energy of the Mighty One.

In fact, the Word declares just this: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." We are to look deeper than the surface of material things, into the invisible spiritual cause of them all — behold the earth as the hand-work of God, and look from earthly gifts and delights up in gratitude and reverence to Him who made, who gave them.

Something like three thousand years ago, the singer exclaimed, "The heavens declare the glory of God; and the firmament showeth His handiwork." The light of the sky is but a reflection of the glory of God. Christ calls the sun His sun: "Maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He plainly tells us that these things are caused by God, and that they express His goodness, His kindness to His creatures.

In one of the psalms we read that "His tender mercies are over all His works." If we study nature, we find this is true. Even the sparrow's fall is noted by Him, and the raven finds food under the Creator's thoughtful providence.

Even the weeds evidence the thought of One greater than they. Watch plants and animals, and you will be startled by the fact that there is a power guiding them that is infinitely greater and wiser and better than the creature that manifests it.

It is just this that the text declares: Ever since the creation of the world the invisible things of Him are seen, His eternal power and His character being understood by the things that are made.

Nature is a screen upon which the invisible things of God are pictured. As we look upon material things, in faith we see, in manifestation we behold, tokens of the power and character of God.

Already we have learned something of the vastness of that power. The forces of this universe are incalculable, immeasurable, inconceivable. But God is greater, more powerful, than anything or all the things that He has created.

This power that moves in the earth and universe is not only infinitely great, but the

Word declares that it is eternal. Like its origin and source, power is everlasting.

Do we see any evidences of this in nature? — Indeed we do.

It is not necessary for us to go into the arguments that show the conservation of energy; but all scientists have come, after the most exhaustive study, scrutiny, and examination of the forces of nature, to the fact that —

"No portion of energy is ever lost or destroyed. The total quantity of energy in the universe appears to be constant." — *Appleton's Physics*.

"Energy can in no way [by us] be either created or destroyed; the total amount of energy never changes; it is always conserved. This is a fundamental principle of all science, and is known as the conservation of energy." — *Andrew and Howland's Physics*.

"When one form of energy disappears, an exact equivalent of another form takes its place, so that the sum total of energy is unchanged." — *Gage's Physics*.

"All natural phenomena are the manifestations of the same omnipresent energy, which is transferred from one portion of matter to another without loss. The sum total of all the active and latent energies in the universe is constant and invariable. In other words, power is indestructible." — *Prof. Josiah P. Cook*.

"Energy may be transformed, but it can never be created or destroyed." — *Millikan and Gale's Physics*.

That ought to settle it. All these statements are equivalent to saying that power is eternal. If "power is indestructible," if it is never "lost," if "it is always conserved," if it can never be "destroyed," then manifestly it is eternal.

Thus says the Word. It is "His eternal power." It is "the power of an endless life." It is exhaustless.

The earth rotates on its axis night and day. It has thus been spinning through the ages. Astronomers find the motion is absolutely constant. It does not vary from day to day or from age to age by the fraction of a thousandth of a second.

When you spin a top, much of the energy you put into that spinning is soon transformed into other kinds of energy than that of the spinning motion, by the friction of the floor and the air; and the top soon wobbles and falls. The energy is not lost, but it is dissipated in other forms. Some appears as heat at the point of the top, to be dissipated soon into the air. Some appears as motion in the air about the top. And hence the motion of the top ceases, tho the power that passed through it for a time is eternal, and appears somewhere else in heat or motion. But the top wobbles in time, and falls.

But the earth is so supplied with the power of motion, that the energy, if dissipated, comes flowing on in an uninterrupted tide, and the earth does not gradually slow its motion, and go tumbling, wobbling through the universe, like a run-down top. On and on, never ceasing, never varying, it whirls and whirls, without an iota of change. Ages do not affect it. Climate or location or the human tramp upon its surface does not change it.

And there are thousands and millions of other heavenly bodies all doing a like thing. They are all agents of the eternal power, and that power is of God.

Light travels at the marvelous rate of



about 186,000 miles a second. There is light streaming down to us to-night from stars so far away that it takes a thousand years for it to reach us. Yet that light, speeding all those years, does not for an instant slacken its speed. It comes into the depot of the human eye running absolutely on schedule time, 186,000 miles a second. It starts with this velocity, it maintains it through all the vast measures of space for all the years it moves, and it comes to the eye, speeding at the same unvarying rate.

We can not explain it unless we look back of the phenomenon to the One who produced it.

As the Word declares, the things that are seen were not made of phenomena. No, they are not the cause, but the caused. God is the cause. He is the one who works, and the heavens and the earth are the manifestations of His works.

The heavens declare His glory, the firmament shows His handiwork. His invisible things, eternal power and glory, are clearly seen, being understood by the things that are made.

Therefore "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

As you look at nature, see beyond it, and "behold your God!"

Nature is not God. Such teaching is pantheism. But nature is God's handiwork. As we view it, we find all over it the marks of its Maker.

Logically, then, our next thought should be of Him. R.

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## "The Political Trust That Owns America"

UNDER the heading, "The Political Trust That Owns America," one of the leading Prohibition papers of the country contains the following paragraphs:

"One hundred men rule America! The entire control of the United States, financial, industrial, and political, is at present gripped in the relentless grasp of a money oligarchy—a star-chamber coterie of about one hundred men who rule prices up and wages down, who stifle legitimate business that they may have gold for their own mad speculations.

### "How They Do It

"These men control the nation by controlling the source of your bread and meat, your clothing, your means of transportation, and practically all the essentials of your life and labor.

"Most important of all, they control absolutely the country's credit—its money.

### "The Gambling Hells of High Finance

"They are hard taskmasters. They wring the life from despairing men and women, even from little children, by artificially inflating the profits upon their industrial enterprises, by wantonly wasting the nation's capital in the gambling hells of Wall Street, and by diverting hundreds of millions in gold from its God-given mission of financing productive industry, to the promotion of speculative undertakings.

"These men have grouped themselves in a center of operations. They have gathered their power around two great New York banks, and through these institutions they aid each other in controlling the entire banking system of the country, its great transportation lines, its manufactories of food and clothing, and the materials which have become essential to the continuance of our daily existence."

Observe that we said that the foregoing is taken from a Prohibitionist paper, and not a Socialist. For years the Socialists have been saying such things as the foregoing, and any one who said anything like that was accused of "Socialism." But now all the parties, and many of the people, in all the walks of life, are saying just such things. It is

not uncommon to find such statements in any magazine or paper that is published, no matter what may be either its political or religious complexion.

It is true that the paper from which the paragraphs were taken gave a political turn to the statements made. But there is a conviction that the people generally believe the statements to be true, otherwise the proof would have been given along with the statements.

The object we have in quoting these statements concerning the "political trust that owns America," is to call attention to the discussion that is becoming so general. And discussion of this class is laying the foundation for rioting and violence through the unrest and discontent that is created. Many are fondly hoping that a "peaceful revolution" will clear the social and political atmosphere of all the difficulties that confront us. But men ought to be able to see that the conditions that already exist have gone beyond the stages of peaceful revolutions. There is too much intensity of feeling.

There is, however, in reality a peaceful revolution before the world. It is to be ushered in by the coming of the Prince of Peace. It will be a peaceful revolution for those who are ready for it. But it will be a time of indescribable awfulness for those who are not ready. Think seriously on these things. The evidence is superabundant that the coming of Christ is the one thing that will solve all the social and political evils and problems of the time. T.

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**The French Revolution and To-Day.**—It has been a number of months since Judge Gary, one of the most influential and powerful business men in the world, is reported to have said:

"There are things being said nowadays which are very similar to things said just before the French Revolution. I tell you the spark may yet make a flame, and that soon, unless rulers, capitalists, corporations, rich men, powerful men themselves, take a leading part in trying to improve the conditions of humanity. Great changes will come, and they will come mighty quickly, and the mob will bring them."

The things to which Mr. Gary refers that are said in this time, are said more and more, and with greater and still greater bitterness, as the days go by. Only there is this difference between now and the days preceding the French Revolution: The conditions in this time are worse than they were in the days that preceded the great revolution in France. Men everywhere are seeing that this state of things can not continue without bringing on rioting and violence that will go beyond description. Men ought to be able to see that this whole world is coming into its death throes. The just and loving God of the Bible can not permit these conditions to continue without striking them with righteous judgments. The history of His dealings with the great iniquity that swept the world just before the Flood, is a warning of what He will surely do in this time. The evidence is abundant if we will only give attention to it. T.

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**Earthquakes in Divers Places.**—On August 30, three distinct earthquake shocks were felt at Reno, Nevada. Chandeliers were rocked and dishes shaken. The direction of the quake was from east to west. At the same time, slight shocks were felt in various parts of Northern California.

On August 31, Guadalajara, Mexico, was violently shaken; the shock lasting for several seconds. This quake followed a warning that had been given out the day before that Guadalajara was resting over a volcano that is liable to break forth at any moment and disrupt the whole of the surrounding country and destroy the city.

We should make serious note of these increasing disturbances, and the storms that are sweeping over so many parts of the world. They are strikingly fulfilling the predictions concerning the conditions that will exist just before the second coming of Christ. And we may know that we have only seen

the beginning of what lies before us. These things will increase in frequency and violence. But if you know what they signify, and are resting in the power of Him who is overruling it all, you have not a single terror. How glorious it is to know the real meaning of the conditions of this time, and not have to be distressed by the despair of uncertainty! T.

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**The Spirits with Healing Power.**—We are told of a young woman in London who had already lapsed into unconsciousness from consumption, and was expected to breathe her last any moment. But suddenly she revived, got up from her sick-bed, and went about the house a perfectly well person. It is said further that one peculiarity in connection with the case is that she seems to have gained an unwonted power and vigor of mind in connection with her bodily restoration to health. The story is told also that some wonderful manifestations of spirits attended her remarkable recovery.

Because of this recovery in such a miraculous manner, many have the idea that the angels or spirits that visited her sick chamber were from God, and therefore they were good spirits. But a text of Scripture says, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. There are false prophets, and therefore, so the text informs us, we are not to believe every spirit. And no matter if the spirit work a real miracle, that in itself is not positive evidence that the spirit is from God; for we have the following, among other texts of the same import:

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not." Matt. 24:23-26.

This text states plainly that false Christs and false prophets shall arise, and that they will show great signs and wonders. But we are cautioned not to give heed to them, for it is their desire, if possible, to lead astray the very elect of God.

Instead of going into ecstasies over the doings of the spirits in these times, it is well that we give careful heed that we are not deceived by them. The spirits of demons are doing their utmost to keep the people from seeing the strong, clear evidence that the coming of Christ is right at hand. One of their greatest devices is to keep men amused and entertained with the miracles, supposed and real, that they are exhibiting. T.

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On August 24, at the Mare Island navy-yards, in San Francisco Bay, the United States government launched what is said to be the largest collier in the world. The Navy Department claims that it was built quicker and for much less money than if it had been let out to some one of the many contracting firms. It was christened "Jupiter," and is said to be the first of the "Dreadnought" colliers. Another one very much larger is being planned, and, following the idea that has obtained with the battle-ships, this larger one will doubtless be called a "superdreadnought" collier. There are so many men in so many parts of the world making such furious progress in the arts of war, that one could scarcely keep track of it all if he had nothing else whatever to do, and had free access all the time to all parts of the globe. We need to keep in mind the meaning of it. Armageddon is just ahead.

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The continued charges of corruption and graft against numerous men in high places are becoming a commonplace in this time. Indeed, there is danger that it is becoming so common, and we are becoming so callous to it, that we will fail to sense its significance and its foreboding danger.



# Man's Creation—Mortal or Immortal?

By Mrs. L. D. Avery-Stuttle

**H**ERE is no question that is or has ever been oftener asked by the human heart than this: Does death end all? After a few years more, when this bounding, joyous heart of mine shall be quiet, and this busy, scheming, planning, worrying brain shall be numbed and palsied by the fingers of Death—*then what?* Is it decreed by a grim and unalterable fate that I must die like the brute? that this splendid body, these delicate nerves, this wondrous human mechanism, shall *never* live again? that I shall never again meet those whom I so fondly love—never again hold in my arms those dear ones for whom I now live, and who are dearer to me than my own life?

And these busy hands! Must they remain idle—*idle*, through the ceaseless cycles of eternity? Is the frailest monument that they build, more enduring than the crafty hands which built it? Must this be always thus?

These are questions that have been asked with unutterable longing by anxious, ambitious, life-loving men and women since the world began. Job was interested in the same theme, and asked the same old question, "If a man die, shall he live again?" We have no record that Job ever queried whether his lost property would be restored to him, or whether his friends would ever again treat him with the respect of other years, or even if the horrible boils that gnawed and burrowed into his flesh would ever be healed,—nothing of this kind. The grand old hero only asked the same question thousands of years ago, that is troubling mankind to-day.

## Was Man Created with Immortal Soul?

In answering this question, let us journey backward, in our mind, to the Garden of Eden, on the sixth day of creation; because if we can learn something of the nature that God gave our first parents, we shall be able to judge fairly of our own nature. If Adam had any particular substance or essence implanted within him, which could neither die nor be killed or destroyed in any way, then, by birth and inheritance, being children of Adam, so have we. In other words, did God create Adam and Eve immortal? Did He give them some principle of life, some undying essence, incapable of destruction? Did He give them an immortal soul? Was the "dust" surcharged with some indestructible substance?

"O, no," you say. "God *breathed* into their nostrils, and of course God's breath must have imparted an undying or imperishable nature to them." Let us quote the text: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

*Query:* But has this "breath" of the Almighty *always* given undying life to those upon whom it has been directed? It would so seem if this "living soul" of Adam became an undying one because of the fact that the breath of God had entered his nostrils. But let us see.

Suppose we get our concordance and sit

down. Let us turn to Job 4:9: "By the breath of His nostrils are they *consumed*,"—speaking of the wicked. Again, Isa. 11:4, "With the breath of His lips shall He *slay* the wicked."

Then it is not true that the breath of God must impart some undying quality or principle to those upon whom that breath is directed. In these instances, at least, it

## "Thine Ears Shall Hear"

Isa. 30:21

By Flora E. Warren

If in the early morn thy soul is awakened,  
Before the burden and the heat of day,  
"Thine ears shall hear" a voice—if they  
but listen—  
A still voice say, "I am the living way."

It may be, when thy soul is greatly  
troubled,  
"Thine ears shall hear" a gentle "Peace,  
be still!"—  
The voice of Him who calmed the stormy  
billows.  
Then rest thee, troubled one, and do His  
will.

It may, perchance, be in the hush of  
evening  
He whispers, "I am with thee; do not  
fear."  
Then will thy weary soul have great re-  
joicing  
In His sweet comfort, when "thine ears  
shall hear."

Oft in the solemn midnight thou shalt hear  
Him.  
In tenderness He bids thee "Watch and  
pray!"  
And yet again—love's sweetest word of  
mercy—  
"I will be with thee, help thee, all the  
way."

And when thy soul—so weary of sin's  
bondage—  
Cries oft to God for freedom's path of  
light,  
"Thine ears shall hear" again His loving  
message,  
"I'll strengthen thee, and guide thy steps  
aright."

Love knows each heart that seeks love's  
path eternal;  
Each cry for wisdom and for light is  
heard;  
To every longing heart God speaks His  
promise.  
"Thine ears shall hear" His true and  
living Word.

And when thou hearest, whatso'er the mes-  
sage  
That God shall speak, where'er He points  
the way,  
Be swift as light to do His righteous  
bidding.  
Eternal joy is theirs who will obey.

does the exact opposite—it causes them to *perish*.

## Is a Living Soul Immortal?

"But," you say, "man became a living soul; now is not that equivalent to saying that he became an immortal soul?"—There is tremendous difference. Are you willing, my good friend, to accept the legitimate conclusions of this false reasoning? If the term "living soul" means "immortal soul," then it can be clearly proved, by turning to Rev. 16:3, that all the monsters of the deep, sharks and whales and slimy reptiles, have each an "immortal soul;" for the identical term is used. John says, "And it [the sea] became as the blood of a dead

man: and every *living* soul died in the sea." This text proves too much, and consequently proves nothing, except the truth that living souls are capable of dying, and that all kinds of animal life possess a living soul, in common with man.

Again: If God created Adam and Eve immortal to begin with, then pray why was it necessary to drive them from the Garden of Eden?

We are told plainly why God *did* drive them thence. It was because God did not desire to perpetuate a life of sin; and free access to the Tree of Life, which was in the garden, would do this very thing. "And the Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and *live forever*: therefore the Lord God sent him forth from the Garden of Eden."

## Why Driven Out if Immortal?

Now was not this a strange procedure for the all-wise God—to "drive" them from the garden, lest they eat of the Tree of Life, and *live forever*—if He had already given them immortal souls which could *not die any way*? Then might Satan well say to the Almighty, "You may drive them from the garden, and shut them from the Tree of Life, but it is in vain. You have already defeated Your own plans, for man is not dependent upon the Tree of Life. You have created him with an immortal soul—he can not die!"

Let us not impute folly to the All-wise.

But what are the plain facts in the case?—Man was created a responsible and intelligent being,—a *probationer*. While he obeyed God, life was assured to him, and not all the fiends in hell could take it from him; because while obedient, he had free access to the Tree of Life, the *source* of life to him. Had he continued to be obedient, it would of course never have been taken from him.

But a pure and holy God *could not* perpetuate a life of sin eternally. Hence He deprived man of the one thing which made his eternal existence possible; namely, the Tree of Life.

And—O, thank God—it will be given back to him and to his redeemed posterity. It will be a part of the "purchased possession."

How am I certain? Listen:

"Blessed are they that do His commandments, that they may have right to the Tree of Life."

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TEN things for which no one has ever yet been sorry:

Doing good to all.  
Being patient toward everybody.  
Hearing before judging.  
Thinking before speaking.  
Holding an angry tongue.  
Being kind to the distressed.  
Speaking evil of none.  
Asking pardon for all wrongs.  
Stopping the ears to a talebearer.  
Disbelieving most of the ill reports.

—Selected.

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"NATURE reveals God's hand, the Bible shows us His mind, and Jesus Christ reveals to us His heart."



## The Ten Virgins

By Mrs. E. G. White

**S**EATED upon the Mount of Olives, which was over against the temple, with His disciples around Him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. Through His favorite medium, by parables, He endeavors to imprint upon their minds the special truths connected with His second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling-house is lighted up brilliantly, as if for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding.

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil. Their lamps are lighted, and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five of the watchers have been wise and five foolish. Five have neglected to fill their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels by which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and they are bidden to hasten away and buy oil from the dealer. And while they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and go in to the wedding, and the door is shut.

### Too Late

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall, but they meet with an unexpected answer to their call. The Master of the feast says, "I know you not." There is no evidence given that the foolish virgins did obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night.

Jesus used the parable of the ten virgins to represent the condition of the church

before His coming; and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without going into the details of the parable, we may ask ourselves, What is our condition before God? Those who were wise went in to the wedding. We shall make it manifest what is our true condition by our conduct and conversation. Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

He who relaxes his vigilance because he

### "To the Law and to the Testimony"

Isa. 8:20

By Mrs. Anna H. McAdow

How broken! And Babylon reigns!  
Strange beyond record of tongue or pen!  
"As it was in the days of Noah,"  
We are told, it shall be again.  
Strife, sin, and spiritual darkness  
Are to usher the Son of Man;  
Disasters more fierce and appalling  
Than are known since the world began.

I think of the shortening ages,  
And the terrible doom foretold  
For those who reject God's commandments  
As given to Israel of old,<sup>1</sup>  
So sure, so clear, "Remember to keep,"  
And never a word nor a sound,  
Outside of the mandates of Rome,  
To change this one edict profound.<sup>2</sup>

He carved it in stone, on Sinai's mount,  
As memento of Godhead and power.  
How strange puny, blasphemous man  
Should think, for one day or one hour,  
That God would step down from creative throne,  
And surrender His crown, yield His power!<sup>3</sup>

Evil the heart that wars against man!  
What then of those warring with God,  
Forcing their creed on millions of men,  
And have forced it by torture and blood?  
His wrath comes in horrors and plagues  
More fierce than destruction by flood.<sup>4</sup>

For the door of mercy then closed,<sup>5</sup>  
All pleadings for entrance are spurned.  
O, study God's Word, and be warned;  
Heed not the oppressions concerned;  
For Christ will bring the eternal reward,  
And the tables of justice be turned.<sup>6</sup>

<sup>1</sup> Rev. 14:9-12. <sup>2</sup> Matt. 5:17. <sup>3</sup> Dan. 7:25; 8:11.  
<sup>4</sup> Rev. 18:4; 16. <sup>5</sup> Luke 13:25; Rev. 22:11.  
<sup>6</sup> Isa. 62:11; Rev. 22:12-14.

knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), will be found unprepared, and will not go in to the wedding. How solemn is the oft repeated warning that our Lord has given to watch! He says, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." If a much loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction and give attention to his cautions! Christ is our best friend, for He has purchased us at infinite cost, and has made us His sons and daughters, and these soul-stirring words have been uttered by Him for our benefit. Shall we not regard His claim upon us, and give Him our service and our sympathy? If we do this, we shall not be neglectful of His warning,

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you [My disciples] I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

### Their Wisdom Made the Difference

Now is the time to look to it that we have on hand an abundant supply of the oil of the grace of Christ. It was the wisdom of the wise virgins in supplying themselves with oil that made the difference between their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. In the Scripture, oil is used as a symbol of the Holy Spirit. The wise virgins are those who have faith and love and patience, whose experience day by day is nourished by the Holy Spirit. They do not conform to the world in careless inattention. They do not put off their daily preparation, but follow Jesus wherever He leads the way. God is not pleased with a flickering faith. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the world. Christ's servants are to keep their lamps trimmed and burning, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet His approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We can not be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, whence we look for our Lord Jesus Christ. We should talk much of His coming; then we shall be constantly receiving the grace which comes from above, from the Source of all spiritual power.

The time is far spent. It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. The question for us to settle is, Which class shall we be among, the wise or the foolish? God help us to be among the wise. "Blessed are they which are called unto the marriage supper of the Lamb."

"The watchmen on the mountains  
Proclaim the Bridegroom near.  
Go meet Him, as He cometh,  
With halleluiahs clear.

"The marriage feast is waiting;  
The gates wide open stand.  
Up, up, ye heirs of glory!  
The Bridegroom is at hand."



## A Spiritual Autobiography—V

By J. A. L. Derby

### The Law and the Gospel

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

**I**T must, of course, be understood that the mental processes through which I finally developed the conclusions given in the preceding numbers of this series, have been much abridged here. I might, indeed, say that only a mere outline has been sketched.

Jesus Christ, the all and in all—that was the golden key which opened to me many a treasure, the light which shed its radiance on the pages I studied. If I were to give my mental biography complete, I should have to show how Jesus Christ has come to mean to me the very center of all history, science, philosophy, and religion. History without Christ has no philosophy; philosophy without Christ has no meaning; science, no explanation; religion, no rational end.

The meaning of the Old Testament is, the broken law of God, and its remedy—Christ—to come. Without sin (transgression of the law) and Christ, the Bible would never have been written,—sin the tragedy of the universe, Christ the triumph of divine love. Man lost, doomed to death, shut off from the life of God through sin; man restored by obedience through Christ come in the flesh,—that is the theme of the New Testament.

#### Significance of the Kingdom

What, then, is the significance of the kingdom that Jesus preached? Was it only a rhetorical fiction to attract attention, or was it something real? Did He in fact set up a new kingdom?—He did not. The kingdom had existed from eternity. The "kingdom of heaven" was no new thing in the universe. He preached no new kingdom.

The prophet Daniel foretold a time when the "God of heaven" shall "set up a kingdom, which shall never be destroyed." Dan. 2:44. But that is at the second coming of Christ. Jesus did not proclaim a new kingdom; He came as King of the old, to make the final revelation of the principles of God's government, and the most complete revelation the world ever had or will have. He brought the kingdom with Him to earth, and would have set it up then and there over the whole world had the world been willing to accept it.

As it is, Satan is still the "prince of this world." The kingdom of God is on earth only in the hearts of His subjects scattered here and there. But what was the condition then, and what is the condition now, for entrance into that kingdom?—The same as ever since the fall—repentance of sin. "Repent," was the exhortation of Christ's forerunner, "for the kingdom of heaven is at hand." "Repent," commanded the Saviour, "for the kingdom of heaven is at hand."

#### Christ's Attitude Toward the Law

To require repentance for breaking a law,

is not to abolish the law. Two or three texts are sufficient to show the attitude of Jesus toward the law. Even before His coming into the world, it was said of Him by one of the prophets, "The Lord is well pleased for His [Christ's] righteousness' sake; He will magnify the law, and make it honorable" (Isa. 42:21); and by Himself, speaking through another, "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. 40:7, 8). Again, in His great sermon, known as the "Sermon on the Mount," recorded in Matthew 5, Jesus announced: "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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

### Holy Bible

By T. E. Morgensen

Blessed, holy Book of Inspiration,  
Filled with truth for every age and nation,  
Light divine to lead me on my way,  
Dark indeed would be my life without thee;  
But with thy effulgent rays about me,  
Sin's dark midnight is as clear as day.

Thou, the star of hope for travelers weary  
In this wilderness of sin so dreary,  
Beckonest me with vigor to press on  
Till this pilgrimage on earth is ended.  
By thy light my eager steps are wended  
Homeward, where the prize I seek is won.

Lamp eternal, shine in all thy glory,  
To illuminate the way before me,  
Lest my wayward feet should go astray.  
Blessed Word of God, to mortals given,  
Fill my heart with light and truth from  
heaven,  
While I search thy pages day by day.

According to the conclusions I had previously reached, these scriptures were exactly what I expected. Fulfilling the ceremonial law ended it; fulfilling the Decalogue established it. And the part that did not cease, shall stand until not one being remains in the universe who is not fulfilling—that is, performing, obeying—that law. To this we shall recur in our next paper.

#### How to Obey the Law

When I decided to obey the law of my God—which was previous to the time when I had come to understand, so fully as here given, what is involved in that—I had an experience which taught me more clearly my own relation to the law and to my Redeemer, and His relation to the law, than any amount of theorizing could have done. My experience was this: With all my resolving and trying, I found that I could not keep that law—that is, with the spiritual amplitude given it by Jesus. How many young Christians have been grieved and discouraged by this same experience!

For five years I tried and failed. Nor, so far as I recollect, did I learn first from the

Bible what was the cause of my failure, tho there it stands written, as plain as words can make it. Let the poor desponding citizen of the heavenly kingdom, who is beginning to despair of ever being fit for the name of subject, if with all his trying he seems to find himself no better,—let him read the seventh and eighth chapters of Romans.

What is the secret?—It is this: The law condemns, shows us our sins and imperfections—a needed work, but it is powerless to justify or to enable us to keep it. Now pray and listen: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh [did], and for sin, condemned sin in the flesh: that the righteousness of the law [surely not the law of ceremonies done away] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Is not this yet plain? Then stop trying to keep the law, and put all that will and effort into trusting the Saviour to cause you to keep it.

#### Meeting Temptation

Does this mean that when temptation comes, we should just say, "No use; I've tried before," and surrender to the enemy?—No, no. It means we should say, "No use; I've tried before," and surrender to—Jesus Christ. Do not say in temptation, "I will not yield." Say, "O sinless Christ, let Thy Spirit, matchless in power, save me just now." Then burst into thanksgiving and songs of praise.

Remember, it was here Israel failed; for "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. . . . For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end [aim] of the law for righteousness to every one that believeth." Rom. 9:31, 32; 10:3, 4.

Israel failed to learn what you and I must not fail to learn,—that "by the deeds of the law [our own mere will or efforts] there shall no flesh be justified in His sight: for by the law is the knowledge of sin [not power to keep that law]. But now [by faith—trusting Jesus Christ for power] the righteousness of God without the law [merely human efforts to keep it] is manifested"—how?—"Being witnessed by the law and the prophets." Rom. 3:20, 21.

How, then, do we know what the righteousness of God is, and when we have it manifested in our lives?—By looking into the law. But only when we "are kept by the power of God unto salvation," can the law find us measuring up to its requirements.

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FEAR thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.—*Isaiah*.

—★—

"God often would enrich, but finds not where to place His treasure, nor in hand nor heart a vacant space."



## Christian Science Unscriptural

IN his article in the *State Journal* of Nebraska, "Answering the Adventists," Mr. Royal D. Stearns says that "the material body and carnal mind represent a false sense of man, that must be cast out by the knowledge of the absolute truth." Over against this statement of untruth, we affirm that man has a material body and a carnal mind. And it is the Christian Scientist who has a false sense, which prevents him from believing it.

Proofs that man has a material body are: "And the Lord God formed man of the dust of the ground." Gen. 2:7. "And the rib, which the Lord God had taken from man, made He a woman." Gen. 2:22. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. "There is a natural body." 1 Cor. 15:44.

Proof that man has a carnal mind is: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. God purposes to change the carnal mind of man into the spiritual mind, by conversion, through the incoming and indwelling of the Holy Spirit.

Mr. Stearns affirms positively that no evil exists. He argues that since God is perfect, all His creation must be and remain perfect. He says, "Perfection does not contain imperfection." As proof of his theory, he quotes the scripture, "God saw everything that He had made, and, behold, it was very good." We agree with Mr. Stearns that no evil existed while all "was very good." But man soon brought about a mighty change in the world, and "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:12.

Mr. Stearns, in his futile efforts to prove the non-existence of matter and of evil, says that it is a false sense of man which leads him to believe that he has a material body and the carnal mind; both of which are truths plainly taught in the Word of God. He believes what God saw when all "was very good," but refuses to credit what God saw afterward, when "the wickedness of man was great in the earth."

No one should be willing to stand with Mr. Stearns in this false, unscriptural position.

WALTER K. WILLIAMS.

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## Impressions and Feelings

MERE impressions and feelings should not be regarded as safe guides for us to follow.

Always remember there are two sources from which impressions and feelings come.

Very often our impressions and feelings lead us to do directly opposite to what the revealed will of God dictates.

God impresses and imparts feelings, and so does the devil. It is for us to know from which source these impressions and feelings emanate.

We should always base our actions upon certain right principles revealed in the Word of God.

If the impression or feeling is not in harmony with "the law and the testimony," under no circumstances follow it.

J. W. LOWE.

— ★ ★ —

## Salvation

SALVATION is too big a thing to be within any man's power. Yet it is within every man's reach on one condition; namely, that

he will accept it as a gift, and be true to the Giver. What we can not do, we can have. We can not make a character, but God will make one in us. Our very inability is God's opportunity. If God were not involved, it would be otherwise; we could then work out our own salvation. Only in that case there would be no salvation worth speaking of. The end of it all would be gone. The very ideal of it would dry out and decay. But introduce God, and at once salvation becomes the restoration of the soul to Him, and the only power of salvation becomes His power, who will do for us what we can only attempt to do for ourselves at the cost of increasing God's task in saving us.—*Sunday School Times*.

# Our Bible Reading

## The Sabbath a Memorial and Sign

1. What expressions in the fourth commandment show that the Sabbath is a memorial of some great event?

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

"For [because, or for this reason] in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Ex. 20:11.

NOTE.—Because the infinite God created this great earth in six days, He gave us the Sabbath, so that on each seventh day we could suitably commemorate the wonderful fact. Hence if all men everywhere had the true idea of the Sabbath in mind, there could be no idolatry. For no one who truly sensed the fact that God is the mighty Creator, could be induced to build a god himself and bow down and worship it. When the Sabbath is really understood, it becomes one of the strongest in morality of the great moral precepts. Some have said that they can not see anything moral about the Sabbath. But that is solely because they do not understand the meaning of the Sabbath, nor what the Sabbath stands for.

2. Is the Sabbath ever called a sign?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17.

3. For how long will the Israel of God remain, or endure? and will the Sabbath be perpetually kept?

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah." Isa. 66:22, 23.

4. Had the promise of the "new heavens and the new earth" been fulfilled in the days of Christ and the apostles?

"According to His promise, we [the apostles and the Christian church] look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I

heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Rev. 21:1-4.

NOTE.—Isaiah, in the text quoted in the foregoing, tells of the "new heavens and the new earth" which God "will make," showing that He was giving a promise of the future. And the New Testament texts quoted show that the promise is still in mind, and that this wicked old earth is to pass away, and a "new heavens and a new earth, wherein dwelleth righteousness," will be given in place of it. And do not overlook the fact that the texts show that the Sabbath is to be as enduring as the new heavens and the new earth that our God has promised.

5. For what purpose is the Sabbath given as a sign to the people of God?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am Jehovah that sanctifyeth them." "I am Jehovah your God: walk in My statutes, and keep Mine ordinances, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am Jehovah your God." Eze. 20:12, 19, 20.

6. Does the Christian need a sign of creative and sanctifying power?

"Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." 2 Cor. 5:17, margin.

"But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creation." Gal. 6:14, 15, margin.

"For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10.

NOTE.—The Sabbath comes with an added power and blessing to the truly converted Christian. For he not only has in it a memorial of his God's great power and handiwork in the creation of the world, but it is to him also a memorial of the power that was exercised in his conversion when he was "created anew in Christ Jesus," when he became the "workmanship" of the One who made him a "new creation."





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Our London Letter

By Our Own Correspondent

### Europe in General

**A**S one looks out over the surface of European politics to-day, he sees little but unrest and confusion. It is almost a marvel that month after month goes by without witnessing an outbreak of war. The sullen struggle between Turkey and Italy continues, but the Porte has a far more serious problem on its hands in the tumults raging at home. The Albanians are up in armed insurrection; and on the frontiers, Montenegro and Bulgaria have been on the verge of war with Turkey. The Turks themselves are divided into two hostile parties, and the Parliament has been dissolved in consequence, for a new general election.

Italy is furious because her friends in Europe have not done more in bringing pressure to bear on Turkey to terminate the war. She is declaring that when they themselves get into trouble they need not look to her for help. She is discovering the hollowness of their friendship. England seems to be the principal offender in her eyes.

### Russian Naval Expansion

Russia is again entering upon a naval career, and is planning to spend \$650,000,000 for a new fleet. As a part of her plan, she has entered into a naval convention with France. Germany is further strengthening her navy as a fighting unit, and England feels bound to respond with a still further expenditure of \$20,000,000.

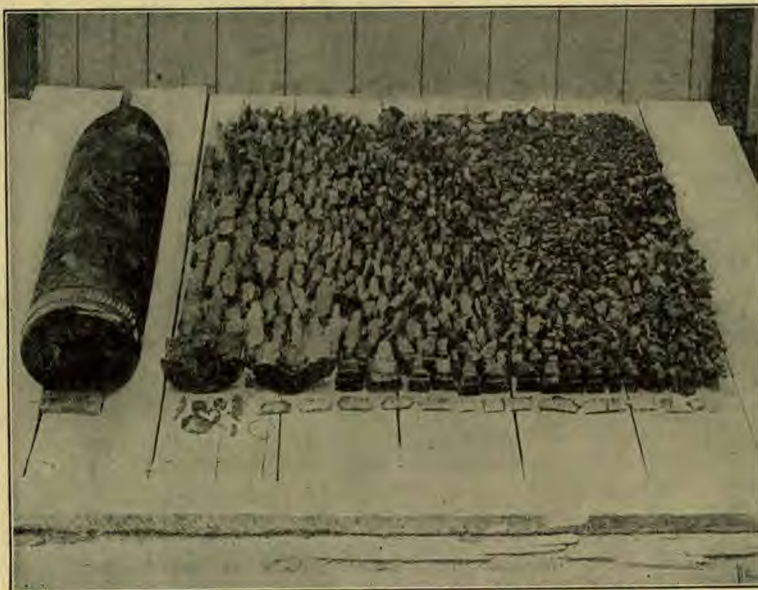
Public opinion in England is perplexed as to whether it is getting from its friendship with France and Russia advantages sufficient to recompense it for the enormous expenditure which German rivalry is forcing upon it. The cabinet claims that the events of recent years have justified the policy followed by them; but the "Daily News," one of the journals which support the government, views the situation otherwise. It writes:

"The last six years have been the most anxious and agitated period within the memory of man. Crisis has followed crisis; we have been within an ace of war at least twice, and under the terror of war constantly; the rivalry in armaments has grown in costly intensity; and there is no prospect of future relief. International law has lost all respect, and treaties have become a byword. Meanwhile France has absorbed Morocco; the Turkish revolution, owing to the mischievous policy of the Young Turks and international intrigues, has been almost undone; the Russian Liberal movement has been stamped out; the Persian constitution has been destroyed; Northern Persia has been occupied by Russia; we are being blackmailed into opening the gates of India to Russia; and China is on the point of being partitioned. That is the harvest which our policy of special friendships has brought us in eight years, and he must be an optimist who is content with it."

No one in public life now pretends to regard Germany otherwise than as our inveterate rival and destined enemy, with whom it would be puerile to think of making any real or last-

ing peace. The country has now been thoroly educated into this view of our kinsmen across the North Sea.

Everybody is keenly alive to the details of the competition in ship-building and armaments. The man in the street can tell how



From the "Illustrated London News"

Modern high-explosive 12-inch shrapnel-shells, with one broken open so that the fragments, which scatter like hail in every direction, may be seen

many war-ships England has, and when they will be ready for service; and on the other hand, what new march Germany has stolen or is preparing to steal upon us. If anything could be relied upon to make the talked-of war inevitable, it would surely be this frame of mind. All diplomatic disguise has been abandoned.



Underwood and Underwood, London

Cardinal Bourne, from his latest portrait

### A Great Change Has Come

Mr. Harold Spender, one of our most prominent journalists, says:

"Less than five years ago it would have been regarded as outrageous that the head of the admiralty should refer so openly to a foreign power, and should develop all these comparisons of size and number which are so admirably calculated to stimulate a fighting spirit between the two nations. The effect has certainly been deplorable. It was started just when the German naval program of 1906 was coming to its natural conclusion. It has led directly to a renewal of the program on both sides of the North Sea. There seems every reason to suppose that this system, if continued, will go on having its effect with increasing power until it ultimately produces war."

The tone of the speeches made by Mr. Churchill, the first lord of the admiralty, is hailed with delight by the Conservative Party, but they have been a bitter disappointment to his own party, the Liberals, some of whom regard him as a traitor to the principles which he espoused only a few years ago on leaving the Conservative Party, and it is rumored that ere long he will return to his original allegiance. The new editor of the "Review of Reviews," Mr. W. T. Stead's old paper, suggests, however, that Mr. Churchill is the very man for the place he occupies, and advocates his holding it permanently, irrespective of any

change of government, as a trustee of the national defense. Mr. Churchill is a master of vigorous and graphic speech, and his vivid representations of the powerful force that is being steadily created by Germany have laid hold of the public imagination.

### Canada and the Naval Program

Mr. Borden, the Canadian premier, and his colleagues in the cabinet, have been here in conference with the Liberal government, and one matter under discussion has been the contribution which Canada should make to the naval forces of the empire. Details are not to be made public until the Canadian Parliament approves them; but it is assumed that the dominion will make an important addition to the existing naval armaments, for use wherever it may be most needed. Thus the area of the struggle widens and its gravity deepens.

### Canada and the Catholic Church

Canada, by reason of its remarkable growth, is not only claiming more attention from the British Empire; it is also becoming an object of special interest to the Church of Rome. In the annual congress of that body, which has just been held at Norwich, Cardinal Bourne gave expression to his firm and unchangeable conviction that it would be through Canada, with its forty per cent of Roman Catholics, that the British Empire was to be won back to the papal see. He said:

"A new population with amazing growth has come into existence in Canada, the whole situation has changed, and the church in Canada has to face a responsibility which a few years ago could not have been foreseen. . . .

"It consists of nothing less than welding together into one people, by means of one religion, those who, coming from many different races, are, by the force



of circumstances, quickly becoming members of the far-spread English-speaking world.

"It is religion alone which can make of the Canadian nation one absolutely united people. It is the Catholic religion alone which has this unifying force. Other religious bodies may enter in and gain adherents to their various forms of worship and belief; but which of them would dare to hope to join to itself even a minute fraction of the Catholics of Canada? It is they, and they alone, with their existing forty souls in every hundred of the population, that can essay to weld a whole people into something approaching religious unity."

This is interesting language to the student of prophecy. The book of Revelation indicates that it would be in the New World that Rome would regain for a while the power and influence she had forfeited in the Old World; that there an image would be set up to the beast that had received the deadly wound; and it is surely significant that to-day, when that restoration of the Papacy is in process of fulfilment, the Church of Rome should be basing her hopes for the future on the United States and Canada.

#### Woman's Suffrage

Turning from international to home affairs, England's domestic relations are hardly more peaceful than her foreign. The women's suffrage movement is still with us in its most militant form. Two suffragettes have just been sentenced to five years' penal servitude for attempting to set fire to a theater in Dublin, where Mr. Asquith spoke on his recent visit to Ireland. Recently several members of the cabinet have been personally assaulted. When the pending reform bill is dealt with in Parliament, the House of Commons will be invited to decide for itself whether it wishes to confer the vote on women as well as upon the male adult population. Mr. Asquith has publicly stated that he does not believe, in view of recent developments, that the House will show itself prepared to take such a step; and if his forecast is verified, there will doubtless be a still further outbreak of violence on the part of the militant suffragettes.

#### Home Rule in Ireland

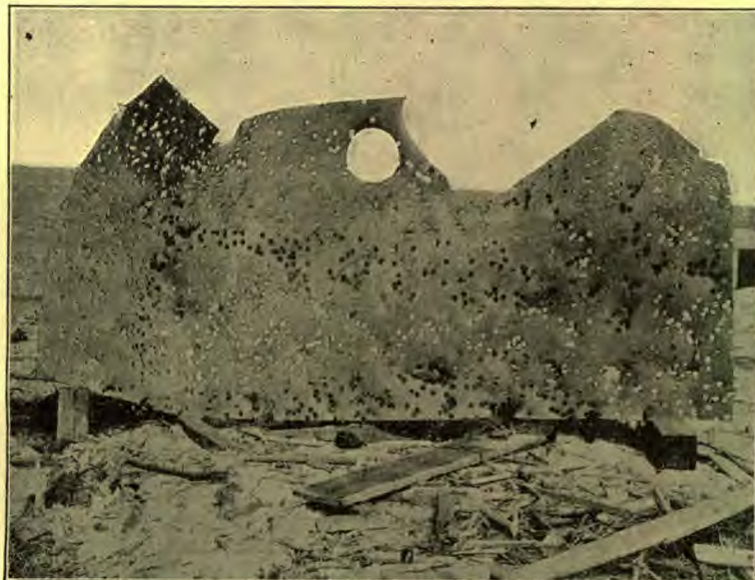
In Ireland the agitation over the home rule question has produced something like a reign of terror for the unfortunate Catholics employed in the Belfast shipyards. Bands of Orangemen have hunted Catholic workmen out of the shops where they were at work, and pursued them through the streets, hurling iron rivets and brickbats at them. A large number have been injured so seriously that they had to be taken to hospitals. One man was thrown into a barrel of melted pitch; another was stripped and singed before an open furnace until some of his comrades armed themselves with sledge-hammers and threatened to smash the skulls of his assailants if he were not released. The cause of those who protest against home rule for any reason has been sadly disgraced by this outbreak of murderous violence, for it is apparent that the Orange faction have no room to talk of Romish bigotry and persecution as an argument against giving the Catholic majority of the country self-government. The state of affairs in Belfast simply shows that one may be a persecutor of the worst type, a thoroughgoing representative of its most diabolical principles, and yet bear the name of being a fierce opponent of Romanism. It is the spirit of Rome that is to be feared, rather than the name.

Meanwhile the government is pressing on with its measure for conferring self-govern-

ment on Ireland, altho, when the bill is passed, there will doubtless be many grave difficulties to face in Ulster.

#### National Insurance Act

The government is not finding the path of reform a smooth one. The National Insurance Act became law on the 15th of July, but up to the present the doctors have almost unanimously refused to accept the scale of remuneration provided for them under the act. It remains to be seen how Mr. Lloyd-George will surmount this difficulty. Now that some twelve millions are compulsorily insured against sickness, doctors will have to be provided somehow to treat them, or the govern-



From the "Illustrated London News"

A steel plate riddled by the bullets from a 12-inch shrapnel-shell, otherwise spoken of as the "man killer." See illustration on opposite page.

ment will be compelled to admit defeat. Naturally it will do its utmost before it surrenders to the opposition, and this may mean that a radical change will soon take place in the system by which medical skill is made available.

#### The Dock Strike

For over two months the trade of the port of London has been crippled by a dock strike, which has finally ended in the men's going back to work on the masters' terms. The organizers of the strike declared it in despotic



From the "Illustrated London News"

"A target used for testing the effect of shell fire,—a frame of scantling sheathed with wood, which originally carried three plates of steel"

fashion in order to compel the masters to employ only such laborers as belonged to the Trade Union Federation. The masters stood out together against this demand, and in an early stage of the struggle Mr. Ben Tillett and his colleagues declared a national strike of dock workers. The response, however, was only partial, and before long the other ports

in the country were again in full operation.

In London the strike dragged wearily on for more than another month, accomplishing nothing except to plunge the dock workers and their families into grievous distress. The whole body of strikers, between thirty and forty thousand stalwart men, marched through the principal thoroughfares of the city of London one day, carrying banners announcing their determination to hold out till their end was gained. The sight of such an army, fully equal in physique to a body of military, brought home to one the remarkable power that labor agitators have acquired over vast masses of toilers. These men were not striking for more pay or fewer hours—their work is altogether too uncertain as it is—but for the right to deny all who did not join their federation the privilege of earning a living at the docks. There was plenty of work waiting to be done if the men would do it, but for ten weeks they stood out, until their leaders were brought to swallow the bitter pill of acknowledged defeat, and ordered them back again.

Something is obviously wrong with our civilization. The bonds that hold society together are visibly weakening. Not only is the old antipathy between capital and labor and between nation and nation stronger than ever; the same spirit of hostility is making itself apparent in almost every section of the internal life of the country. The popular preachers of the day are predicting an era of brotherhood, but the real tendency seems to be in the opposite direction. Federation is the prevailing sentiment, if we are to judge by mere words; but antagonism, mutual suspicion, and class hatred are permeating society more and more. Many express a fear that we may soon find ourselves plunged into a wide-spread reign of violence.

W. T. BARTLETT.

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The state university at Berkeley, California, has nearly fifteen per cent more students this year than last. It is now expected that the registration for the year will be approximately 7,200.

According to Prof. Irving Fisher, head of the political science department of Yale University, fully 630,000 persons die annually of diseases that might be prevented by the application of methods that are now well known.

The United States navy used 15,000,000 gallons of fuel oil in 1911, and it is estimated that it will use 21,000,000 the present year. Many of the vessels now in commission use oil as an auxiliary to coal, and some that are now in building are being fitted to use oil exclusively.

Thirty million dollars worth of American automobiles were shipped out of the country during the last fiscal year. The growth of the automobile business is shown by the fact that the value of the machines manufactured in this country in 1899 was \$4,748,000, while the last census shows that the value of those manufactured in 1910 was \$249,202,000.

Professor Davenport says that about one per cent of the whole population of the United States are mentally defective, insane, feeble-minded, or epileptic. That means that about 1,000,000 of our population are mentally out of tune. That is quite an army. The same authority says that if the present increase of insanity is kept up, it would not take over three centuries to have the whole race insane.



## Shadows

By Clara Edna Rosencrans

When my life went into the shadow,  
I shivered, and thought it chill,  
As the shade that creeps over the valley  
When the sun sinks under the hill.  
I feared to enter the shadow,  
For the way seemed dark and lone,  
And my heart was sick with dreading  
The unseen, the unknown.

I did not know that the shadow  
Was that of my Saviour's cross;  
That the joy of all fruition  
Lay under the seeming loss.  
I could see that the path was thorny,  
And the pitfalls I could see;  
But I could not see the Presence  
That walked so close to me.

Since my life has entered the shadow,  
I have found a blessing sweet;  
For the shade of the cross falls ever  
Close, close to my faltering feet.  
Its coolness and rest invite me,  
And the flowers of peace are there,  
Forgiveness after sinning,  
And many an answered prayer.

And the darkness about is brightened  
With the light of my Saviour's smile  
So I fare me on in the darkness,  
And sing a song the while.  
What if my lips do falter,  
And the song oft ends in a sob?  
The crown will but be brighter,  
And fairer the shining robe,  
When my life goes out of the shadow,  
And the weary task is o'er.  
In the brightness, and not the shadow,  
I shall dwell forevermore.

The path is growing brighter,  
And the end of the way seems near;  
For I catch faint gleams of its beauty,  
And the music I sometimes hear  
Is leading me ever onward  
Into the perfect light,  
From the earth-life with its shadows  
To the land where there is no night.

— ★ ★ —

## If Horses Could Scream

THERE are still people in the world who regard the horse as a dumb animated machine, created solely for the use of men and women, and having no rights of his own.

That is largely because the horse is in the fullest sense a dumb animal. If you strike a dog, he yelps; if you step on the tail of a cat, she screams. A horse, on the other hand, may be beaten almost to death and make no sound. Pleasure he expresses by whinnying; but it is only in his death agony that his suffering finds audible expression, and frequently not even then.

It is this pathetic silence, this inability of the horse to give utterance to his pain, that causes so many persons to ignore his sufferings. They have no imagination, and he has no cries with which to impress their indurated senses. If he could cry out as the dog does, our city streets would reecho sounds that could not be borne a day. The change in the treatment of horses would be instant and enduring.

Take, for example, navicular disease, of which many horses suffer. It attacks one of the bones of the fore foot. The bone decays just as a human tooth decays. Imagine the suffering of a horse obliged to walk on a foot in that condition.

Some forms of spavin are so painful that horses afflicted with them become thin, even if they are generously fed and do no work. The troubles may, indeed, be recognized by

this peculiar emaciation — an excessive thinness about the waist or loins.

But altho the horse does not speak nor cry out, he tells his story plainly enough to those who can understand it. It is his eye that speaks. When he suffers, his eye is contracted, and has a nervous, flurried, restless expression, indescribable, yet easily recognized. When he is comfortable, his eye seems large and full and has a quiet and serene look, the expression of fun and mischief. From a stableful of city work horses, an expert will select by the expression of their eyes alone the horses that have good drivers and those that have cruel ones.

That the ears of the horse also express his emotion is too well known to need more than a reference. When he is unhappy, ill-treated, or neglected, his ears have a backward slant that is characteristic. You sometimes see it in animals that are vicious; you always see it in those that are abused.

Since the horse's vocabulary is so limited, owners and drivers can learn it all.—*Humane Press Bureau.*

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## Where Tom Found His Manners

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was cross to the servants. Once he kicked Towser; but the dog growled, and Tom was afraid to kick him again.

One day, when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare; but he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We do not want any boys around."

"Please give me a drink," said the boy. "If you are so rich, you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away, I will set the dogs on you."

The boy laughed, and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he had thought; and instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was frightened, and began to scream for help; but he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think that he would have to spend the night in the ditch, when he heard steps

on the grass. Looking up, he saw the boy he had driven from the gate.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both of his hands to Tom, and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire, and I am sorry I sent you away from the gate."

"The next time I come, perhaps you will treat me better," said the boy. "I am not rich; but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day, when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves, and ducks, and gave him a ride on his pony.

"You have better manners now," said the boy.

"Yes," said Tom; "I found them in the ditch."—*Florence V. Halliwell, in the "Sunday School Visitor."*

— ★ ★ —

## No Clock Watcher

How many clerks measure up to the standard of the young bookkeeper in this story? He was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the wash-room, some consulting the clock, some were still busy. Suddenly the "boss" entered. He glanced about him, and then he approached the young bookkeeper.

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow.

"I beg your pardon; were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the office clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer.

Nine years later he was assistant general manager, and while still in the thirties became general manager, full-fledged.—*Human Life.*

— ★ ★ —

"CHEERFULNESS is what greases the axles of the world; some people go through life creaking."

— ★ —

Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory, do we come  
From God, who is our home.

— Wordsworth.



# Bible and Nature Series of Text-Books

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Washington, D. C.

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Religious Garb in United States Indian Schools (Concluded), The Declaration of Independence—History and Meaning, Significance of Columbus Monument Unveiling, "Columbus Day" and Its Meaning, Sunday Rest in the Post-Offices, Booze—The Real Trouble with America, Rome Forbids Free Speech to General Miles in St. Louis, Victories at the Ohio Constitutional Convention, Religious Instruction in the Public Schools of Oregon, Prohibition Rules in the Post-Office Department, Cardinals as "Princes of the Blood."

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LIBERTY MAGAZINE

Washington, D. C.

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"Poster Patterns," Set 1 ..... .25

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"True Education Reader," No. 4 ..... 1.00

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## For the Teacher

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Many confuse the ceremonial and moral laws. A brief explanation is entitled "Ceremonial and Moral Law Distinguished." You will find it very helpful in your studies pertaining to the law. Copy, post-paid, 2 cents; a hundred, \$1.00.

# SIGNS OF THE TIMES

PUBLISHED WEEKLY

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# Southern Pacific



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 17, 1912

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

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

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On page 15 will be found a list of some of our church school text-books. Also notice the larger advertisement that occupies page 13. As this is the season of the year when many of our church schools are starting, it is well for teachers and others interested to be familiar with the important line of school-books that we publish.

Our teachers and all others who have to do with our school work, should not fail to notice the advertisement, on page 14, of the advance pages of "Bible Lessons," Book 4, and of "Bible Nature Series," No. 3. We know that many will be glad for the news contained in that advertisement; and the time to look it up and order your supply is right now, while the subject is on your mind.

Our London letter, on page 10, is worthy of special mention. We trust no one will fail to give it a careful reading. The hope of the Catholic Church to use the New World in swinging herself back into power is one of the significant features of the article. Mr. Snow's report, in last week's paper, of the convention of the federated bodies of the Catholics in this country, should be kept in mind when reading Mr. Bartlett's article this week. The great mass of the people of this world are not awake to the work that the Catholics are doing. Very few understand that the prophecies plainly teach that we are to have a great world power centered in the Catholic Church again. But when that time is reached, we will have come to the last bend in the road, and the end will be right upon the world. Do not cast this aside as a fanciful dream; think about it, and watch the developments.

"Behold, Jehovah's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue uttereth wickedness. None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." Isa. 59:1-4. Sin is the only thing that limits or shortens the hand of God's power so that He can not save. If we give Him the opportunity, by surrendering our sins to Him, and allow Him to cleanse us, there is no limit to what He can and will do in and through us. Complete surrender of every sin is the gateway to the life of power over sin.

## By Way of Emphasis and Because of Importance

BECAUSE of the importance of the matter it contains, we are running again, on page 14 of this week's paper, the advertisement of the series of six religious liberty papers that we issued during the summer. We wish to emphasize the value of these papers. The articles were prepared by some of the best religious liberty writers that we could obtain, and the subject is well covered in an able manner. There is a great fight before us in the religious liberty field, and we ought to have this splendid text-book of reference so as to familiarize ourselves thoroly with the subject. Copies placed in reading-rooms, or loaned among your neighbors, would be doing good service. The advertisement tells the prices. Why not order now, while the subject is fresh in your mind, and while you are duly impressed with the importance of it?

The situation along the Mexican border is still in a critical condition. There is said to be much hatred among many of the Mexicans for the Americans who have settled in their territory, and there seems to be a growing demand that some kind of protection be given by the American troops.

A good while ago some one said that if you would allow him to furnish the songs to be sung by the people and the pictures to be hung on their walls he would risk what they would become. No one can deny the truth that lies in his assertion. Current songs that are sung by the people and the pictures that they are viewing every day have a powerfully molding influence on their lives. And not only do song and picture mold the life, but they also show much concerning popular sentiment. For instance, if there were not at the present time a popular sentiment to support it, you would not find cartoonists in all the leading papers of the land making caricatures on the home life; you would not find them making jest of decency, as if it were not serious for a man to be deceiving his wife and flirting, to put it mildly, with other women on the sly. There is much current popular song that is of the same order. These songs and cartoons say to the young man and the young woman whose characters are just forming, that there is nothing serious about the virtues that lie at the foundation of decency and the family life; the impression is created that there is something smart about the whole evil course of vice. And the same papers that publish such demoralizing cartoons, and that will give space for these demoralizing songs in their "great magazine sections" on Sunday, will at the same time decry through their editorial columns the vices and the grafting of the "white slave" traffic, etc., etc. It is just as if a man were sowing broadcast the seeds of every form of noxious weeds, and then were cursing the weeds because they grew from his planting. Society, through its widely circulated publications, can not cultivate impurity and still remain pure.

## Memory Text for the Week

John 7:38

"He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water."

The president of the great woolen trust has been indicted for the charge of placing dynamite about the mills of Lawrence, Massachusetts, in order to prejudice the people against the strikers during the labor troubles there in the recent past. The gentleman makes light of the idea of being guilty. But whether he is the one that did the deed or not, it is true that some one is guilty; and what a dastardly thing it is for an individual to place explosives where innocent people by the scores are likely to be killed and crippled, and all in order that some personal end may be gained! When such things are talked about, the tendency is to enter into a discussion as to who is guilty in the matter. But it is time for men to begin to think more in regard to what such things really show of the actual conditions in society, and how every indication points to something great and decisive to take place, and that at no very distant day. Conditions as they are to-day can not be prolonged for a great length of time.

The United States submarine torpedo-boat "F-1" beat the world's record for deep diving on September 5. She went to a depth, in San Francisco Bay, of 283 feet, the previous world record being 256 feet. The pressure of the water from the outside at that depth, as recorded by their pressure gage, was 125 pounds to the square inch. The crew of 24 that was on the vessel remained with her at that depth for six hours, taking dinner in the meantime. The powerful strain on the vessel caused it to bulge in many of its parts, and fine sprays of water came spurting in where there was the least weakness. But altho the men acknowledged that they were in danger of instant death at any moment, yet they said "it was all a part of the war game," and they were ready for whatever might come. The perfection that is being attained by this modern kind of war craft, and the awful destruction that they are capable of rendering, make the issues and the plans of the next naval war between first-class powers all uncertainty or conjecture.

A trusted cashier in one of the large companies doing business in San Francisco, but with its headquarters in New York, has just confessed to defalcations amounting to some \$30,000. He had a salary of \$200 a month; but this did not suffice. In his confession, he said he had been leading a "double life." At home he was devoted to his wife, and bestowed upon her every affection and tenderness. She had perfect confidence in him. But when he was out, he "went with the boys," and his life then was the exact opposite of what his home life made it appear to be. This "double life" is coming to be more and more common, and the worst feature of it is that there is a constantly growing section of society that is winking at it, as if to say, after all, it is not so bad "if you don't go too far."

The craze to get rich quick is shown quite strikingly in the statement that is contained in the current news to the effect that during the past year some \$77,000,000 was invested by Americans in various fake investment schemes. There seem to be a great many people that are willing to take any kind of foolish risk in order to get rich overnight. That sort of sentiment furnishes a great field in which the fake investment promoter may sow his seed and quickly produce his harvest. Opportunities for safe and laudable investment will bear the closest and most searching investigation. It is well always to look carefully before you make investments that may sweep away in a moment your hard-earned savings.