

SIGNS OF THE TIMES

The Seed Sowing and the World Harvest

Matt. 13: 24-30, 36-43

ANOTHER parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

"Then He left the multitudes, and went into the house: and His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of Man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear."



"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.

3867—Where Will We Meet the Lord?

Please give me Bible proof as to where the saints—body and soul—meet the Lord.
J. F.

The question is answered very clearly in 1 Thess. 4:16, 17: "For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Our Lord does not at this time descend upon the earth. He takes the saints to heaven, to the mansions prepared, in the New Jerusalem. John 14:1-3; Rev. 21:2. At the end of the millennium, the city descends to the earth, the earth is renewed, and becomes the eternal home of the people of God.

3868—The 144,000

As long as we believe that those who died under the third angel's message are included with the 144,000, is there any possibility of calculating how many are dead since that message was proclaimed? Probably that number is nearly summed up, and the end is near.
T. A. Z.

In the first place, we do not know as there is any general belief that all who have died in the third angel's message are included in the 144,000. There are many who do not hold this. Nor do we know how it could be calculated how many have died since that message was proclaimed. Not a few hold that the 144,000 represent a special class, more in number than themselves. In all the numberings in the Scripture, the males only are numbered—it is the men, besides women and children—and the males only of a certain age. That may be the case with the 144,000; we do not know. It is not safe to speculate on any numbers of that kind.

3869—The Case of Esther

Persians could not marry Jews. What about the case of Esther?
T. A. Z.

Our querist has turned the question around. Persians were not forbidden to marry Jews, but Jews were forbidden to marry Persians. But in this case it was not the choice of Esther, but the choice of the king, and the Jews were captives and slaves in the land of Persia. Esther seems to have been gathered among the beautiful maidens of the kingdom from whom the king was to take his choice; and she was chosen. It was an exceptional case, and God overruled it for the good of His children. There were those exceptional cases all the way through. For instance, Rahab, of the inhabitants of Canaan, of the city of Jericho, who housed the spies, became an ancestress of our Lord, and so also did Ruth the Moabitess. But these were exceptional cases, and did not pervert the holy seed.

3870—Sunday Laws and Prohibition

Please give the reasons why a law prohibiting the manufacture and sale of intoxicants is right, and one forbidding Sunday labor is wrong. Are not both class legislation?
A. C. B.

The design of the prohibition of the manufacture and sale of intoxicants has naught to do with class. It does not prevent any one from drinking, if he has liquor. It does prohibit the manufacture and sale for public purposes. One of the chief reasons for doing this, from a political standpoint, is the enormous drain that the liquor business is upon the community. If those who manufacture and sell liquor, met all the expense and tragedy of the liquor traffic, that would be one thing. But they do not. They impose upon the community a fearful burden, which the community itself must bear, in the drunkards and paupers they make, in the widows and orphans, or worse than widows and orphans, in the crime and corruption that is fostered, in a hundred different ways, breaking down all barriers of law, of society, and loading continually heavy burdens upon the community. The saloons make necessary the great number of police in our cities and towns; they furnish a great deal of the material for the courts. The mere suggestion of these will bring to the minds of our readers very much more than we have mentioned as the result of the liquor traffic. It has to do wholly and solely with the economic problem of our cities and towns. In a

long series of years, a country could better afford to pay pension to the men engaged in the liquor traffic, until they died, than to allow the traffic to go on; and this from a purely economic standpoint.

A Sunday law is altogether different. It is class legislation; it is more, it touches the rights of mankind. It touches the very highest class of those rights, the right to worship God according to the dictates of one's own conscience, and the right to earn a living for his family, working in what way and how long one will. It does not strike directly at evils, economic or otherwise. It certainly has been demonstrated that the Sunday is as well kept in communities where there is no Sunday law as in communities where there is one. Neighbors get along just as peacefully; there is just as much quiet; there is far more agreement, less trouble and prejudice in every way, than where Sunday laws exist. Their most serious effects fall, many times, upon those the most conscientious and faithful.

In nearly all cases of prohibition of the liquor traffic, time is given for the saloon man to adjust his business. Adjusting his business, he has no trouble from the law. He could not say that conscientiously he must follow that business. No saloon-keeper in the world would ever make such a claim as that. Any other business equally profitable, or less, would be preferable; for few saloon-keepers would actually prefer a business like that, were they not trained to that one thing. But this is not the case at all with the Sunday law. It does have to do with conscience and one's relationship to his God.

3871—Sodom and Gomorrah

Is it not likely that Sodom and Gomorrah were destroyed by an ordinary volcanic eruption?
A. K.

Not if we believe the record. All of the various means which entered into their destruction we do not know, but it certainly was not an ordinary volcanic destruction. In the first place, it was known that it was coming, and coming as the judgment of God. Abraham himself was warned concerning it. So also was Lot, and the words of the angels were, "For we will destroy this place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it." "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." Gen. 19:13, 24. We have no more reason to question the record there than we have the record concerning the character of Sodom and Gomorrah.

3872—Underneath the Waters

Who are the deceased that tremble beneath the waters? Job 26:5, A.R.V.
A. K.

Read the whole chapter. It is a setting forth of the majesty and greatness of God. Spurrell renders: "The mighty dead shall be cast forth from beneath the waters, with their inhabitants. Hades is disclosed before Him, and for destruction there is no concealment." In other words, God knows and understands it all, and by His mighty power the very dead are reached, and in His knowledge all is open. The expressions are decidedly figurative. Compare with Isa. 14:15-18, in which those who have died are represented as expressing their surprise at the fall of Lucifer. This does not mean they have life, but it means that in the matter of character and desert Lucifer would be welcomed by them if they were alive, and in chapter 26 God's power is represented as reaching even to them that are dead, and of course He will bring forth those who are dead from their graves when He shall come.

3873—Shall We Know Each Other?

In harmony with Eccl. 1:11 and Isa. 65:17, can we expect to recognize our children and friends in the new earth?
J. B.

We see nothing in these scriptures to indicate to the contrary. The text in Ecclesiastes simply is speaking of the fashion of this world. Men forget all that has gone before. Simply the careless, selfish forgetter of this world is referred to, and Isa. 65:17 indicates that those who are saved in the kingdom of God shall not sorrow over the past, no matter what it may have been. God has dealt with it all right in every way. We are

told this elsewhere,—that even the wicked shall see Abraham and Isaac and Jacob in the kingdom of God, and they themselves thrust out. Luke 13:28. And we read in 1 Cor. 13:12 of that blessed state, "For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

3874—Chiropractic

I have seen "chiropractic" mentioned in the "Signs" in connection with osteopathy. What is chiropractic? I can not find that word in the dictionary.

It is not there unless it is a very recent dictionary. It comes from two words, "cheir"—hand, and "practic"—practise,—hand-practise. It can hardly be called a school of medicine, because it does not use medicine. It is a school of practise for the healing of humanity by hand manipulation, especially to the spine. It is quite similar to osteopathy in this respect.

3875—The Sabbath of the Land

A friend says Lev. 25:4 is still binding. Is it, and should our land lie idle?
C. L.

No, Lev. 25:4 is not binding. All the Jewish national laws expired by limitation when our Lord Himself died upon the cross. That nation then was no longer God's special people. The laws regarding the jubilee were wholly and solely national laws, for the nation of the Jews and their land. Of course one could observe such a law for himself if he wished, but the Scripture law is not binding upon any one. The only laws that are binding are laws which in the very nature of the case apply to all men under all conditions. The seventh-day Sabbath is a law of that kind. It is an essential part of the Decalogue, a law which, in the nature of the case, is eternal; but these other laws, which enjoined duty for a time, passed away when our Lord came, expired by limitation.



Schedule for Week Ending October 12, 1912

Sunday	October 12	John 19
Monday	" 13	" 20
Tuesday	" 14	" 21
Wednesday	" 15	Acts 1
Thursday	" 16	" 2
Friday	" 17	" 3
Sabbath	" 18	Acts 4; Psalm 107

Wonderfully touching and instructive in their detail are the last of John's chapters. Chapter 19 reveals the weakness of Pilate. He declared Jesus to be innocent, but even the innocent must not stand in the way of his self-interest. He gave Jesus over to the cruel scourge and to the mocking, tantalizing, brutal soldiers. John omits the visit to Herod. Beaten, bleeding, suffering, Pilate presents Jesus again before the mob, hoping to arouse their pity, but he is met with the mad cry, "Crucify! Crucify!" The test developed Pilate's cowardice and the Jews' disloyalty. They cut the last strand that held them as a nation to God, when they said, "We have no king but Caesar." Then followed the awful crucifixion, our Lord's unselfish remembrance of His mother, the development and courage of Nicodemus, the resurrection, and all the wonderfully good related lessons. And in all that Jesus did, in all that He said, in the record that He left, there is life to every believing soul.

Acts was written by Luke. Compare verse one with the opening of Luke. The object of the book is to show the gospel in operation, God working out His purposes through consecrated men united in Him.

The first chapter records the choosing, under God, of a successor to Judas, and Matthias was taken. He may not since have been mentioned. That is not against his apostleship. Several of the twelve are not mentioned after Acts 1. Chapter 2 is the manifestation of what Spirit-filled men can do. And so also, in a more limited way, are chapters 3 and 4. Such men can suffer as well as speak. They can be both patient and earnest, bold and kind. God is just as willing to work to-day, and the name of Jesus is not less potent than then.

Psalm 107 is always good, cheering, instructive, heartening.

Sigms 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 Sabbath and the Creator

OUR English Bible begins with the statement of the work of the Creator in forming this earth. The steps in creation are followed through six successive days, and then we reach this declaration: "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2:1-3.

If we ask the foregoing text what God did after finishing the work of creation, it will tell us that He "rested." If we ask it again on what day He rested, it is equally plain in saying that He rested on "the seventh day." If we ask the text to tell us still further what He did with the seventh day after resting upon it, it will say that "God blessed the seventh day, and hallowed it." And do we ask the text why He blessed the seventh day and hallowed it, the answer is, "Because that in it He rested from all His work which God had created and made." Do we come to the text with the theory that one seventh part of time was blessed, and that it was no day in particular, we can get no support for our assumption; the words "the seventh day" are so definite and specific that the blessing and the hallowing of the sacred hours of time can not be made to apply to any day but the one that is definitely set apart by the act of the infinite Jehovah. It would seem that truths so plain would be above controversy, and that all could see them.

This first statement concerning the blessing and hallowing of the seventh day does not come in the form of a law. It comes rather in the form of a history of the institution of the day that God blessed and sanctified. But to show that there was a law concerning the seventh-day Sabbath before we come to Sinai, we have only to read the record in Exodus:

"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring

in, and it shall be twice as much as they gather daily. . . . And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer a head, according to the number of your persons,



Benjamin West

MOSES RECEIVING THE LAW AND COMMANDMENTS ON MOUNT SINAI

shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they harkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them.

"And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken,

To-morrow is a solemn rest, a holy Sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto Jehovah: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the Sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that Jehovah hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16: 4-30.

The first part of the foregoing text affirms that the Lord will give the manna a day's portion at a time, that He "may prove them, whether they will walk in My law, or not." Thus it is shown that God had a law in that time. Otherwise how could He prove whether they would walk in it or not? Then we find that this law had the Sabbath commandment in it, for it was the Sabbath over which He proved them. They tried to keep the bread on the six working-days, but could not, for it became foul and bred worms; but it kept through the seventh day all right. And when some of the people went out on the seventh day to find the manna, they found none. Then it was that Jehovah, according to the text, "said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that Jehovah hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

Thus we see that the text affirms that Jehovah had given them the Sabbath. And it was by a constantly occurring miracle every day, and that right over the Sabbath itself, that He proved them, whether they would walk in His law or not. Nothing could be made plainer than the Scriptures make this truth. For forty years the children of Israel wandered in the wilderness, and for forty years there was a constant miracle every day to impress them with the Sabbath truth, and they could not make the seventh day in that time come anywhere in the week except on the seventh day. Some of them tried it by trying to keep the food on other days, but it would not keep. And

some of them went out on the seventh day, but they could not find anything. It would seem that a scripture given in such plain language ought to be clear enough to satisfy any one. The individual who thinks to tell the Lord in the judgment-day that he could not understand such plain words, will hardly have power to open his mouth; he will be speechless.

In a few weeks after the giving of the manna, and this test of Sabbath observance, to see whether they would keep God's law or not, the Ten Commandments were proclaimed from Sinai. And in the very center of those commandments we find the command of the Sabbath. But when we read that commandment, we do not find it more definite than these texts that we have already examined. Indeed, it is in strict accord with the texts already given, thus showing conclusively that God required the observance of the Sabbath all through the ages before, as one of His great moral precepts. The Sabbath command reads:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for 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. 20:8-11.

It is easy for any one to see that this commandment points right back to creation. It refers directly to the same creative facts that are pointed out in the text quoted from the second chapter of Genesis. The testimony is unmistakably clear that the Sabbath is a memorial of creation, and thus points to Jehovah as the Creator of all things. The Sabbath, then, serves a great purpose. It is not given that men may merely have physical rest; but it is that they may have the seventh day of each and every week to devote exclusively to communing with their Creator, and to keeping alive in their minds that they worship a living God, that can create, and not a dead idol, that can do nothing. If men would take time to learn the real purpose and character of the Sabbath, they would not have so much trouble concerning it. They would certainly see that it is of such a nature that it could not be changed without blotting out all the past and doing all the work of creation over again.

When God gave that Sabbath law to Moses on Sinai, He wrote it on tables of stone. It is the only part of the Bible that was distinguished by being written on such a solidly enduring substance. And observe, too, that God wrote this law Himself. It is the only part of the Bible that He took the pains to write with His own finger. God inspired men to write all the rest of the Sacred Book; but when it came to His law, in which was His holy Sabbath, He wrote it Himself. Men had better think twice before they talk of changing a law that was given in such a way, and by the direct hand of the Infinite Himself. It is well to think of these facts when talking of the change of the Sabbath.

In the time of ancient Israel the Sabbath was a test to prove whether men would walk

in the law of God or not. And in like manner it is a test to-day. There is no evading the issue. Men may quibble; but truth that is so plain can not be set aside.

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Science and the Sabbath

MAN is a forgetful creature, and yet he can remember if he will. And because man is prone to forget, God has used devices to aid and refresh his memory.

"God created the heaven and the earth." God is the origin of creation. So weighty a truth ought not to be in danger of forgetfulness; but the very fact that a memorial has been given, shows that there is danger that it will be forgotten.

And to forget it is to forget God.

The Sabbath is the memorial by which God would have kept in mind what He has done for man, and, therefore, what He is to man. That man is prone to forget all this, is clearly shown by the fact that even with a memorial, some deny a divine origin to creation, and others are inclined to explain away all that would be worthy of divinity by substituting a humanly easier way.

A noted scientist, for example, who claims the name of Christian, asserts that higher forms of life are derived from lower forms, and the old notion—mark the words, "old notion"—of a special creation is exploded once and forever.

But so long as the Sabbath remains, some will remember that of which it is a reminder, and will believe in the special creation of God. Truly the Sabbath is needed as a safe bulwark against those sophisms which would remove God as the real Creator of the heaven and the earth.

"God created the heaven and the earth." Nature itself voices forth the truth of this text. Nature manifests its divine origin. Whether we look at the dewdrop on some wayside plant, or gaze enraptured at the stars in the depths of heaven, we see revealed mysteries too deep for the mind of man. In the humble calyx of a flower or the shining glory of the skies, we see harmonies of color and splendors of light that no art of man can other than faintly suggest.

The constitution of matter can not be adequately explained. The transfer of energy is as yet only guessed at. Gravitation, in its causal and essential nature, is a baffling mystery. Life is a perfect riddle.

Through the microscope, we see the infinite in the perfection of the minute. Through the telescope, we see the infinite in the perfection of the immeasurably ponderous and great.

In the constancy of nature's work, in the harmonious working of all her complex parts, in the adaptions of means to the end, in conformity to type, in subjection of lower to higher,—in manifold ways, nature voices the truth of revelation that God is the origin of creation. The work testifies of the Worker.

But nature must be read in order to teach of the Creator. And not all are students of nature in any large sense. Not all men are scientific. Some are deficient in the lore of nature and science. And because it would

be so, God instituted the Sabbath as a memorial.

God has never left the knowledge of Himself dependent upon a man's scientific attainments. The record of creation itself, which is the first great chapter in all science, is so given in the pages of the Scriptures that it may be understood by even a child. This is true of all God's revelation.

Even those scriptures which at one stroke illumine the most profound science, can be understood in their great and blessed essentials by even the simple-minded. When the Word speaks of worlds, suns, stars, or the depths of space, the appeal is made to every man who reads, be he wise or less wise in the things of science.

If, then, a man be never so ignorant of science, provided he intelligently observe the Sabbath of God, he has in that the great key to all scientific knowledge whatsoever. Observing that day, he has therein the great knowledge that will illumine all other knowledge. No man can long observe piously the day that memorializes creation, without becoming intelligent with reference to that creation. At the very first, he learns that the Sabbath commemorates the creative work. He knows at the start that God made all things. He has the alpha and omega of all science; and in time, by the aid of the Sabbath knowledge, he can build in all the rest.

And whatever of truth he learns with reference to the creation, the Sabbath will continue to be to him a memorial of all that he has thus learned.

And eternally it will call God to mind. And not only will it call God to mind, but it will call Him to mind as the Creator, as the One of all power. Thus it will be realized that God, who made and cares for all things, has pledged His power to His creatures for their preservation and happiness.

Then, when a man hears the word to Abraham, "I am the almighty God; walk before Me, and be thou perfect," he will realize that the might is the pledge and assurance of the perfection. And thus comes the word of Christ to all disciples in any age, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations: . . . and, lo, I am with you always, even unto the end of the world."

Knowing these things, a man may not only sing but know that "the hand that bears creation up can guard His children well." In the deepest fibers of his soul there sounds a harmony of trust.

"The God who rules on high,
And all the earth surveys,—
Who rides upon the stormy sky,
And calms the roaring seas,—
This awful God is his,
His Father from above;
Who sendeth down His heavenly powers
To keep him by His love."

And thus, with the prophet of old, he cries out in exultant faith, "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jer. 32:17.

If such a man knows anything of science or nature, he knows more of God than of either. He has more faith in the Creator than he has in creation. He sees in creation the evidences of God's power, but trusts

the God of that power. He knows how great God is, since He "hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40:12.

He knows that it is this Mighty One who brings out the host of heaven in mathematical order, that calls them all by names by the greatness of His might; and that because He is strong in power, not one fails. Isa. 40:26.

He knows, too, that heaven and earth may pass away in obedience to the word of that Mighty One, but that His Word will not pass away. Luke 16:17.

He feels that all things are within the control of Him who made and upholds all things; and amidst the seeming crash of worlds, he can look up and say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof."

It is thus that the intelligent, pious Sabbath observer must regard the Creator of all things. God is all this to him because He made and preserves all things. And the Sabbath, being a memorial of God's creative and beneficent work, is to such a man the sign of all that God is to him.

Thus viewed, the Sabbath becomes an intensely religious thing; for it constantly applies the great truths of God and His power to the heart and conscience of man. And man, as he observes the day, testifies that he trusts in that power which made all things. He shows that he believes, with Christ, that man shall not live by bread alone, but by every word that comes from God's mouth. In the Sabbath he has first of all accepted the principle that the word of God gave existence to the world; and by its observance, he now further shows that he is consistent enough to believe that the word, if obeyed, can still give him life.

Thus to him the Sabbath is an effectual bar against all forms of infidelity whatsoever. It teaches him the correct idea of God. And it teaches him the correct idea of nature. And furthermore, it teaches him the right idea of God in nature.

Teaching him the right idea of God, it teaches him true religion. Teaching him the right idea of creation, it teaches him true science. And teaching him the right idea of God in nature, it teaches him true and sound philosophy.

Therefore the Sabbath becomes to man the handmaid of all religion, science, and philosophy. Whatever God is and whatever nature is, of that the Sabbath is a memorial and a sign. And as we observe it, it will be a constant reminder of all that these things are to us, and a testimony of what we have experienced.

Thus the Sabbath becomes a means by which to apply the knowledge of God to the soul. It becomes a school-teacher. It stands like a pillar to mark the true road into that knowledge that saves, for it teaches the right knowledge of God, which is life eternal.

R.

The Increasing Vices of Sodom

THE last few years have been giving us some entirely new expressions that are truly significant. We have the "white slave traffic," the "vice trust," and "commercialized criminality." These are forms of expression that are coming to be quite common, and practically every one knows what they mean. But if they had been spoken twenty or twenty-five years ago they would have needed explanation.

In every part of this country and throughout the civilized world honest courts and officers are grappling with this "white slave" problem. As we recently stated, a leading jurist in one of our Western cities affirms that the "white slave traffic" is one of the greatest problems of the civilized world. Think of what it means for men and women to be engaged in stealing young girls for the house of ill fame! Think of what it would mean to you to have your own daughter in the innocence of young womanhood literally stolen by one of these wretches, and spirited away to a life of shame, never to have any communication with you again! Thousands of girls are stolen in this way every year and are never heard of again.

"The vice trust" holds a "corner" on this fiendish business by being in league with corrupt officials that will protect them in their infamous work for a share of the gain. We have had "trusts" that have cornered the transportation facilities, and that have gained control of the petroleum products, and that have combined the ownership of one commodity and enterprise after another so that a few men could hold things in their own hands; but when it comes to having a "trust" that holds the control of the vices of Sodom for business gain it seems unbelievable. And yet it is literally true.

To be sure such a trust can not operate in the open, neither can it incorporate under any state laws. But it has a power that is just as substantial as if it were legally incorporated. The trafficker in "white slaves" is the one who is interested in forming the "vice trust," and he is also the one who laid the foundation for "commercialized criminality." For while in the large cities the prostitute is to a large extent held in the iron grasp of the "vice trust," it is also true that the common thug and cutthroat is allowed to operate through the organization of commercialized criminals.

But while you may be fully aware of these things, did you ever take a view of them in the light of the following scriptures?

"As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of Man is revealed." Luke 17:26-30.

The "days of Lot" are described in the nineteenth chapter of Genesis. The vices of the time were of the lowest conceivable depths, and the foregoing scripture indicates that the days when the Son of Man is revealed the second time will be a period of similar moral depravity. The following additional texts speak after the same tenor:

"And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when He brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, and seeing and hearing, vexed his righteous soul from day to day with their lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion." 2 Peter 2:3-10.

In the same line with the foregoing from Peter are the following words from Jude:

"Now I desire to put you in remembrance, tho ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities." Jude 5-8.

The cities of Sodom and Gomorrah "are set forth as an example." Sodom was the home of Lot, and as it was in the days of Lot, so will it be when the Son of Man is revealed. God overthrew the wicked cities in that time because of their licentiousness, and made them an example to the wicked cities that should come after. Nothing could be plainer than this teaching of the inspired Book. And since it is a known fact that all the cities of the world are being made to reek with the corrupting vices of fornication, we may know that the time can not be long delayed when God will destroy them as He destroyed Sodom and Gomorrah of old. And besides, we have these following direct statements that ought to leave the subject beyond a peradventure in the mind of any believer in the Bible:

"I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." Jer. 4:26.

"And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell." Rev. 16:17-19.

Thus do we have the multiplied testimony that the cities are to be especially visited, in the great day of Jehovah, by His destructive power. The cities become the centers of vice and crime, and there the judgments of God fall with the greatest weight. The thing is divinely foretold, and it is just. In view of these things, it is well for men and women to be turning away from the cities as a place of dwelling, just as rapidly as possible. The judgments of God must rest there more and more.

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Try the Spirits

By Mrs. E. G. White

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:1-3.

In this age of the world we see every grade and degree of skepticism. There are rank infidels; those who believe in the lying wonders of Spiritualism; and those who reject the claims of divine truth. All these are placed among the class that John has written of, and are controlled by the spirit of antichrist. Ignorance of the character of God, pride of understanding, and the love of sin, are the source of infidelity. Men deny the divinity of Christ, and cast away the Bible, claiming it is in conflict with "science, falsely so called." These doubters can start inquiries which the most humble and pious Christian would be perplexed to know how to answer. But the fact that their queries can not be answered, is no evidence that the Bible is not true. A little child has asked questions in regard to God, the soul, and the future, that the most learned could not answer. The truth of God's Word will be revealed to those who are of a lowly heart, who will comprehend its duties and obey its precepts. It is pride of opinion that leads to skepticism, and to the denial of the divinity of Jesus Christ. Skepticism has its origin in love of sin, and self-exaltation.

The One Channel of Light

Jesus, the world's Redeemer, is the channel through which all our blessings come; and those who refuse to acknowledge Him as the divine Son of God, virtually say, "I will not have this Man to rule over me." Those who are self-willed, puffed up with pride and self-importance, while they will not give up their wills to be in harmony with God's will, yet will accept the delusions of false prophets, and be led to refuse to acknowledge Christ as the Son of God. Skeptics and infidels may profess to be doing good work, but they are greatly deceived. They are trampling upon the blood of the covenant, and counting that which should have sanctified them as an unholy thing.

There are many who have not taken the ground that infidels take, and yet are in the first stages of infidelity. They question everything that is of a divine character, seeking to bring down everything to the level of that which is common and natural. Their minds are like a sponge, and absorb every suggestion of unbelief. They pass these suggestions to others, and thus sow the seeds of skepticism, and what they sow they will reap. When a believer seeks to answer one question started by a skeptic, he will propound another and another. The only way to do is to let skeptics alone until they truly desire light. Let those who engage in controversy with these wily opponents, remember that they are not meeting

men, not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The confederacy of evil is seeking to poison human minds with error, and obscure the light of truth.

Skepticism Not Intellectual Greatness

Skeptics think that they can mingle their darkness with light, and thus confuse the

The King's Workmen

By Llewellyn A. Morrison

"These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." 1 Chron. 4:23.

The earth is packed with beauty on the valleys and the hills,
And over all the greensward where the dainty dew distills;
The blossoms and the foliage are exquisite and fair;
The fern leaves and the wild flowers are choice and very rare;
Yet lovelier than the freshness of the brightly blooming sod
Is the vibrant life above it from the glowing hand of God.

The graceful sweep of swallow or of martin on the wing,
The mocking-bird whose song-burst makes the hills and valleys ring,
The piping quail and partridge and the silver-breasted dove,
The scarlet-crowned wood-hammer in his rappings for his love,—
All these and myriad others in their colors manifold
Increase mute Nature's splendor by their blended tints of gold.

Yet brighter than the bird-life, in all its wealth of pose,
Than Sharon's famous valley or its lily or its rose,
Are the frail and quaint creatures, floating by us without sound,
That in ev'ry place and portion of the circling earth are found;
But these in mystic coloring are dim and incomplete
To the marvels of the bug-life which we tread beneath our feet.

The flowers are but the fragrant homes where countless tribes abide
In harmony and unity, for pleasure, side by side;
The goldenrod and aster, with their teeming insect throngs,
Did we truly understand them, would be pearl-nymphs in our songs.
The great All-Father made them, and they praise Him all the time.
We do well to catch the rhythm of their music in our rime.

Where'er God finds a son of man in sentient touch with all
The variant life and radiant bloom which from His mercies fall,
He marks him for His service, and selects him for His own,
To dwell within the shadow of the everlasting throne,
His frugal fare appointed, and his recompense—to bring
The perfect work apportioned—for the glory of the King.

One spreads on canvas pictures of the sky-way and its moods;
Another paints the grandeur of the virgin solitudes;
The poet tells the pureness of creation in his song;
The singer sounds the cadences o'er all the land along;
While he who does the king's work, in every mood doth laud
The infinite adjustments in the finished work of God.

believer in the Bible. It is not because they have so great a depth of reasoning that they do not believe, but because they are ignorant both of the Scriptures and of the power of God. The truth of God will be assailed by the cavils of infidelity. It is considered a special proof of intellectual greatness to be bold in denying the divinity of Christ, but this is not a proof of intellectual greatness, but is an evidence that the mind is bound about with earthliness so that it does not comprehend spiritual truth.

God does not require men to believe the Scriptures, without giving them abundant evidence of their truth; and the evidences of Christianity would overwhelm the most gifted man who diligently sought for truth and was willing to consecrate himself to its promulgation. Those who do accept the evidences of God's Word, will have an experience that will be as a barrier against infidelity, for they will be translated out of darkness into the precious light of faith, hope, and assurance. The converted soul can say: "I needed help, and I found that help in Jesus. He has met every want, satisfied the hungering of my soul, and the Bible to me is the revelation of Jesus Christ." He can say to the infidel: "You ask me why I believe in Jesus, and I answer: Because He is to me a divine Saviour. The Bible to me is the voice of God. I have the witness in myself that the Word of God is true, and that Jesus Christ is the divine Son of God. I am following no cunningly devised fable."

Tell Your Experience

When men pour contempt upon Christianity, tell them what you know by experience. The beings of the celestial world are amazed when those whom Christ has purchased with His own blood, whom God has invited with the voice of mercy, turn into a jest the messages of the gospel, and deny the divinity of their Redeemer. They are building upon a sandy foundation, with threads and fragments of human reasoning, but their theories will vanish like dew when the glory of the Lord is revealed. Believers do not claim that every question and objection which Satan can invent and instil into the minds of men can be answered in so many words. Men will be given sufficient evidence on which to found their faith; but if they are determined to doubt, they will stumble on the dark mountains of unbelief. They will show that they have never submitted their proud hearts to Jesus Christ, and make an excuse for not doing so the fact that with their finite minds they can not solve all the difficulties which they imagine are in the Bible.

Spiritualism

Spiritualism is a dangerous phase of infidelity, and we should not go into the assemblies of Spiritualists prompted by motives of curiosity. In so doing we are placing ourselves on Satan's ground, and can not expect help from God unless He has a work for us to do to speak some message to those who are ignorant and deceived, and immediately leave the assembly.

"They are of the world: therefore speak they of the world, and the world heareth them." The erroneous doctrine that the soul is immortal is almost universally received by the world, and the belief that the dead go immediately to heaven gives Spir-

itualism a deep hold upon the people. Believing this doctrine, men have nothing with which to shield themselves from the errors of Spiritualism. Through evil spirits they receive communications, and accept them as messages from their lost loved ones. Satan and his agents personate their dead friends, and thus impart satanic delusions.

But God has given us a rule whereby to test what is truth. The prophet says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "He that is of God heareth God's words." "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "But ye believe not, because ye

are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

or hatred. Then we must unavoidably conclude that the dead are *absolutely unconscious*.

"But," you protest, "you have not yet proved that our beloved dead have no knowledge. They may be without the human passions of either love or hatred; but surely the knowledge and wisdom of the Highest is theirs." Again inspiration answers, "Not so." Why? "For there is no work, nor device, nor *knowledge*, nor *wisdom*, in the grave, whither thou goest." Eccl. 9:10. Amen; so let it be.

Do Our Dead Friends Still See Us?

"But," you ask, "must I believe that my godly mother, who died in my childhood, knows nothing about me, that she does not follow my steps anxiously and helpfully even as of yore, to rejoice over my prosperity or to be sad over my defeat?"

Listen; for it has pleased God to give us an answer even to this question also:

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

"But surely you would not tell me that all the holy apostles and prophets are not now in heaven," some one still objects.

Where Is David Now?

O, no! I would not tell you *anything*. Of myself, I know nothing about it. But hear the words of God once more, because they are far better than any conjecture of mine could possibly be:

"For *David* is not ascended into the heavens." Acts 2:34. Thus saith the Lord, whose testimony is unimpeachable. Now when this declaration regarding David was given, he had been asleep in death for more than a thousand years, and still inspiration says that he was not yet in heaven!

And I can assert with great confidence that David either had no expectation of going to heaven at death, or else he did not intend or expect to praise God if he did go. How am I sure?—Because he says so. Hear his testimony. It surely ought to be final. "The *dead* praise not the Lord, neither any that go down into silence." Ps. 115:17.

Again: *In death there is no remembrance of Thee: in the grave who shall give Thee thanks?*" Ps. 6:5. Now if this testimony means anything at all, it means and it says that *nobody* can or does praise the Lord while they are in their grave, and that they are utterly incapable of even remembering Him.

Well, some of us have been taught for so many years that we should surely "sing God's power to save, when this poor lisping, stammering tongue lies silent in the grave," that we have almost ignored both logic and Scripture!

The Spirit Returning to God

"But what then? Shall we die like the brute?" I will not undertake to answer this question myself; it is too hard for me. Besides, I would rather shift the responsibility onto other shoulders. Again I shall call to the witness-stand the wisest man who ever lived. Aided by the Holy Spirit, surely he will tell us plainly.

"That which befalleth the sons of men befalleth beasts; . . . as the one dieth, so dieth the other. . . . All go unto one place;

Man's Condition in Death

By Mrs. L. D. Avery-Stuttle

THIS subject is one upon which wise men never speak flippantly. Almost any other theme may be discussed from the standpoint of experience—either our own or that of some one else.

But death—before this grim monster, the bravest of us stands appalled. We enter into the presence of the dread specter with uncovered heads and bated breath; and as we take up our pen to consider the subject, a feeling of awe comes stealing over us. But since "the grave is the house appointed to all living," this subject is one of general interest,—it is one which appeals to every-body.

"But," some one protests, "since there is such a lack of testimony to be brought forward from those who have actually entered the dark domains of death, we think it almost sacrilegious even to hazard an opinion concerning the real condition of man after the bounding heart has ceased to beat."

Granted; and were it not for the fact that inspiration deals positively and in unmistakable terms with the subject, it is one which might well cause a wiser and more fluent pen than mine to hesitate.

But we are not left to stumble along in the dark, and to form conclusions both false and grotesque; for upon no other theme is inspiration more clear, explicit, and positive.

Of course every one knows the quite generally accepted idea concerning this subject,—first, that the dead are entirely conscious of what is going on in this evil world; and second, that they enter into their reward or their punishment immediately after death.

Now let us throw aside all preconceived notions, and study God's Word.

Are the Dead Conscious?

Are the dead conscious? Let us turn to the testimony of the wise man: "For the living know that they shall die: but the dead know not anything." Eccl. 9:5. Question: How can any one be perfectly conscious, and yet be said by inspiration to "*know not anything*"?

"True," says one; "but Solomon is speaking of the dead, senseless body. Of course the *body* knows nothing after death. It is the spirit, the immortal part of man,

that is conscious—that part which *loves*. Love can never die; therefore the love which we have in our souls for our dear ones and for our Creator, can never be affected by death. The good must go on loving as before, only still more intensely. Likewise the wicked will go on hating, after death, to all eternity. Of course that last idea is gruesome and horrible, but —"

If His Majesty, Our Sovereign Lord

If his majesty, our sovereign lord,
Should of his own accord
Friendly himself invite,
And say, "I'll be your guest to-morrow
night,"
How should we stir ourselves, call and
command
All hands to work! "Let no man idle stand.

"Set me fine Spanish tables in the hall;
See they be fitted all;
Let there be room to eat,
And order taken that there want no meat.
See every scone and candlestick made
bright,
That without tapers they may give a light.

"Look to the presence; are the carpets
spread,
The dais o'er the head,
The cushions on the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place!"

Thus, if the king were coming, would we do,
And 'twere good reason too;
For 'tis a duteous thing
To show all honor to an earthly king,
And after all our travail and our cost,
So he be pleased, to think no labor lost.

But at the coming of the King of Heaven
All's set at six and seven.
We wallow in our sin;
Christ can not find a chamber in the inn.
We entertain Him always like a stranger,
And, as at first, still lodge Him in a manger.
—Selected.

Pardon the interruption. But why multiply words when the Almighty has spoken?

"The dead know not anything. . . . Also their *love*, and their *hatred*, and their envy, is now *perished*." Eccl. 9:5, 6.

We know well enough what *that* means. There is no figure of speech here. What becomes of the love and hatred and envy of the dead?—It "*is now perished*." Every living, conscious person must and does feel in some degree the emotions of either love

all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

Now this is plain language. But it is Bible. God forbid that we quarrel with it.

"But why not read the very next verse?" I see some one smile as he asks.

Yes; let us read it:

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Also, "The spirit shall return unto God who gave it." Eccl. 12:7.

Indeed it will; it returns "as it was"—no more, no less conscious than it was. Was the spirit of Adam conscious before it entered his nostrils? Was ours? Can we remember events before our birth? Then pray why should the mere fact of the spirit's having entered the poor decaying body for a few years, so improve upon it, that, altho entirely unconscious before, it is entirely conscious *after* it leaves the body? Surely the mortal body must impart to the spirit

wonderful powers and wonderful wisdom indeed!

No; as the breath of life was breathed into him, even so it leaves him. Was it incapable of remembering, or singing, or praising, before? It is the same when it leaves the body.

We may be sure that whatever it is that leaves the dead body and "ascends to God," called by whatever name we like, whether "spirit" or "breath," has not the power to "love" or to "hate" or to "envy." It can not praise God, nor even remember Him; and it has no "knowledge" or "wisdom," and must remain "silent."

This much we have already learned from other scriptures. God takes back just what He gave.

"Well," says the infidel, "you are coming right over to my position."—A thousand times, no! You will believe me, if you will follow me through my next. A resurrection is promised to man. Not so for the beast.

of the thought conveyed, is found in Luke 12:35, 36, where these words occur: "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."

Must Christ Die Again to Return?

The allusion in the foregoing is to the coming back of the Saviour from heaven to this earth at the time of the second advent. The word "return," employed in the connection, is in the original *analusei*, or a form of the same verb translated "depart" in Phil. 1:23. Assuredly no one will insist that the Lord Jesus Christ, in returning a second time to this earth, will do so by passing through the experience which we call death. He is to come literally, personally, and visibly. Acts 1:10, 11; Matt. 25:31-46. As, therefore, the apostle Paul, in speaking of the manner in which he himself desired to be united with the Lord, applied to that experience on his part the same verb which Luke employs in describing the second advent, why may it not be true that the departing through which the great apostle expected to be joined to his Saviour, was similar to that by which the Saviour expected to be restored once more to His saints; namely, by going to heaven bodily, without ever passing through the portals of the tomb at all? In such a case, the verb *analuo* must be understood as referring to the union of Paul with Christ either through the return of Christ, or through the departure of Paul himself by means of translation from this world to the presence of Christ in heaven. That he could not have reference to the second advent becomes manifest after a moment's reflection. Paul foregoes the privilege of being with Christ for the reason that it was more needful for the disciples that he should remain with them. Verse 24. There would be no force in this logic if he had in mind the return of Christ, since that would not only have been to his own personal advantage, but equally so to that of his fellow believers, doing away with the need of his ministration to their necessities.

Look at the other side for a moment. There are two ways in which Paul might have been enabled to be joined to Christ. One was by immediate bodily translation. The other was by translation similar to that which the saints will experience at the return of their Lord; namely, a translation after the body has been changed from the mortal to the immortal condition. Do you say that it would have been impossible for the apostle to go to heaven bodily, or in precisely the same condition in which he was at the time that he wrote the epistle to the Philippians? The reply is, We should not be overwise in this matter. Read this verse, if you please, which was written by the great apostle to the Gentiles: "And I knew such a man, (whether in the body, or out of the body, I can not tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:3, 4.

Paradise is in heaven. Rev. 2:7. It was not impossible, therefore, according to Paul's own conception of the situation, for a man like himself to be caught up into

Departing and Being with Christ

Or the Apostle Paul's Desire to Be Translated

By W. H. Littlejohn

IN Phil. 1:23, 24, the following words occur: "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." R.V. To the minds of the majority of those who believe in the natural immortality of the soul, the foregoing text furnishes a striking confirmation of that tenet. Indeed, they seem to regard it as a triumphant vindication of their favorite dogma. While admitting that the subject is not without its difficulties, let us see if, as claimed, the text actually teaches the consciousness of the soul in death. Those who insist that it does, reason on this wise: When the apostle Paul declares that he has a desire to depart and to be with Christ, he means that he is anxious to die, in order that through death, his soul, being released from the body, may ascend at once to heaven and enter into the immediate presence of the Lord Jesus Christ.

The reader will observe that the correctness of the foregoing logic turns upon two points; first, the certainty that the word "depart" in the text signifies death in this connection; and, secondly, that the soul of the saint goes directly to heaven at death. Let us take these propositions up in their order.

Does "Depart" Mean Death?

To begin with, the declaration that the word "depart" necessarily signifies death in this passage, finds no defense in Scripture usage. The original Greek word translated "depart" is *analusai*, the infinitive form of the verb *analuo*. The latter word is defined in Liddell and Scott's Greek Lexicon as follows: "To unloose, undo again; also to set free, release. II. To undo in various senses. 1. To dissolve matter into its elements; dissolve snow, etc. Plut. 2. To do away, get rid of, especially of blame, faults, etc. . . . 3. To stop, put an end to, as frost stops

hunting. . . . 4. To solve a difficulty, a problem, etc. Plut. Also to break a spell. . . . 5. To investigate a subject analytically, analyze. . . . III. Intr. to loose for departure, weigh anchor, like Latin *solvere*, and so in general, to depart, return."

The reader will observe that in Phil. 1:23, the word "depart" is used intransitively or in the exact manner in which the lexicon

God's Surprises

O, look for God's surprises! All the way
From where thy present humble duty lies
To those fair, blessed streets of Paradise
They wait for thee half hidden. Any day
Thou mayest see some blessing by thy gray
And dusty pathway spring to greet thine
eyes,—
Some unexpected good, some sweet surprise,
That God hath planned, who loveth thee
always.
For God is better than His word, and He
Who promises so royally, doth add
To promises unbroken many glad,
Unpromised joys to cheer and strengthen
thee.
God help us lest we miss some loving
thought,
And pass along less gladly than we ought!
—Mary Currier Rolofson.

represents that it could be properly translated, "To loose for departure, weigh anchor, . . . to depart, return," etc. He will not fail to observe also that in the foregoing definitions, that of dying is nowhere found. Not only is this the case, but it is also true that one of the most prominent significations of the word is that of "departing or going somewhere," without any necessary reference to the dependence of such a departure upon physical death. This thought is brought out clearly in the illustration of the ship given by the lexicographer in these words: "To loose for departure, weigh anchor." An instance in which the verb *analuo* is employed in the sense of returning, and is applied to the action of an individual where death is the very opposite

heaven bodily. There is, however, one thought which renders it quite certain that Paul had in his own mind the idea of a union with Christ through a translation which would involve the change from mortality to immortality. That thought is suggested in these words: "Yet to abide in the flesh is more needful for your sake." Phil. 1:24. The abiding in the flesh here mentioned furnishes an evident reference to Paul's continuance in his natural body for the benefit of his fellow Christians. Continuance in the natural body, therefore, would seem to be contrasted with the experience of the apostle when going to meet his Lord. Otherwise stated, Paul would appear to teach that the going to meet the Saviour in the manner which he was considering would involve a change from the natural to the spiritual body, and the translation of the latter to heaven through the power of God.

Was Contemplating Translation

From what has already been said, the reader can not fail to discover the fact that, in the view of the author of this article, when the apostle speaks of departing and being with Christ, he was contemplating the possibility of being caught up into heaven bodily as Enoch and Elijah were, without passing through the tomb. If this view be correct, we ought to be able to read it into the text cited above without doing violence to the teachings of that text itself or any of those that stand in the connection in which that text is found. Can this be done? The writer is of the opinion that it can in a most satisfactory manner. To test the matter, he proposes to reproduce the language of the apostle as found in the connection, adding here and there a few words of his own in brackets for the sake of perspicuity: "For to me to live is [to live for] Christ, and to die is gain [for Christ]. But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart [be translated] and be with Christ; for it is very far better [for me than either living or dying]: yet to abide in the flesh is more needful for your sake [since were I to be translated, you would lose the benefit of my personal labor]." Phil. 1:21-24.

No Need of Misunderstanding Him

But little needs to be added to the foregoing by way of explanation. The least among the saints of God will have no difficulty in comprehending the meaning of the apostle as thus set forth. Paul was balancing the advantages of living and dying. As the result of this mental operation, he becomes confused, finding it difficult, if not impossible, to decide which of the two he would choose. "I am," he says, "in a strait betwixt the two," or as some would translate it, "by the two." That is, he was perplexed whenever he attempted to choose between living and dying. There was, however, something which, so far as his personal desires were concerned, he would choose without hesitation. That thing was immediate translation into the presence of Christ, which, to his mind, was far better than either living in this world or passing out of it through the agency of death. The only thing which prevented him from longing for a consumma-

tion so devoutly to be wished for from the personal standpoint, was his unselfish desire to live on in the body and labor and suffer still for the benefit of his fellow disciples.

Let it be observed that in presenting the view given above, no violence whatever has been done to the language of the text or of the context, since all will admit that the original verb *anulusai*, translated "depart" in the connection, whatever else it may signify in the original, certainly can with perfect propriety be translated "depart" in the sense given to it in our exegesis; that is, that of going directly to Christ.

(Continued next week)

A Prayer

By Alice Cary Walden

Thou knowest whether we need sickness or health,
Thou knowest whether we need poverty or wealth,
Whether 'twere better to stay at home,
Or o'er the broad harvest-fields to roam.

But we need Thy presence abiding within,
We need to be free from the stain of sin,
That we at last may stand before the King
Without spot or wrinkle or any such thing.

The Bible or Roman Day

By Joseph and Katie Shurvinton

1. WHAT is the Bible interpretation of the day?—"The evening and the morning were the first day." Gen. 1:5, 8, etc.
2. When does the day begin, according to the Bible?—"When the even was come," "when the sun did set." Matt. 8:16; Mark 1:32.
3. When does the Sabbath begin, according to the Bible?

ing to the Jewish or Bible calendar?—"From even unto even, shall ye celebrate your sabbath." Lev. 23:32. See also Neh. 13:19; Luke 4:40.

4. In what calendar is Sunday found?—In the Roman and secular calendars.

5. What constitutes a day according to the Roman calendar?—Twenty-four hours. Of course there is no Scripture reference.

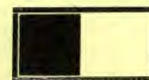
6. According to this calendar, when does the day begin?—At midnight.

7. What is the day according to the Lord's reckoning?—It is the Bible day, an evening-and-morning day. Isa. 58:13.

8. How are the Lord's days designated?—By number with direct reference to the Sabbath.

9. How are the days of the Roman calendar designated?—By names of idolatrous origin. Note the diagrams:

BIBLE DAY
Begins at Sunset



Bible Week

First day
Second day
Third day
Fourth day
Fifth day
Sixth day
(Preparation day,
or Sabbath eve)
Sabbath day

ROMAN DAY
Begins at Midnight



Roman Week

Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

The Jewish calendar days, or the Bible days, all point toward the great high day, the Sabbath.

The Roman calendar days are all named in honor of pagan deities, the sun, the moon, Tyr (a martial god), Woden, Thor, Frigga (Venus), Saturn.

Which is the better calendar?

Our Bible Reading

The First Day of the Week

1. What is the first and only mention of the first day of the week in the Old Testament?

"And the evening and the morning were the first day." Gen. 1:5.

2. What are the eight passages in the New Testament where the first day of the week, commonly called Sunday, is mentioned?

(1) "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

(2) "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

(3) "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

(4) "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

(5) "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

(6) "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

(7) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

(8) "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

3. Are there any other places in all the Bible where the first day of the week is mentioned?

Ans.—No.

4. Is there any mention, in any of these texts, of the instituting of the first day of the week as a new weekly rest day, or "Christian Sabbath"?

Ans.—It is very clear that we must say No.

5. Could God or Christ or the apostles change the Sabbath over to the first day of the week and make it binding upon us mortals without saying something about it somewhere?

NOTE.—We leave the reader to answer this last question between himself and God.



THE OUTLOOK

"Watchman,
what of
the night?"

For Peace and for War

WHEN one listens to the spokesmen of a large section of society, the impression is made that surely we are soon to have world-wide peace, there will be no great wars any more. And on the other hand, when we hear from another section of society, and look at another class of facts, it would seem that war could not be averted. These conditions present a peculiar contradiction.

As one of the many instances of the war fever that is raging, mention may be made of the way in which Germany and England have been so strenuously working for several years past in order to be prepared for the conflict that both nations think will surely break out between them in no far-off day. Both nations are openly discussing what each can do, and England has just been conducting some elaborate war maneuvers, in which an invading army is made to enter the island from the direction of Germany, and the British force is rallied to repulse it. Such are very queer things to do if it is desired to promote peace and good will between the two nations.

Both countries are agitating the matter of having all their women trained to the highest degree of efficiency, so that they may support the men at the front of the battle. It is not talked to any great extent that the women shall bear arms, but it is agitated that all able-bodied women should be required to take the training necessary to enable them to join the army at once in case of war as a trained and efficient hospital corps. Some of the women would have to follow the army to the field of action for emergency work there, while others would be on active

duty at home so as to be able to take care of the wounded and the sick as soon as they could be brought back from the field. This plan of the home contingent could not be carried out, of course, if the war were at a great distance. In such a case, more of the women would have to go to the front.

Napoleon, a little over a hundred years ago, was the first to put the whole of the male population under military conscription. It has been reserved for the war demands of today to agitate the question of compelling all the women to enter the service.

But while these war maneuvers are on in England, and while so much dis-

cussion and preparation for war may be seen in every part of the world, we at the same time have a Peace Congress in session at Geneva, Switzerland. This congress, that has its delegates from so many of the leading nations, it is true, is not so imposing in its plans and arrangements as some of the Hague congresses were, still it shows how the minds of men are working to oppose the spirit of war. It shows the contradictory and opposing forces that are arrayed against each other.



Soldiers of the new British force, called the Women's Auxiliary Corps, organized to aid the men in war

Those who are holding peace congresses may be working in a laudable direction, for Christ Himself is called the Prince of Peace, and a blessing is pronounced upon the peacemaker. But on the other hand, the Bible also tells of those who heal the hurt of the daughter of God's people but slightly by saying "Peace, peace; when there is no peace."

Many of those who are working for the peace of the world, and who say that the nations will never have any more wars, make frequent quotation of the texts in Isa. 2:4 and Micah 4:3, which speak of the time when "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But those who quote these texts do not take the pains to observe that both of these scriptures are telling what the "many people" and the "many nations" are saying. It is not the Lord who is saying this, but it is the Lord foretelling what the "people" and the "nations" will be saying in the "last days." Study the text with ordinary care and you will see that this is the case.

Another text affirms the fact that the great climax is reached just before the time of the final destruction, when the "people" affirm that they have actually reached the time of peace and all is safety: "Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor

of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:1-6.

The foregoing text plainly tells of a class that will be overtaken "as a thief in the night;" and it just as plainly says that the "brethren" are not in darkness and hence will not be thus overtaken. They are of the light, and know where they are standing. This class who are overtaken "as a thief in the night" are the ones who are also saying "Peace and safety." They are the ones who the Lord has foretold will be telling the world that all the swords will be beaten into plowshares and the spears into pruning-hooks. Did you ever stop to think what a marvel it is that our God could foretell thousands of years ago just what the people would be actually saying in this time? and, too, He describes them as "many people," thus showing that it would be the great popular cry.

At the same time that the Lord foretells what the people would be saying on the subject of peace, He also foretells what the actual conditions will be in the field of war. His word is, "And the nations were wroth, and Thy wrath came, and the time of the dead to be judged." Rev. 11:18. And again the divine Word declares: "And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from

the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Ar-Magedon." Rev. 16:12-16, A.R.V., margin.

Only a part of the scriptures that might be given on the subject are quoted in the foregoing. But enough is given to show that there will be an awful spirit of war right at the close of time. The spirits of demons will be gathering the whole world into it. The nations will be wroth. And right while this will be going on, the "many people" will be crying that all is peace, there will not be any more war.

It is not necessary to do more than to observe just what the foregoing words from the Bible say, in order to see that both war and peace



Commander of the British Women's Auxiliary Corps




Female general of the king of Dahomey's army

will be great world-wide movements right in the last days. And we need only to open our eyes to the actual facts as they exist to-day, in order to see the most strikingly literal fulfillment of the prophetic forecast.

Let the reader ask himself: "If I had been going to make a prophecy, would I have made one that seemed to carry such contradictions with it as do these predictions that the Lord has made? Would I have foretold that the last days would mark the worst furies of war that the world has ever seen, and at the same time also predicted that when the war storm was gathering, the people would be saying, 'All is peace'?" Only the Infinite One who knows the end from the beginning can make such accurate predictions of such improbable conditions. If we follow the leadings of the One who can prophesy after this sort, we will certainly be "sons of the light," and not be among those that are overtaken as a thief in the night by the day of the Lord.

T.

— ★ ★ — A Christian Service or a Show— Which?

N one of the daily papers in a certain locality there appears the following advertisement, supposed to be of a Christian service in a Christian meeting-house:

**"GREAT ILLUSTRATED PROGRAM TO-NIGHT
"WHERE?"**

"At the — Church, of Course."

"Congregational singing from a hymnal twenty feet square. Two thousand feet of moving pictures on 'The Holy City' (the American Passion Play). Illustrated lecture, 'Life and Times in Sunny Australia,' by ———, just arrived from Australia. Have you heard it said, 'Folks don't go to church now as in the good old times'? Then follow the crowd this very night to 'the Friendly Church.' Disillusionment awaits you."

The foregoing matter was duly and strikingly displayed so as to catch the eye. And we will ask the reader to strike out the few words referring to "church," and see if the advertisement might not seem to be of just an ordinary entertainment. The moving pictures of "The Holy City," to be sure, seem at first glance to leave the impression that you are going to have something distinctively religious. But when you get the parenthetical statement that it is "the American Passion Play," then you are led to ask, Is the performance to be religious, or is it to be semi-theatrical?

Passing the moving picture section of the program, what do we find that pertains to a church service on a Sunday night in an "illustrated lecture" on "Life and Times in Sunny Australia"? This would certainly be a perfectly appropriate topic for a lecture; but why call it a part of a religious service on the particular night of the week when so many people go to the church for divine worship?

In "the good old times" that the advertisement speaks about, the people went to church to hear the gospel preached, and crowds waited upon the soul-cheering, even tho it was a heart-searching message. And there are thousands of people to-day who are longing to hear the same message of salvation that pours from the sacred Book when it is allowed to tell the story of Jesus Christ, the Saviour of men. How sad it is to call men to the house that has been dedicated to the service of God, to listen to a program such as is outlined in the foregoing, and try to have them think they are worshipping the great Jehovah!

Good music has its place, and lectures on Australia, or any other country, are highly appropriate; but to the soul who may have chanced to step into that church on that particular night with the hope of hearing the story of salvation through Christ, the whole service must have been very disappointing.

Does not the advertisement of that church service show that we have reached a condition in society in which men are seeking mere pleasure and entertainment more than the real service of righteous-

ness? To be sure, there are those now, as has ever been the case, who are truly seeking after God, and who find more pleasure in the study of His Word than in anything else. But ordinary preaching no longer attracts the crowds. The crowds must have excitement and "entertainment." And yet the people in general seem to desire a semblance of religion of some kind. They are not willing to have it appear that they are irreligious, hence entertainments that are semi-theatrical, or of the character of secular lectures, are brought into the church to draw the crowds, and many of the people have led themselves to believe that such is the divine worship of Jehovah.

We commend the following scripture, in this connection, to the careful consideration of the reader, and we quote from the "Twentieth Century New Testament" because of its modern language and forceful way of telling the story:

"Be sure of this, that in the last days difficult times will come. People will be selfish, mercenary, boastful, haughty, and blasphemous. They will be disobedient to their parents. They will be ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride. 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. Turn your back on such men as these. . . . Their minds are corrupted, and, as regards the faith, they are utterly unsatisfactory. . . . You know what persecutions I went through; and yet the Lord brought me safe out of them all! Yes, and all those who aim at living a religious and Christian life will have to undergo persecution; while wicked people and impostors will go from bad to worse, deceiving others and deceived themselves. But you, Timothy, must stand by what you have learned and accepted as true. . . .

"I solemnly charge you, in the sight of God and of Christ Jesus, who will one day judge the living and the dead—I charge you by His coming and by His kingdom: Proclaim the message, be ready in season and out of season, convince, rebuke, encourage, always willing to make allowances and to impart instruction. For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and procure themselves a crowd of teachers, in their itching for novelty. They will turn a deaf ear to the truth, and give their attention to legends instead. But you, Timothy, must always be temperate. Face hardships; do the work of a missionary; discharge all the duties of your office." 2 Timothy 3; 4:1-5.

The foregoing is a scripture that it is well to study closely. It matters not what the version we read, the story is the same. The text tells of those who retain the outward form of religion, but who refuse to allow it to influence their lives; and as regards the faith, they are utterly unsatisfactory. It says they will not tolerate sound teaching, but they follow their own wishes, and procure themselves a crowd of teachers, in their itching for novelty; they give attention to legends rather than to the truth itself.

Now if we believe the Bible, we must acknowledge that the Lord caused the foregoing text to be written by inspiration nearly two thousand years ago. And if we will observe the first statement made in it, we will see that the conditions described are to exist in the *last days*. And is it not truly marvelous how accurately the conditions in this time fit into what the text predicts for the "last days"?

Of course, when people think they are doing some smart thing, when they are getting crowds to their church, and regard it as a great personal achievement rather than a manifestation of the power of God, it is not to be expected that they will take seriously the foregoing warning from Timothy. To listen carefully to what that scripture says, and to give heed to it, would show the wrong of following any such theatrical methods to get people to come to the place that is supposed to be a house of worship. And when any one is intoxicated with the idea that he is having brilliant success, he hates to think that he is making a failure, and at the same time is fulfilling divine prophecy by exhibiting his abilities for catering to those who are "itching for novelty."

Concerning the gospel, God's Word says: "I am

not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Observe that the text says that the gospel is the power of God unto salvation. The very gospel itself is power. And if a minister or a church has the gospel, that minister or that church will have power. And power is able to draw as no fantastic methods can. For the individual who is drawn by the power of the gospel itself will come again and again, and does not need to have some new and exciting thing continually studied up to draw him to the house of God.

Again, we have this promise: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. God promises His Spirit, and His Spirit brings power, and that power is the power of God unto salvation.

Then if we are seeking to save souls, we will seek for the power of the Holy Spirit, so that we may offer men the gospel that brings salvation. We may not always have the big crowd, but we will have those who are seeking to know God and to have eternal life. But let us not make the mistake of deceiving ourselves into believing that we are serving God by seeking out inventions to draw those who are "itching for novelty."

God's Word should be closely heeded, for it tells the story of this time just as it is.

T.

— ★ ★ —

Eminent scientists in various parts of the world are spending much time in seeking to learn how, in the chemical laboratory, to create life. Some men in both the Old World and the New think that they are on the eve of some great discoveries in the work of becoming actual creators. They claim to have formed a "strange octopus-like creature from chemicals," and that it "seemed to live for hours, and have a voracious appetite." The religious hierarchy and ecclesiasticism have ever stood in the way of progress in science and invention. But it has always been true that the good old Book of God has ever been far in advance and beckoning to come on into wider and more promising fields. And we believe that if these scientists would only carefully study this Book, they could become convinced that there is but one real Creator in all the universe. And we will get true joys from working in harmony with Him rather than in trying to usurp His prerogatives. Science and invention have done much and will doubtless still do more in this age. But it will always remain true that with Jehovah is the fountain of life.

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The cattle wealth of the United States for 1911 is reported to have been \$1,499,523,607. The *American Grocer* admits that the drink bill for the same time was \$1,567,470,514, but other reliable figures show that the drink bill for that period was \$2,362,046,508. Even the lowest estimate shows that drink destroyed more money wealth during that year than all the cattle wealth of the nation amounted to. And to this money waste we must add the moral depravity, the suffering, and the misery that were the result of the drinking. Why is it that men will insist on upholding and legalizing a business that is causing so much waste and ruin? If some plague threatened to stalk through our fair land and destroy all our cattle, the whole nation would be aroused to a frenzy. But here is a traffic that worse than uselessly wastes each year more than the cattle wealth of the nation, and nothing is done about it, except by a comparatively few of the people.

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The University of California is arranging for very helpful institutes for the farmers during the coming year, for which purpose the state has appropriated \$15,000. In these institutes dairying, fruit growing, the fighting of insect pests, and such subjects of interest to the farmer will be taught by experts.



Be Happy Every Day

By Mrs. M. E. Sollars

I thought, dear little songster,
If you can be so gay,
And sing your song so sweetly,
When clouds are cold and gray,
I'll try to learn a lesson sweet,
A lesson from the bird,
And let the cares that vex me so,
Be evermore unheard.

— ★ ★ —

Silent Martyrs of Civilization

A LARGE part of the energy of civilization has come out of the bodies of the great four-footed races. The horse, the ox, the mule, the elephant, the camel, the reindeer, the water-buffalo, the yak, the dog, and the donkey — on the powerful and patient backs of these beings civilization has been borne for unknown hundreds of years. The power and mobility of these races have enabled man to carry out enterprises he never could have dreamed of undertaking single-handed. Without horses or other beings able and willing to wield the great implements, agriculture, the most basic of human industries, would be almost impossible.

They are overloaded, overworked, poorly sheltered, beaten without cause, neglected, starved, misunderstood, cut with brutal whips, deprived of leisure and liberty, and doomed to a round of wretchedness and toil such as only machines, with no desire for happiness and no capacity for despair, would ever voluntarily enter upon. From the time they start out in the morning till they come back at night, aching with weariness and covered with stripes, they are doomed to an existence that contains all the essentials of a living death. And it is not for a day, or a week, or a year. It is for a lifetime. They have absolutely nothing to look forward to.

No wonder horses become downcast and apathetic! No wonder they become broken-hearted! No wonder their faces become drawn, and out of their eyes streams the solemnity that darkens the faces of the doomed!

Worn-Out Horses and Men

And when man has extracted from them every benefit he is able to extract, he casts them out, as the money-hog does his worn-out workmen, to rot. The stars of heaven never looked down on more pitiful sights than that of horses or men, after having drudged faithfully all their lifelong days in the service of others, and after receiving for their lifelong devotion a compensation chiefly of pain, turned out in their helpless old age to starve to death.

The great law of love — the abstaining from that which we do not like when done to ourselves — reciprocity — is the only relation to exist among associated beings of any kind.

J. HOWARD MOORE.

— ★ ★ —

GREAT men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and controls them, and of which the laborers on the surface do not even dream! — Henry W. Longfellow.

Need for Religion

CHILD study is now reduced to the most unemotional of the sciences.

The modern pedagogical expert betrays no more feeling when he analyzes the mind of a child than does a vivisectionist when he cuts open a cat.

His statistics are as cold as a table of logarithms; his diagrams are as soulless as the plates in a text-book of physiology.

No doubt there are valuable deductions to be made from such acute inquiries, but the theory that a child's spiritual nature can be developed with the same scientific certainty that one can train his mind, and by the use of identical processes, finds no confirmation in actual experience.

The character of a boy is safer in the hands of an intellectually deficient instructor who could not distinguish pedagogy from landscape gardening, but who loves God with all his heart, than in the hands of an expert psychologist who thinks God an unnecessary embarrassment to an educational process. — George P. Echman, D.D., in "Christian Advocate."

— ★ ★ —

The Boy That Did Not Care

"JAMES, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark," said Mother Mason to her son.

"I don't care," said the boy, as he continued to amuse himself with the kitten.

"But you ought to care, my boy," rejoined the lady, with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make use of your opportunities."

"I don't care," said James, as he raced into the yard.

"Don't care will be the ruin of that child," said the mother to herself; "I must teach him a lesson he will not easily forget."

Guided by this, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual shouting, "Mother, I want my dinner!"

"I don't care," said his mother, very calmly, working with her needle without looking up.

"I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never thus treated him before. They were strange words for her to use, and her manner was so cold that he could not understand it. He was silent for a while, then spoke again. "Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother, seeing him subdued, laid down her work, and, calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you see the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not care for you,

what would you do for dinner, for clothing, and for education? You see, I must either care for you, or you must suffer. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes?"

James had never looked on his evil habit in that light before. He promised to do better, and after having his dinner, went to school a wiser boy. — *Christian Commonwealth.*

— ★ ★ —

Bad Habits

BREAK off your habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the up-grade; bad habits, the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling; whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be, as a boy, when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant! I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart. Plant a new thought, a new affection, a noble purpose, a high ideal, in place of the old and unworthy; and if properly cared for, we may hope that it will grow, and help to crowd out the evil. "Satan still some mischief finds for idle hands to do." It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society. — J. S. McGraw.

— ★ ★ —

FRIENDSHIP — what is it? Do smiles, words of cheer, and kind actions constitute it? Are those who never upbraid, but meet all our deeds with words of praise, who flatter us on every possible occasion, to be considered true friends? Their attentions may be pleasant to our vanity and conceit, and keep us in the best of humor with ourselves, and we may think their company very desirable, yet they will not do to put faith in, for their amiable behavior is often the cloak of self-interest. — *Great Thoughts.*

— ★ —

EVERY optimist moves along with progress and hastens it, while every pessimist would keep the world at a standstill. — Helen Keller.

BOOK NOTICES

"Why Is Christianity True? Christian Evidences," by E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary, Louisville, Ky. Christian Culture Press, Chicago, Ill. Cloth. Price \$1.50.

This is a volume that can not be too highly commended. It meets the modern skeptic's objections to Christianity at every step, and meets them in a kind yet masterly and helpful way. It is one of the few books that makes you desire to read carefully every word of it, and not merely to glance it through to get the idea of the author. The author understands his subject, and goes to the very core of it, and causes you to feel, after you have read it, that you have got hold of something that you can depend upon. The great adversary has tried to swamp the world with infidelity; he has tried to make men think that it was belittling to the intellect to believe in the simple plan of salvation as told in the gospel; to borrow the language of Dr. Mullins, there has been a "scientific eclipse of faith" in the minds of a vast multitude.

"Some writers on the evidences of Christianity," says the doctor, "surrender so much that their productions seem to be books on Christian evidences with Christianity left out." And again he says: "The writer believes strongly that it is a mistake to exclude any of the essential elements from the defense of Christianity in the interest of some alleged intellectual necessity of the times. Frankness is better than reserve, for example, in dealing with miracles. The parts of revelation are joined together not mechanically but organically. One piece can not be taken away as a sample, like an ornament from a cabinet, without injury to the whole. Emphasis and proportion, of course, are always in order. There is no need to tear miracles out of their place and hurl them into the teeth of the modern scientific man. The need is rather to assert clearly and restore the issue as to miracles. The disbeliever in Christianity, when attacking miracles, as a rule, never recognizes the real point."

Taken as a whole, in meeting modern scientific skepticism, the volume is one of the best that we have seen. We commend it to pastors and Bible teachers. It has already passed into its fourth edition.

"The Parent's Guide in Sex Problems," by B. J. Kendall, M.D. Published by the author, Geneva, Ill. Cloth. Price \$1.50.

The topic of this book is one of the most important, and many things have been written on the subject treated. Much of what has been written has been good, but a great deal of it has been quackish and calculated to do more harm than benefit. Hence in reviewing a book of this kind we always take pains to read it very carefully before saying anything about it. And after careful reading of the select little volume, we do not hesitate to say that it is one among the very best books that we have ever seen on sex problems. And certainly any parent will readily say that there is no problem with which we have to deal in these times that is any more difficult to handle.

We would heartily commend this book for the following reasons: 1. It is written in the spirit of the true refinement and elegance of culture that is found in the life and teaching of Jesus Christ. The author is evidently a man of experience in the things of the pure Teacher of Nazareth.

2. It is the fruitage of evident skill as a physician, and is based upon a wide practical experience in helping fathers and mothers on the subject-matter of the book.

3. Altho the book treats what is regarded as the most delicate subject with which parents have to deal, yet, as would be expected from what we have said in reasons 1 and 2, it is done in such a way that the reader can not help sensing an uplifting and refining influence as he peruses its pages. No one need hesitate to place it in the hands of any boy or girl of a suitable age, and all fathers and mothers should have it to help them in teaching their children before they are old enough to read the book for themselves. Indeed, one of the most helpful things about it is the instruction it gives to men and women before they enter the sacred obligation of becoming fathers and mothers.

"The Heart of the Bible for Young People, Parents, and Teachers," edited by Ella Broadus Robertson. Thomas Nelson & Sons, New York. Price; cloth, \$1.00; limp leather, \$1.50.

The volume gives "connected readings, following the thread of providence and purpose, with illuminative headings." The text of the American Standard Version of the Bible is used. It contains all the principal stories and events of the Bible in chronological order, and the words of the Bible itself are used. The volume is in clear, large type, and the headings are such that one can follow them and get a splendid outline of the leading events and characters of the blessed Book of God. The editor of the book is the wife of Dr. Robertson, professor in the Louisville Theological Seminary, and is a daughter of Dr. Broadus, whose writings are familiar to many, particularly among ministers and other Bible students. Hence there is a good foundation of training on the part of the one who prepared the book. It will be found a splendid help to any one in Bible study, and will be especially helpful to teachers and ministers.



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Books for the Children

The very best children's books published are here listed and briefly described. As you will doubtless be seeking suitable gifts for boys and girls in the near future, we would suggest that you keep this page for reference. Remember that you can not bestow a greater or more lasting benefit on a child than to provide him with books that will feed the mind and cultivate a desire for that which is good.

For the little people from six to eight years of age:

SPRING BLOSSOMS

A large, beautifully colored picture and story book. The alphabet in verse tells of Absalom, Benjamin, Cain, and many other Bible characters. Then follow stories of Jesus, Daniel, and Elijah, and general stories easy to understand. There are large colored pictures all the way through. 64 pages, board cover. Price 30 cents.

NEW TESTAMENT PRIMER

Arranged with ornamental alphabet at the beginning, this beautiful little book leads into simple nature lessons and readings based on New Testament stories. Colored pictures illustrate the stories of the childhood and life of Jesus. It closes with a description of New Jerusalem, and a scene of a little child leading a wolf and a lion, as described in the Bible. In cloth binding, price 50 cents; board binding, 25 cents, post-paid.

OUR LITTLE FOLKS' BIBLE NATURE

Simple little reading and writing exercises about what God made at creation, such as light, air, animals, etc., arranged in the order mentioned in the story of creation. From these are developed all kinds of simple nature studies on subjects like "The Bee," "The Spider," "The Ostrich," "The Squirrel," and many others. There are drawings and colored pictures all the way through, also sentence and word drills, so that this is a most attractive, interesting, and educational book for the little people. 157 pages. Cloth binding, 50 cents; board, 25 cents.

STORY OF JOSEPH

The story of Joseph's life, told for children. Of his childhood, his sale into Egypt, and his experiences there. Board cover, 25 cents.

GOSPEL PRIMER

In this beautiful book the gospel stories are told so as to be enjoyed by the little ones. Old and New Testament stories are given. They are arranged in primer form, following an attractive Bible alphabet, and little word and sentence drills. This is truly a "gospel" primer, something that any child will enjoy. Published also in the German, Danish, and Swedish languages. Bound in cloth, price 50 cents; board 25 cents, post-paid.

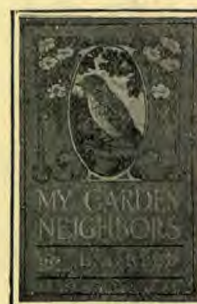
Books for children from nine to fifteen years of age:

BEST STORIES FROM THE BEST BOOK

While the very first part of "Best Stories" is prepared for the younger children, the larger part of its stories of Bible characters and history is given so as to be of intense interest and profit to children of from ten to twelve, and even older. The book is well illustrated, and the stories are written in a way to make deep and lasting impressions upon the young minds. Board binding, 50 cents; presentation edition, cloth, 75 cents, post-paid.

BIBLE CHILD LIFE

Is a beautiful book for children, made up of simple and interesting biographies of the children especially mentioned in the Bible. The book is printed in large type and is well illustrated. 144 pages, cloth binding. Price 50 cents.



HOUSE WE LIVE IN

In this book a tactful mother carries on a series of talks with her children, in which she compares the body and its parts to a house, its parts and furnishings. The body's framework corresponds interestingly to the framework of the house; the eyes to the windows; the heart to a pumping plant; the nervous system to a telephone system. With the interest thus aroused and held, the children are taught the hygiene and proper care of the body. An excellent book for parents to use in teaching this important subject to the children. Fully illustrated. Price \$1.00.

UNCLE BEN'S COBBLESTONES

Is a book that delights both boys and girls, because in it they are learning something new on every page. Uncle Ben talks with his nephew Tom, from the city, about the every-day things as "common as the old cobblestone fence." Tom learns where common salt comes from, how pins and needles are made, where and how coal is obtained, how glass is made, and of scores of other things used every day, of which little really is generally known. Boys and girls love Uncle Ben and his stories. All the way through them they learn beautiful lessons of trust in Him who has provided the many blessings of life. 221 pages. \$1.00, post-paid.

TIGER AND TOM AND OTHER STORIES

Is a book for boys primarily. It has thirty-four stories of thrilling interest and moral worth, such as:

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Morrison's systematic Bible study, mentioned in chapter 12, is full of suggestion. His struggle for an education, his decision to go to China, his study there, and the publication of his first literature, all in the face of the most trying difficulties, is an inspiration.

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MOUNTAIN VIEW, CAL., OCTOBER 1, 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.

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All over this land at the present time young people are turning their feet toward various institutions of learning. It is well for all Christian young men and women to look upon education as a paramount means of grace, as a part of their religious duties and privileges. And hence they should decide in favor of schools where the true principles of Christianity are paramount, so that they may truly get a proper Christian education.

God does not need to experiment. He knows in the beginning what is the infinitely right thing. Therefore whatever He does is perfect from the start. If nothing more were stated than this, perhaps every professing Christian in the land would agree to it. And if we can agree to this, let us proceed to the fact that since God can do everything just right the first time, His moral law must therefore be perfect. And being perfect, it would be fatal to think of making any changes in it. For if it has to be changed, that would argue that God was not infinite; that He could not see the end from the beginning; and that He had to try, and try again, just like mortals. But such ideas would belittle any man who could have such a conception of God. "Very well," you say. Then let us proceed another step: Since we must expect that God would make an absolutely perfect law, how about this talk we hear of the change of the Sabbath? A change of the Sabbath from the seventh to the first day of the week would involve a change in God's law, and would involve the idea, further, that God could not make an institution to point out His creative power that would be applicable to all ages. A Bible text reads, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it,

nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14. Another text says, "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed." Mal. 3:6. It would be well to keep some of these principles in mind when talking about any change of the Sabbath.

An editorial in the "Wall Street Journal" not long ago discussed the large annual governmental expenditure in France, giving the figures of the constantly increasing national debt. A concluding sentence of the article says, "It is difficult to believe that these large expenditures have nothing to do with the increased cost of living, felt in France with scarcely less severity than in this country, and already the underlying cause of lawless demonstrations." The "high cost of living" and "lawless demonstrations" are things that have to be met in all parts of the world. They are the outgrowth of the workings of the power that a very few men hold in the financial world. And we have not seen the end of it yet. The worst of the conflict lies on before. It is well to keep these conditions and their rapid development in mind, and at the same time we should keep in mind what they signify.

Britain's Feverish War Preparations.—In the debates in the House of Commons on England's naval budget the first lord of the admiralty was criticized for having made inadequate preparations. His reply was in part as follows:

"We are spending \$225,000,000 this year, and we are going to spend more next year. We are raising the personnel of the navy to 141,150 by 1913 and to 146,000 in 1914.

"As regards construction, Germany this year is laying down two new battle-ships and we four. Next year Germany is laying down one extra and we two. This year Germany is laying down two small cruisers; we are laying down eight. Germany in the course of the next eighteen months is laying down twenty-one destroyers, we forty-three. There is no cause for panic or alarm."

It is an unheard-of thing for one nation to go right on year after year increasing its war facilities so as to be able to meet another nation, and then for both these nations to continue to discuss the matter openly and compare the progress that each is making. These powers of war are held now by divine decree. When they break loose in all their fury, it will be Armageddon.

Sunday Mail Blue Law.—Concerning the recent law of Congress relative to Sunday mail service, the San Francisco Examiner has the following to say under the heading "Sunday Mail Blue Law":

"The stoppage of mail delivery on Sundays is a legislative fanaticism. It will reveal its exasperating folly as time goes on. The new rule can not possibly stand. It flies in the face of social progress."

"It is mere hypocrisy to talk about the added hours of Sunday rest that will be given to a few mail clerks. The mail clerks, to a man, would rather have the extra pay that they have been getting for this work."

"It is difficult to conceive of any Sunday work of so unlaborious a character that is so nearly indispensable to local communities. Millions of social strands will be broken every Sunday, millions of anxieties will go unallayed so long as this stupid and reactionary order shall continue in force."

There will always be those who will object to Sunday laws because they interfere with freedom for their pleasures, their business, or something of that sort. But our principal objection to any Sunday law is because such a law is in fact, even tho it may not be intentionally, a direct rival of the law of the great Jehovah which requires the observance of the seventh-day Sabbath. It is a much bigger question than making an inconvenience for either our pleasure or our business; it is a question of loyalty or disloyalty to the divine Father Himself. Search the Bible from beginning to end and you will not find even a suggested hint that the Lord ever changed the Sabbath from the seventh to the first day of the week. Men have been led to believe

Memory Text for the Week

John 8:31, 32, 36

"Jesus therefore said to those Jews that had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. . . . If therefore the Son shall make you free, ye shall be free indeed."

that such a change was divinely made, but they have been led into that belief without any Scripture foundation whatever. It is well to keep prominent the real issue in this Sabbath controversy.

Because of their intrinsic value, we would continue to direct attention to the advertisement, on page 15, of the issue of six special numbers of this paper on the subject of religious liberty. If you have not supplied yourself with one or more of these sets, you will make a mistake not to do so. No better document on the subject of religious liberty can be found, and the price is very small. You should not fail to supply yourself before they are all gone. We are not planning to reprint the matter when these are all sold out.

A despatch from Syracuse, New York, dated September 15, states that three persons were killed and fifty injured by a tornado which worked a ten-mile trail of destruction across the northern part of Onondaga County that day. Racing across the country, the tornado leveled everything in its path. Barns, schoolhouses, and homes were completely demolished. They used to tell us that these tornadoes were confined to the western plains, where they had manifested themselves for untold ages, but that there was no one there to take observation. We were sure that they would never come into the territory of the East, because they were not indigenous to that climate and locality. But these theories will have to be changed; for just as surely as the Bible is true, we may know that storm and tempest and earthquake and other violent commotions in nature will become more and more general throughout the world. Sometimes people say that they do not like to hear of these things, because they terrify them; but our attempt at refusing to hear about them will not stop their progress, and sometime they may come our way, and if they do, it is well for us to know that there is a divine shelter that will protect us from any semblance of fear at the thought of these things that are coming, because we definitely know from God's prophetic Word just what they mean.

The Universal Peace Congress is holding its session for this year in Geneva, Switzerland, September 23 to 28. This is the nineteenth session of the conference. Mr. Benjamin F. Trueblood, of Washington, D. C., is the president of the American Peace Association, and is representing that association in the congress. An invitation is to be urged upon the congress to hold its next session in San Francisco in connection with the International Panama-Pacific Exposition in 1915.

General Nogi, the leading military genius of Japan, who committed suicide just as the funeral of the late emperor of Japan was in full progress, suggests in his will that his body be given to the medical profession to use for the advancement of science. His request was that only his teeth, his hair, and his nails be buried in the grave.

The people of France are raising a fund with which to build a monument to the late Wilbur Wright in order to memorialize his achievements in aviation.