

SIGNS OF THE TIMES

The Shepherd of Mankind

Psalm 23

JEHOVAH is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for His name's sake.

Yea, tho I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and loving-kindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah forever."

"He leadeth me beside the still waters."



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3876—The Right to Keep Sunday

Have I not a right to keep Sunday, according to Rom. 14:5, 6? Am I not justified in keeping Sunday if I keep it unto the Lord, being fully persuaded in my own mind? G. A. J.

We quote all the text which pertains to days from the American Revised Version: "One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord."

Let it be noted: (1) That this chapter, and the whole epistle for that matter, is addressed to Christians, to whom the apostle had emphatically taught the perpetuity and immutability of the law of which the Sabbath precept is a part. The Jews held the true "form of knowledge and of the truth" in that law, and in this they knew God's will (see chapter 2:17-23); by that law men will be judged (2:12); by that law is the knowledge of sin, and all mankind stand condemned by it (3:19, 20; 4:15; 7:7); that law witnesses to the righteousness of God in Jesus Christ (3:21, 22); faith establishes that law in the heart (3:31); grace saves from its transgression (6:1, 2, 15, 16); the demands of the law are met by those in Christ (8:4); and only the carnal heart is at enmity with its righteous requirements (8:4). Therefore the ones who heeded this epistle were Sabbath-keepers.

2. Chapter 14 can not therefore refer to the Sabbath day, but to the immaterial days, such as the Passover, Day of Atonement, etc. The expression "every day" refers to the six working-days of the week, as in Ex. 16:4, and does not include the Sabbath.

3. Romans 14 has for its specific purpose instructions to Christians that they should not judge one another; that all judgment rests with God, to whom each and all must give account. Verses 10-12.

4. So far as man is concerned, one has the right to keep any day or no day. One is not, can not be, justified before God in the observance of a day contrary to God's law. God can not justify transgression of His law. He will justify the ignorant and perfect heart despite the transgression, but not because of it.

5. It would seem that no day would be acceptable "to the Lord" that He Himself had not given. And no one could keep any day acceptable to God who was not fully persuaded in his own mind. There is no coercion in God's service; there must be the willing heart. The thought of the apostle seems to be that in immaterial things there should be liberty. A transgression of God's law would take one out of God's church entirely. Let us not use equivocal expressions to evade the plainest, clearest duty, emphasized by the example of our blessed Lord.

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3877—Faith and Sin

Does not Rom. 14:23 mean that it is sin to doubt anything God has said? A. K.

Yes. Sin literally is missing the mark. That is the root idea of the word. And the man who lives not by faith, misses God's mark. He may not sin openly, or do anything that is seemingly contrary to common, ordinary morals; but however it may be, if he is disobeying God, he is missing the mark. The one thing which the apostle is endeavoring to emphasize in Romans 14 is that we should not judge one another. We should judge this, however,—that we should put forth every effort to serve God ourselves, and not bring a stumbling-block before our brethren; that what we do ourselves, we should not be condemned in, but that we should by faith, whatever we do, serve God, and "he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."

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3878—The Dimbleby Books

I have seen a book written by one Dimbleby, and in it he predicted that the world would come to an end about fifteen years ago. Can it be the same Dimbleby whose books you have been procuring for persons desiring them? A. K.

It may be. Dimbleby the author of these books is now deceased, and has been some time. He was a believer in the near coming of the Lord. He never, however, presented that in any such

positive way as he did his ideas on chronology. One's scientific and scholarly theories may be altogether different from his religious ideas or conceptions, and in the study of his chronology one ought to be sure that it has its basis in living truth and proved fact before it is accepted.

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3879—Melchizedek and the King of Egypt

I think I have seen it stated somewhere that tablets have been found which were letters written by Melchizedek to the king of Egypt. Do you know if it is so, or am I mistaken?

Some years ago there was said to be such a find, and from that it was contended that Melchizedek used to live in Egypt, because there were letters there which used the name of Melchizedek. But in the first place, the matter was quite uncertain. In the second place, there is nothing to show that it is the Melchizedek of Genesis 14, hence we have nothing there which would in any wise modify the record which is given in the chapter named.

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3880—What Was Christ Doing?

What was Christ doing in heaven before coming to this earth? T. A. Z.

Before sin entered God's dominion, our Lord was Creator. When we look out upon the starry heavens and try to comprehend the thought that we see only an infinitesimal fraction of the created suns and worlds, it certainly would show that something had been done in the speaking of these into existence. But after sin entered, our Lord took His step down in behalf of the fallen. Read the article, "Christ as Michael the Archangel," in No. 3 of this series. This will clearly show that our Lord was not abiding in heaven, but ministering to the children of earth.

3881—"Eat Ye That Which Is Good"

Should we understand that the vegetables mentioned in Num. 11:5 are unwholesome and forbidden? W. H. P.

No. It was the lusting after these things that is to be condemned. Israel were not willing to live upon God's bill of fare. The lesson is that we should not murmur against God, and should not permit our souls to be controlled by all-absorbing lusts.



Schedule for the Week Ending October 19, 1912

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

Psalms 108, 110

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God's awful rebuke of sin first meets us in this week's lesson; His wonder working in the church after sin was rebuked; then follows the trial before the council, the choosing of the deacons, the witnessing of Stephen in life and word and death. All this God suffered that the disciples might scatter and bear the truth. Philip seems to take the place of Stephen. Saul the persecutor is converted, and becomes Paul the apostle. Peter's eyes are open as his heart has been; the Gentiles come to the light; James bears witness of his faith in his death, and Peter in imprisonment; God hears earnest prayer for the latter; the mad, wicked king dies, his disease a manifestation of his inward depravity.

Our psalms are fitting to our lesson.



The Apostles and the Sabbath

The Lord's Day

1. Does the New Testament definitely speak of the "Lord's day"?

"I was in the Spirit on the Lord's day." Rev. 1:10.

2. What day is the Lord's day?

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." Mark 2:27, 28.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

NOTE.—The text quoted from Mark definitely says that the Son of Man is Lord of the Sabbath. The Lord's day, without any question, would be that day of which the Son of Man claims to be Lord. The text quoted from Isaiah specifically calls the Sabbath "My holy day."

3. What was the custom of the apostle Paul concerning the Sabbath?

"They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sab-

bath days reasoned with them out of the Scriptures." Acts 17:1, 2.

4. Did he meet with the Gentiles as well as the Jews on the Sabbath day?

"And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

5. Were there other occasions on which the apostle Paul preached to Gentiles as well as Jews on the Sabbath day?

"They came to Antioch in Pisidia, and went into the synagog on the Sabbath day, and sat down." Acts 13:14.

6. What is the evidence that there were Gentiles as well as Jews in this congregation?

"And when the Jews were gone out of the synagog, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

7. What occurred on the following Sabbath as the result of the request of these Gentiles?

"And the next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

NOTE.—The foregoing scriptures—and others could well be added—should make it perfectly clear to the unbiased mind that neither the apostles, nor the Jews, nor the Gentiles, had any thought, in the days of the primitive Christian church, that there was a change of the Sabbath. The evidence is wholly wanting to support the claim that Christ and the apostles changed the day. On the other hand, we have insuperable evidence that all the Christians of the early church "rested the Sabbath day according to the commandment."

Signs of the Times

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

For Terms, See Page 15
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EDITORIAL

The Sabbath a Worship Day

WHEN we learn from the Bible the real purpose of the Sabbath, it is readily seen that it is preeminently a day for divine worship. And Sabbath keeping brings a joy into this worship that it is impossible to describe. The individual who looks upon the Sabbath as a gloomy day, set apart for dismal duties, has not learned the real purpose of the day, neither has he entered into its joys. The inspired promise reads:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isa. 58: 13, 14.

The foregoing text asks us to "call the Sabbath a delight" as well as to call it "the holy of Jehovah honorable." We are to find in the Sabbath such delight that we will not do our own ways, nor find our own pleasure, nor speak our own words, for the reason that we have learned the delights of Jehovah, and He is feeding us with the heritage of Father Jacob.

Jacob was the prevailer with God who had his name changed to Israel, and who thus became a type of all the prevailers with God that should follow after. And all the delights of service, and of association, and of blessing, and of promise, are transmitted to the one who has entered into the real joys of Sabbath keeping. To such a one the Sabbath is not merely a day upon which he has chosen to refrain from labor, but it is the one day of the week that has God's special blessing in it. Into its rest, its joys, and its worship, he enters with heart and soul and mind.

The individual who has not found the Sabbath of Jehovah, which contains the blessing and the hallowing and the rest of Jehovah, has not yet learned from actual experience what the abounding joys of Sabbath keeping really are. It is these transcending joys that come into worship through true Sabbath keeping, that will cause a man or a woman to give up any position in the world, and to face any kind of

hardships and difficulties, only that they may enter into this sacred and soul-satisfying rest. The joys of it, the satisfied contentment of it, the intelligent bliss of it, can not be described in words. It must be experienced in order to be understood.

The Sabbath calls the mind out in worship toward the greatness of Him who is the Author of the Sabbath. The mind can not worship that which is beneath us, that which is on a lower or a narrower plane than we ourselves. Worship must reach out to the

Woven all through this commandment is the thought of creation. God is the mighty Creator. God made the worlds; they did not evolve themselves from whirling dust. The creatures upon the earth and in the sea are His creation; they did not evolve from lower forms of life that had their beginning in some mysterious, unknown way. God is the direct Creator of the human race; God is the Author of humanity, and we are to look upon Him as our Father, and not upon the ape or the chimpanzee of the jungles of Africa. And because He is the infinite Creator of all things in heaven and in earth, He calls upon us to worship Him. And when we consider the suns and the systems of worlds in the space about us, and when we consider that this little earth upon which we dwell is but a mere speck in the infinite expanse of God's creation, surely He presents Himself before us as an object of worship that is well worthy of our highest adoration. He is not only the Creator, but He is the Infinite One. And that we may have due opportunity to study His great creative powers as manifested in His works of field and forest and sea and sky, He has given us the Sabbath, so that we may devote one whole seventh part of our time to the delights of creation and to the joys of worshipping the Creator.

The exiled prophet of Patmos sends this inspiring message to the generation that will live when the hour of the great judgment is pending:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This message calls the human race to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." This is a call to worship God as Creator, and that, too, right when the judgment-day is pending. And the fourth commandment, quoted in the foregoing, shows unmistakably that the call to worship Him as the Creator is a call to Sabbath keeping.

Is there not a great need for such a call? We are living in the days when the prophecies make it clear that the end of all things is just before us, and when, in the language of the prophecy just quoted, the "hour of His judgment is come." And in this very time, faith in evolution has taken the place,



"Worship Him that made heaven, and earth, and the sea, and the fountains of waters"

great, to the sublime, to that which is far beyond us. And hence Jehovah calls us to worship Him as Creator, and the Sabbath is the worship day that commemorates creation. If you doubt this, read again the Sabbath commandment, which follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord 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 the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

not merely in the world, but even in the professed church itself, of faith in the creative acts of Jehovah. The story of Genesis and the force of the fourth commandment are made to bow, in the mind of the great multitude, before the well-nigh universal sentiments of evolution. And against the absurd speculations of the evolutionist, there is proclaimed in the sublimely binding declarations of the fourth of the ten precepts of Jehovah the truth that creation has a Creator; that it did not blindly create itself.

The issue is clear and well defined. It is evolution and infidelity on the one hand; on the other it is the Creator, and faith, and an intelligent Sabbath keeping that recognizes and adores this Creator. And do not overlook the fact that while this issue is balancing in the minds of men, the great judgment-day is pending, and the decisions that men reach will be acted upon very soon by the infinite and just Judge. Neither should we overlook this other fact—that Sabbath keeping as taught by the Bible carries with it the worship of the Creator Himself. It is the worship day of Jehovah, in which His creative power in a special sense is recognized. The Sabbath is the worship day that commemorates the real, living, infinite Father and Creator, as opposed to human speculations that have made a creator out of some unknown “spontaneous generation” through the dreams of evolution.

Jehovah through His Word is calling the world to take its stand on this momentous issue. Where will you stand when the Judge arises from His throne to issue the decree that He has already foretold?

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.” Rev. 22: 11-14.

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Incarnation of What?

GOD designed that man’s body should be the dwelling-place of His Spirit.

The body, the flesh, of every man is rightfully the temple of God. In the holiness of primitive man, God was incarnate. He dwelt in the flesh. He was manifest in the highest form that earth knew, in earth’s highest creature, man.

This indwelling of God in the flesh was the one essential thing. That lost, all was lost. And when man permitted Satan to enter, he by that very thing bade God depart. Sin can not reign where the presence of the Infinite is cherished; but Infinite Love will not stay where the enemy of all good is admitted on equal terms.

When man yielded to the temptations of the deceiver, sin became incarnate, or en-fleshed. Satan through sin took the place that belonged to God. The mind submitted to sin, became carnal; and the will yielded to sin, became enslaved.

This was the battle Satan won in the stronghold of this world. Winning it, he became “the god of this world,” “the spirit that now worketh in the sons of disobedience.”

The world must be won back in the very field where it was lost, in the temple of God in man. God must come again into the flesh to reign. Holiness must become incarnate. It was here that our Lord Jesus Christ won His victory. He took upon Himself our nature, was “made of the seed of David according to the flesh,” was partaker of flesh and blood even as the children of men, was in all points tempted as we are; and in sinful flesh He won and held, every moment of His life, the glorious victory. He was “God manifest in the flesh.” He rescued the body of the flesh, the temple of God, from the power of sin.

The hope of every child of earth lies in this victory and in no other. He must, in the strength of Christ’s presence, in “the power of an endless life” which Christ alone can give, win and hold the same victory. He can do this—every soul can do this—by accepting Jesus Christ. And “as many as received Him, to them gave He power [right, authority] to become the sons of God, even to them that believe on His name.” John 1: 12. This is the privilege of every soul—to receive the Son of the living God, to let Him reign in the flesh of each as He did in the flesh of Jesus of Nazareth.

O soul, accept Him, hold Him, by living faith. Be yourself the incarnation of our blessed Lord, not the incarnation of sin. Let Christ dwell in you, the hope of glory.

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Science and the Unity of the Scriptures

SOME of our readers will be ready to accuse us of prejudice, and their accusation will take something of this form:

“It is very easy to see why you stand for the literal days of Genesis and the doctrines of a special creation.”

“Why so?” I ask, willing to aid the argument.

“Because you are an observer of the seventh day, and therefore must hold to the literal interpretation of the Scriptures to uphold your view of a definite Sabbath day. If you admit that the days are not necessarily literal twenty-four-hour days, you thereby give up your principal reason for a definite Sabbath.”

“You are perfectly right,” I answer. “It is the very point I have been endeavoring to make; namely, that according to the account in Genesis and the fourth commandment of the Decalogue, a special creation and the Sabbath are absolutely linked together. If we let the Sabbath go, we let go with it the special creation of God. For the special creation of the world by the word of God means its creation in six literal days of time. And the Sabbath as the seventh literal day is the climax and memorial of all the others and of what was made in them.”

Furthermore, if we let the special creation of God go, and assume the idea of modern science, that the world was created during the lapse of untold ages, in which the numbers six and seven have no recognized standing whatever, we have no logical ground for observing the seventh day as a memorial of the same. Under such circumstances there is no fitness whatever in the

sign. It is as incongruous as a blacksmith’s sign over the door of a fancy grocery store. The two could not go together.

But I believe that the Word means what it says. The Word says that the Sabbath is to be observed because God created the heaven and the earth in six days and rested the seventh. I am to follow His example. Now, if He did not do this, but created the world in the long lapse of centuries, and has not rested from that work even yet—for modern science declares that “creation is a continuous process, and the work is still going on, and will for indefinite time, even to the attainment of perfection”—then I am told to do something for a reason which does not exist, and am consequently commanded to commemorate a lie.

It may be charged against the Sabbath observer that he is prejudiced; that he argues as he does in order to hold for Sabbath observance; and that, if he interprets the first of Genesis in other than a literal way, it would be to his own logical undoing.

But we are ready to charge and maintain that if the literal interpretation of Genesis is thrown out, not only will the Sabbath have to go, but every other thing that, with the matter of a special creation, touches on the miraculous. This is not only what follows logically, but it has followed literally in the case of all who have undertaken it.

For example, a man of intelligence and learning many years ago set out to break down the truth of the first chapter of Genesis. He had no idea, when he set out on this excursion, just where his steps would lead; but it is very plain to-day, that this path he took led him away from the landmarks of the Scriptures.

He tells us that he set out on a journey with the single purpose of exploring a certain province of natural knowledge. Straying, as he says, not a hair’s breadth from this path, he found, whatever route he took, a tall and formidable looking fence barring his way. He calls it a thorny barrier with a prohibitory notice board with words written thereon: “No Thorofare. By order. Moses.”

Thus picturesquely does he describe to us the fact that the Word hindered his exploration in the realm of science. Which-ever way he went, he found it denying what seemed to him to be true. Did he regard this Word? Did he respect this fence?—Not he!

He tells us that the fence turned out to be, in his estimation, a mere heap of dry sticks and brushwood, and one might walk through it with impunity—and this he did.

But he did not stop here. He went on, as we feel clear to say, from bad to worse. Grown bold by his trespassing on forbidden fields, he tells us that it was no responsibility of his, if he found the Gospels with their miraculous stories, of which the Gadarene is a typical example, blocking his way, as heretofore the book of Genesis had done. And then he proceeds to do all violence against the Gospels that he previously had done against the record of creation.

I am well aware that many will think this case of Huxley’s an extreme one, and that it by no means follows that because he took such a plunge through his efforts against the idea of a special creation, others will do the same. But on this head I am ready again to charge

and maintain that if one takes his first step, all the rest logically and consistently follows, and it is the only logical and consistent thing that can follow.

Huxley felt that he had been consistent, and that those who took a few of his first steps and did not take the rest were plainly inconsistent. Once go against the literal words of the Scripture because science controverts their truth, and you must logically go against the literal interpretation of all the Scriptures when science controverts their truth.

Huxley himself said that his utmost ingenuity did not enable him to discover a flaw in the argument "that the demonstration of the falsity of the Hebrew records, especially in regard to those narratives which are assumed to be true in the New Testament, would be fatal to Christian theology." ("Science and Hebrew Tradition," page 207.)

He says: "I am fairly at a loss to comprehend how any one, for a moment, can doubt that Christian theology must stand or fall with the historical trustworthiness of the Jewish Scriptures. The very conception of the Messiah, or Christ, is inextricably interwoven with Jewish history; the identification of Jesus of Nazareth with that Messiah rests upon the interpretation of passages of the Hebrew Scriptures which have no evidential value unless they possess the historical character assigned to them. If the covenant with Abraham was not made; if circumcision and sacrifice were not ordained by Jahveh; if the 'ten words' were not written by God's hand on the stone table; if Abraham is more or less a mythical hero, such as Theseus; the story of the Deluge a fiction; that of the fall a legend; and that of the creation the dream of a seer; if all these definite and detailed narratives of apparently real events have no more value as history than have the stories of the regal period of Rome,—what is to be said about the Messianic doctrine, which is so much less clearly enunciated? And what about the authority of the writers of the books of the New Testament, who, on this theory, have not merely accepted flimsy fiction for solid truths, but have built the very foundations of Christian dogma upon legendary quicksands?"

Do you see the direction that his logic leads him? Do you hesitate to follow where he leads? There is only one safe way. Do not take even the first step with him.

R.

(Concluded next week)

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THERE is a peace born of God. It is a condition, not a feeling or fancy. It comes because the soul is yielded wholly to God. The arms of its warfare are grounded, and the government of heaven is acknowledged. In that comes peace, harmony with God. The erstwhile rebellious soul may not be able at once to adjust itself to the new condition; it is a learner. It almost at times mistakes the discords of evil for the concords of good, and conscience is troubled. But peace abides. The soul knows that it has surrendered to all that it sees and knows of God, and in Him it rests as a weary bird from her wanderings. Winds may blow, storms may howl, sickness and pain and even death may come; the peace abides, and

walking in that peace, the eternal harmony of heaven grows more ravishing and entrancing, the peace deeper and more abundant. This is "the peace of God, which passeth all understanding." w.

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Is It Knowledge or Love?

SAYS the great apostle, "Knowledge puffeth up, but charity edifieth." 1 Cor. 8:1. To put it in simple Anglo-Saxon, "Knowledge puffeth up, but love buildeth up." Many possess knowledge who know not love.

Knowledge is a mere accumulation of cold, dead, empty facts, mere shells or forms, having no other power of themselves but to inflate the mind that contains them.

The difference between knowledge and love is the difference between a soap-bubble and a pearl. The one may shine for a few seconds with all the beautiful, blending, changing, coruscating colors of the rainbow, but the next moment it is gone; but the beautiful pearl, built up by a yielded life, little by little, shines as beautifully, and abides. Who would not prefer the pearl to the bubble?

The same difference is well illustrated in a gorgeous silk inflated balloon and a substantial house. The one is puffed up, the other is built up from the foundation rock. The former may permit a man or two to soar in peril for a little while; the other, tho not as beautiful outwardly perhaps, forms a safe, comfortable, and abiding habitation. The one is a plaything of storm and tempest, invariably driven to destruction if cast loose; the other is a shelter in the time of storm, a refuge from cold and heat. Which do you prefer, the balloon or the house?

It is not so difficult to obtain knowledge of the empty facts of the Christian religion. Many of the scholars of India are more than a match for the puffed up missionaries they meet. One often meets with an infidel who has gathered many facts of Holy Writ; and it may safely be said that the devil is an extraordinary living (or dying) encyclopedia of facts concerning the work of God in the salvation of men.

But mere facts will not save. To depend upon them for food is to feed upon ashes, out of which the life has been burned. To depend upon them for shelter in storm and tempest is to trust in a hot-air balloon. To cherish them as marvels of value and beauty is soap-bubble fancy.

It is love only that abides; love only that stands the storm and stress and trial of life.

Love has cast off self, yielded all to Christ, and in sweetest devotion accepted His way as best. It is born of the love of God, which spared not the eternal Son, but gave Him a ransom for all. It responds to that love by yielding all. The psalmist expresses it thus: "O how love I Thy law! it is my meditation all the day." The Spirit of Christ in David declares, "I delight to do Thy will, O My God: yea, Thy law is within My heart." The same Spirit of life in John declared, "For this is the love of God, that we keep His commandments: and His commandments are not grievous."

Love has knowledge. It does not merely know *about* God, but it knows God. It is like a knowing of the father, not of the man. There are boys that know of the educated,

refined man across the way, with his large estate, immense wealth, great fertile fields, fruitful orchards, and large benevolence, of which they have been in varying degrees partakers; but there are other boys who know the man as a *father*, who have access to the inner circle of his affections, who have partaken of the great warmth of his love, who know the tenderness of his severity, the sweetness of his reproof, the wisdom of his counsel, the strength of his love. The first boys mentioned may know the statistics of the man's estate, the amount of his wealth, the figures of his public benevolences; the latter class may not know any of these facts, they may have never inquired, but they know what is infinitely better, the great wealth of heart love and nobility and sweetness of his manhood and fatherhood even to the extent of his ability and life.

Love, the love born of God, is built on the foundation Rock, Christ Jesus. It is the principle, the expression, the fulness, of His life. Love "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." It is of God, eternal, immortal, and to it the knowledge of eternity will be imparted. Reader, is it knowledge or love? w.

— ★ ★ —

About Hell.—A preacher over in Oklahoma, according to articles that he is furnishing for one of our religious exchanges, has become very much burdened over teaching the world the ancient theory of hell-fire and brimstone. He thinks that he finds the basis for his doctrine in the Bible. But the Bible does not teach, nor has it ever taught, that there is an eternally burning lake of fire and brimstone in which the wicked will writhe forever. The injustice of such a thing ought to appeal to any reasonable mind; and the individual who has thought that the Bible taught this doctrine, should give a great sigh of relief when he finds that this is not true. The God of the Bible is not a tyrant who takes pleasure in tormenting people.

The Bible does plainly say that the wicked shall be totally burned up, but nowhere does it say that they will burn forever and ever. One of the clear Bible texts upon the subject is the following: "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4:1-3.

Now notice that this text says that the wicked shall be stubble, and the day that cometh shall burn them up, so that it leaves them neither root nor branch; and furthermore, "they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." The wicked man has shown himself utterly unworthy to possess eternal life, and therefore God does the most merciful thing; that is, totally destroys him.

The doctrine of eternal torment is an outgrowth of that other unscriptural doctrine of the natural immortality of the soul, and has been made to do great service among religious teachers who sought to play upon the terrors of individuals until they could drive them into the church. The writer calls to mind more than one infidel who has been won to the Christ of the Bible on finding that the God of the Bible is not the author of the doctrine of the eternally burning lake of fire and brimstone. If this brother-pastor will only study his Bible anew, and with unprejudiced mind, he will find that he is performing a thankless task, even tho he thinks he is doing God service. T.

Tested by the Law

By Mrs. E. G. White

THOU shalt have no other gods before Me." Lucifer disputed the justice of this requirement in heaven, and thought its existence altogether unnecessary. He said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." He had been made beautiful, he had been highly exalted in heaven, and his heart was lifted up because of his beauty; he had corrupted his wisdom by reason of his brightness. Of him it had been said:

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." "Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, thou set thine heart as the heart of God: . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Description and Character of Satan

Under the symbol of the king of Tyrus, the Scriptures give us a description of the character and destiny of the first great rebel against the law of God. He who knows the end from the beginning, had His laws and commandments before the world was created; and Satan chose to question His claims before the angels of heaven, because the law set forth the Omnipotent as the only true and living God, and forbade the worship of any other being. The authority of God was backed up by the requirements of His law, which was to hold jurisdiction over all created intelligences. The will of God was to be recognized in His requirements, and acknowledged as supreme in the heavenly universe.

It is the prerogative of God alone to prescribe the duty of men and angels. The will of God is a perfect will, and must be obeyed as it is set forth in His holy law, because every requirement is just, and is set forth by infinite wisdom. The law of God should be obeyed even tho there were no authority to enforce it, and no rewards for its obedience. The highest interests of men and angels are conserved in obeying the law of God. God's will expressed in His law is the supreme will, and no invention, no device of men, can take its place. Obedience to the commandments of men instead of to the commandments of God will be as abomination in the sight of God; for what God requires is essential to the highest good of His subjects, and is therefore essential for the glory of God.

Through the obedience of His commandments it is the purpose of God to remove from the heart every species of selfishness. He would barricade the soul from all indulgence in perverted appetites, and expel from the heart all rebellion and ingratitude. Can it be possible that any of us should wish that God would abolish His commandments, when it is for our happiness and life to obey them?

Reflections

By Clara Edna Rosencrans

As I crossed the bridge one morning,
In the dusk of the early dawn,
E'er the sun had sent his warming rays
Athwart the upland lawn,
And the damp, cold breath of the frost king
Sent a chill to my finger-tips,
And the icy touch of his fingers
Lay in stiffness on my lips,

The twinkling stars looked downward
To the river's unquiet breast,
Shining and shimmering darkly,
In a sort of weird unrest,
With a mocking scintillation,
Like some village far away,
Or mirage leading the traveler
From the beaten track astray.

The radiance was imperfect,
The brightness was but cold,
And it seemed to my inward vision
A wondrous truth to hold.
Ah, me! as the Lord looks downward
On the tide of the world's unrest,
As the stars were mirrored dimly
In the river's darkling breast,

Shine we not with as poor a radiance,
With as sickly and pale a glow,
As the stars that cast their shadows
In the Gasconade below?
We are but poor reflectors,
And we shame our Saviour's love.
We are but the pale, cold shadows
Of the Star that shines above.

Could the river rest calm and quiet,
Like the pool or the wayside well,
What a glowing, perfect image
Could the cool, clear waters tell!
And if we could but be quiet,
And let His love shine in
To the pool of our lives, so darkened
With unrest of sorrow and sin—

Could we pause for one little moment
In our turbid onward rush,
Could we feel in our inmost being
The stillness and the hush—
Then we might reflect the image
Of the glorious "Morning Star."
No broken, imperfect glimmer
Would the perfect image mar.

Lord, quiet these restless currents
To flow deep, hidden, and still.
So shall we reflect Thine image,
And do Thy perfect will.

Mountain Grove, Missouri.

What blessing or advantage would man gain by doing away with the commandments of God? Were he to abolish the first commandment, the authority of God would not stand as supreme, as the authority of the only true and living God. What advantage would accrue to man should he gain reputation, learning, wealth, and honor, and yet be one who, while receiving benefits from God every hour, ignored God, and did not conform his practical life to the precepts of Jehovah? Knowledge, power, education, reputation, or wealth is not to be permitted to come in between the soul and God. The Lord must hold the first place in our affections; for "God so

loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God gave His Son to the world in order that men might be redeemed from transgression and sin.

Every Power under Control

Through faith in Christ as our personal Saviour, we receive moral power by which we may surrender every faculty to the service of God. With a full sense of our obligation to God, we may devote every entrusted ability to the service of Christ, and bring every power under the control of the will of God. In doing the will of God, we are assured of developing characters after the divine similitude.

Religion is a practical matter, and calls for a daily devoting of all we have and are to God. All worldly business is to be done as a part of religion, and is to redound to the honor and glory of God. Every amusement is to be considered in this light, and it is to be regarded as injurious or useful only as it respects the glory of God. If those who would indulge in amusements can find commands whereby they may be justified in them as doing the will of God, they will be justified in believing that they are promoting the glory of God and the good of society. We are required to render perfect obedience to the rule laid down by the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He who ever keeps this rule in view, and lives according to its requirement, will form a character after the divine likeness; for in this way men will become holy, blameless, and without rebuke.

All Heaven Watching

We are living under the scrutiny of the whole heavenly host, and the angels are watching to see whether we improve the opportunity to do good to all men, and especially to those that are of the household of faith. To love God supremely and to love our neighbor as ourselves, will require from us to be continually in the spirit of humble prayer, relying alone upon God for our sufficiency. The only character that is of value in the sight of God is that character which is free from every taint of selfishness. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Selfish living, indulgence in self-gratification, will bring no true happiness in this life, and give no hope of a future, immortal life. But to him who, by patient continuance in well-doing, seeks for glory, honor, and immortality, God will render eternal life.

Faith does not make void the law; and tho there are persons who insist that through faith in Christ they are freed from obligation to keep the law, yet the teaching of prophets and apostles contradicts their position. "Faith without works [obedience] is dead." Men's characters are estimated according to their works. James says, "Show me thy faith without thy works [if it were possible], and I will show thee my faith by my works." Faith in the great plan of redemption, without corresponding works, is not reckoned as faith. Christ our Redeemer did not suffer the penalty of the law for our sins in order to give to man another trial,

to provide for him another probation, and allot to him another opportunity of proving loyal to the authority of God. Every soul is to be tested, for he is held responsible for obedience to the divine law; and altho Christ has died for man's transgression, those who continue in disobedience will suffer the penalty of their sin. The condition upon which man will be offered the benefits of salvation is repentance toward God, because of

transgression of His holy law, and faith in Christ, by which he receives power from on high to become an obedient subject of the government of God. Those who would be saved must take Christ as their personal Saviour, and become not only hearers, but doers of His words. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Here it is: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Verse 4. Can any candid man deny, in view of the general agreement spoken of above, that Paul meant to be understood as distinctly saying in verse 4 that he did not wish to be unclothed, or, in other words, to die?—Most certainly not. But if this be true, and if, as claimed, he did in Phil. 1:23 teach that it was better to die than to live, then we have Paul against Paul on the subject of the comparative desirability of life and death.

If you would escape from a tangle so confusing and so damaging as this to the reputation of the great apostle, adopt the following conclusion, and all is clear: In Phil. 1:23, 24, the apostle was talking about immediate translation; whereas in 2 Cor. 5:1-4, he was contrasting life in the present state with death in the light in which it is portrayed in the Scriptures, namely, as a dreamless sleep between the demise of the individual and the coming of Christ. The reasoning of Paul in 2 Cor. 5:1-4 might be paraphrased as follows: "We do not wish to be unclothed, or die and pass into the condition in which naturally we are to remain between death and the resurrection. We would prefer to live rather than to have such an experience, because life is better than nonentity. What we long for is to have mortality swallowed up of life and be clothed upon by our body which is from heaven." This, as previously declared, is in perfect harmony with Phil. 1:23, 24, as the latter passage, like that found in 2 Cor. 5:1-4, teaches that the thing to be desired was not death, but translation to heaven, after experiencing that change in physical conditions through which all must pass before they are translated.

Tested by Two Methods

It remains now to test the theory of interpretation urged in this article by two methods; namely, the use of the word *analuo* in the New Testament, and the doctrine of the latter respecting the state or condition into which the saints will enter at death. This will now be done in the order in which these methods are laid down above.

So far as the writer has been able to discover, *analuo* as a verb is employed but twice in the New Testament; while *analysis*, a noun from the same root, occurs but once. Already one of the instances in which a form of the verb is employed—that is, Phil. 1:23—has been quite fully discussed. In that discussion, it was assumed that in the expression, "having a desire to depart, and to be with Christ; which is far better," the word "depart," as it appears in our translation, is to be taken in its literal sense, that is, that of leaving one place or condition in order to reach another place or condition. In other words, when Paul wrote that he had a desire to depart and be with Christ, he meant to convey the impression that he longed to go to Christ through immediate and direct translation into the presence of his Lord by the power of the Spirit of God. That such an understanding of the word "depart" is authorized by the signification of the verb *analuo* in the original Greek, can not be successfully denied; and the connection in which the passage stands,

Departing and Being with Christ

Or the Apostle Paul's Desire to Be Translated

By W. H. Littlejohn

(Continued from last week)

THUS far in this article, the writer has occupied himself with a presentation of what he believes to be a correct interpretation of Phil. 1:23, 24. Now let us determine whether the view controverted in this connection is as free from difficulties as the one which the reader has been invited to accept. That it is not, he will certainly discover before we proceed far. If the signification of the word "depart" in the phrase, "having the desire to depart and be with Christ; for it is very far better," is that of dying, the passage, paraphrased to meet the view in question, would run like this: "Having a desire to die, and, through death, to be with Christ; for it is very far better." Right here a very pertinent inquiry comes in; that is, Better than what? The only reply to this interrogatory is, Better than either living or dying. But observe the fact that what the apostle desired, included both dying and being with Christ, according to the view considered.

Now to go back a step in the argument. What had the apostle said, just above, he was in a strait or in perplexity about? The answer is, Two things; that is, living and dying. Verse 20. What did he say furthermore with regard to those two things? Here is his language: "Then what I shall choose I wot not." Verse 22, R.V. Is there anything equivocal about this statement?—Certainly there is not. Admit this, and then, if our friends be correct, Paul, in verse 22, did not know which he would prefer, to live or to die; whereas in verse 23 he declares that it would be very far better to depart (die) than to live. Should any one reply that the "very far better" relates to *being with Christ* and not to *death*, I answer that as Paul could have had no question about his own salvation in the end, therefore if death to him was so closely connected with salvation and going to heaven as our friends claim that it was, then they can not be separated in the passage before us. This being true, and it being also true that Paul knew as well, when he wrote verse 22, what death would introduce him to, as he did when he wrote verse 23, how could he say, in the one case, that he did not know which to choose between, life or death, and in the other case, that he would choose death, because that would be "very far better" than life?

To answer this query satisfactorily is utterly impossible to those who believe that the word "depart" in verse 23 refers to natural death. An inconsistency so great as this,

must destroy any theory in which it appears. Assuredly it would not be safe to reason that the great apostle in one breath teaches that he does not know which to choose between, life or death, and in the next breath declares that dying was much to be preferred to living. Not only would such a view of the passage make the apostle contradict himself in the brief space of two verses of Philippians 1, but it would also array him squarely against what he has said in other places. Read, for example, these verses: "For we know that if our earthly house of this tab-

On the Massacre in Piedmont

(The Sonnet to the Waldenses)

Avenge, O Lord, Thy slaughtered saints,
whose bones
Lie scattered on the Alpine mountains
cold;
Even them who kept Thy truth so pure
of old,
When all our fathers worshiped stocks and
stones,
Forget not; in Thy book record their
groans
Who were Thy sheep, and in their ancient
fold
Slain by the bloody Piedmontese, that
rolled
Mother with infant down the rocks. Their
moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and
ashes sow
O'er all the Italian fields, where still doth
sway
The triple tyrant; that from these may
grow
A hundredfold, who, having learned Thy
way,
Early may fly the Babylonian wo.

— John Milton.

ernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5:1-4.

"Unclothed" Merely to Die

All are agreed that the words, "If our earthly house of this tabernacle be dissolved," refer to physical death. All are agreed also that the word "unclothed," found in verse 4, means nothing more and nothing less than death. Now mark what the apostle says about being unclothed.



renders it certain that this is the only sense in which the apostle designed that it should be understood, as otherwise he would be represented as first declaring that he knew not which he would choose, life or death, and then afterward stating in substance that to die was the thing which he very much desired.

The second instance in which a form of the verb *analuo* appears, is found in these words: "And ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:36. It is generally agreed that the return from the wedding mentioned in the foregoing, will be fulfilled when the Lord Jesus Christ comes back to this world to redeem His people. That His return will be literal and visible, and that death will be in no wise connected with it, the intelligent student of the Scriptures will admit without hesitation. In Luke 12:36, therefore, the word *analusei*, which is one of the forms of the verb *analuo*, is properly translated "return." In such a return, the idea of motion from the place of departure to that of destination is clearly implied. This fact proves that while *analuo* or its derivatives may sometimes be employed in a figurative sense to indicate death, it was properly applied in a literal sense to the passage of living men, in the use of the ordinary methods, from one place to another. The text therefore justifies that interpretation of Phil. 1:23, 24 which represents the apostle as there expressing a desire to be translated directly into the presence of his Lord, provided it can not be shown that he used the word *analusei*—translated "depart"—in a purely figurative sense. That he did not thus employ that term, the writer has shown conclusively by an examination of the statements standing in the connection.

Departed This Life

The third and last text to be examined is found in 2 Tim. 4:6: "For I am now ready to be offered, and the time of my departure is at hand." The original word here translated "departure" is *analuseos*, and is not a verb, but a noun. Evidently Paul is here writing about his approaching martyrdom. "I am now ready," he says, "to be offered, and the time of my departure is at hand." Manifestly, the words "offered" and "departure" relate to the same event, that is, the death of the apostle. Here, then, we have a figurative use of the noun *analysis* by which it is applied to death. A similar use of the word "depart" is common in our day. It is often remarked, for example, that such an individual "departed this life" at such a date and under such and such circumstances. These words are not employed with reference to the state or condition into which he passes at death, but simply to the experience of death itself. The atheist as well as the devout Christian could use this expression with propriety. All that Paul meant was that he was about to die, or depart from this life—an event for which he was fully prepared. It should be remarked right here, however, that so good an authority as the Englishman's Greek New Testament substitutes the word "release" for "departure" in 2 Tim. 4:6. Here is the passage as given in that rendering: "For I am already being poured out, and the time of my release is come."

Rotherham's translation differs but little

from the foregoing, and is as follows: "For I am forthwith to be poured out, and the season of my release is at hand." If these renderings are admissible—which they unquestionably are, since "release" is one of the definitions of *analysis*—the apostle refers to his martyrdom, which was to be an event in the near future, as a release decreed by the divine Being, whereby all of his sufferings would be ended. Whether

such a release or departure would be the means of ushering him immediately into the presence of his Saviour, as argued by some of those who reason that Paul's desire to depart, as mentioned in Phil. 1:23, 24, was based on his own convictions that death would introduce him immediately into the presence of Christ, will be considered next week.

(Concluded next week)

Man's Only Hope as a Sinner

By Mrs. L. D. Avery-Stuttle



ELL, what are we going to do?" clamor a multitude of sad and eager voices. "You have taken away a hope that was very precious to us,—a hope which had its foundation in the teachings of a godly and beloved father and a sainted mother. You have taken away one prop after another; and even tho it has been done by the keen edge of the 'sword of the Spirit,

Some one has very aptly said that "one truth is worth a thousand errors, tho they be hoary with age." It will do us no good to believe a lie; and the more pleasing the falsehood, the more insidious and dangerous it is.

Well, then, what is the blessed hope which I bring you,—the precious truth which I ask you to receive? I answer, *Jesus Christ, and a resurrection from the dead.*

Shout it, O ye living creatures about the throne of the Eternal! Shout it, heaven and earth and sea and sky, until the powers of darkness tremble, and until "leviathan the piercing serpent" shall discern in it a prophecy of his own everlasting downfall, when the words concerning him shall be fulfilled, "*Never shalt thou be any more!*"

This blessed truth makes a Saviour very necessary, for it establishes the truth of two propositions: first, that we are absolutely dependent upon Jesus Christ to give us, through faith in Him, that which we do not possess of ourselves, namely, immortality; and, second, that the dead must have a resurrection of the body. It is our only hope. And this is made possible by virtue of Christ's resurrection.

What the Immortality of the Soul Involves

Is it not plain that if man possessed an immortal, undying soul by nature, he would not then be dependent upon Jesus Christ for eternal life? Listen to the blessed words of inspiration: "For God so loved the world, that He gave His only-begotten Son, that *whosoever believeth* in Him should *not perish*, but have everlasting life."

The conclusion, then, is not only fair, but absolutely unavoidable, that if we refuse to believe in Him, we shall *perish*, and shall *not* have everlasting life.

But how may we be certain that Christ will receive us?—Because *He has bought us*. I am sure, because He has said so. This is a matter upon which it will not do to make a mistake; therefore let us hear His words: "And ye are not your own, for ye are bought with a price."

O, let us deliver to Him His purchased possession—purchased at such infinite cost!

Is there, then, no other way by which we may have everlasting life?—Nay, verily. "For there is none other name under heaven given among men, whereby we must be saved."

O, thank God, the Captain of man's salvation has been made "perfect through suffering!"

When the mighty dial of time pointed to the hour foretold by the prophets, a Babe was born—Son of the Highest—yet cradled in a manger,—a Babe upon whose

For Thy Sake

[The following poem was found pasted on the fly-leaf of the Bible of the late lamented Dr. Camillus Bush.]

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

I would live ever in the light;
I would work ever for the right;
I would serve Thee with all my might;
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold,
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
O Master, Lord, I come.

which is the Word of God,' still our hearts seem broken and undone and bleeding. Is not a false hope better than none? Is death the end of all? Have you no hope to offer us, to fill the desolate void in our hearts?"

Yes, yes; thank God, He has given us a hope big with immortality and eternal life; a hope which is both sure and steadfast; a hope which is anchored within the veil; a hope which is so bright, so real, that we can almost catch the scent of the roses in the gardens of our God, and so firm that all the powers of earth or hell can not shake it, for it is founded upon the rock of eternal truth.

"But how can you take comfort in the thought that the dead are unconscious in the grave?" some one still inquires.

Comfort in Believing God

My friend, I take comfort in believing God. Do not you? I am confident of His ability to do just right, and that everything He does is just right.

infant shoulders hung the destiny of a perishing world.

A score and a half years later, we see the mighty Nazarene at the Jordan, where He is publicly introduced to the world by the eternal Father.

His earth life was one of poverty and tears and sorrow. Yet multitudes hung upon His words of wisdom, and sought His touch of healing power. No disease was so loathsome, no malady so desperate, as to baffle His skill. The scaly skin of the leper became like the skin of a little child. The dull eye of the blind kindled into new life. The shriek of the demon-possessed was changed to the song of praise. The dark abode of the king of terrors echoed to His voice, and the dead walked forth clothed with the bloom of health.

But every leper healed, every paralytic cured, cost Him something. Every disease and every sin that oppressed the multitudes, fell with crushing weight upon the great, pitying heart of the Burden Bearer. He healed the sick?—Yes; but He paid the price. He raised the dead?—Yes; but He wept beforehand. He forgave sins?—Yes; but He bore them Himself. He cured the poor woman bent with infirmity and suffering?—Yes; but He declared, "I perceive that virtue is gone out of Me."

What It Cost

Ah, it cost Him something! Aye, it cost Him grief and sorrow, and days and nights of weariness and anguish. It cost Him groans of agony. It cost Him blood. It cost Him a broken heart. But He paid the price. Ah, He Himself entered the dark valley of the shadow of death. He felt its gloom. Single-handed and alone, He met the dread foe, and vanquished him. And when He arose, a mighty victor over death and the grave, He brought with Him the massive keys of the prison-house. Glory be to God in the highest! The infinite debt of sin is paid—and we are free—you and I!

Can we trust Him to save us? Do you think we can? Can we trust to His mighty power to reach down into the dark and yawning sepulcher, and lay hold on us, and deliver us and our loved ones from the grim hand of Death? His love is stronger than death, and His power is infinite.

Return to Him His Own

Shall we deliver to Him His purchased possession—our poor, sinful heart? We shall never be able to save ourselves. Our most heroic efforts are futile. The grim destroyer is on our track. If we must lie down in death, whom shall we choose as our Saviour?

O, believe me: We have no life in ourselves. But "when Christ, who is our life, shall appear, then [and not till then] shall we also appear with Him in glory."

In conclusion, let us listen to the words of that grand old prophet-hero from the land of Uz. Job was sorely beset by Satan. He thought he must surely die. How did that saint of God regard the thought of death, and what was his hope? Did he expect to go at once to heaven, or to a place of darkness and silence?

"Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of —" Where, Job? Answer me! I listen with bated breath to catch the inspired reply. Is it to a land of

bliss and light, where thou mayest praise thy God, safe from these awful ills which are so distressing thee?—*Not so!* Afar down the ages sounds the mournful voice of the old hero: "I go . . . even to the land of darkness and the shadow of death, . . . where the *light* is as darkness."

But, thou sublimely patient man of God, hast thou no hope of life hereafter?

Like a refreshing breath from the gardens of Paradise comes the answer. Hear it, O ye dark places of the earth! There is hope for the dying sons of men. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my *flesh* shall I see God."

And this brings us to a consideration of the resurrection in our next.

In the Egret's Nest

The angel who numbers the birds for the
God of all things that be,
Had come afar from his journeying over the
land and the sea,
And he spake to the Lord of the sparrows:
"True was my count to-day.
Them that were slain I numbered, and the
sparrows that fell by the way;
And down in the reeds and water grass of
an island in the West,
I counted the young of an egret that
starved in the egret's nest."

"And some they were slain that man might
live, for so hast Thou made the law;
And some for the lust of their shining
plumes; and all of them I saw,
And counted all whose songs were hushed
within their little throats—
The slain for the law of living, and the
slain for their shining coats.
True have I numbered them all, and the
smallest along with the rest—
The young that starved in the rushes, alone
in the egret's nest!"

And the Lord of the little creatures, who
marks where His sparrows fall,
And in the hollow of His hand makes room
for the weak and the small—
The Father of the fatherless gave ear, and
He listened and heard,
And, behold, He has asked a question: "And
what of the mother bird?"
Now answer, you who wear the plumes that
were stripped from the mother breast;
Tell why the young of the egret starved,
alone in the egret's nest!"

— Annie McQueen, in the "Independent."

Motives

IN all the acts of your life, be sure that your motives are honest and right; for with reference to your motives will you be judged in the final reckoning.

If your motives are selfish and wrong in the doing of an act that in itself is good, even that act can not rightly be placed to your credit.

An act in itself wrong, ignorantly committed, but performed from purely honest and unselfish motives, is often a matter not chargeable to the individual's account.

But there is a certainty of your being held responsible for your ignorance, when there has been an opportunity for your enlightenment.

The only safe course to pursue is to make every effort possible to become thoroly enlightened relative to your many duties, that you may avoid the necessity for making mistakes.

J. W. LOWE.

The Praying Engineer

ONE winter, several years ago, there was a great deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening when he joined the church, Allie was sitting in the twilight with his mother, when presently she said to him:

"Allie, tell me what led you to want to be a Christian. Was it your home teachings, your lessons in Sunday-school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied:

"Mama, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I would be just as safe on the engine with him as in the parlor-car with you."

His mother assured him that she remembered the circumstance very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came to me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive."

"I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing, and, finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"My little lad, do you pray?"

"I replied: 'O, yes, sir! I pray every morning and evening.'

"Well, my dear boy," said he, "God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives now on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of these two hundred souls into eternity. So at every station, I kneel just a short while, and ask the Master to help me, and to keep from all harm, until I reach the next station, the many lives He has put into my hands. All the years I have been on this engine, He has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he said, but almost daily I have thought about him, and resolved that I would be a Christian too."

For four years the life and words of this praying engineer had been constantly present with this lad, and became at length the means of leading him into a Christian life.

— Congregationalist.



THE OUTLOOK

"Watchman,
what of
the night?"

Provocations for War

LAST week we noted some of the scriptures which speak of the war spirit that will arise in the last days, and also other scriptures which speak of the sentiments that will prevail in favor of peace. We further noted the fact that these scriptures taken together call for very strongly contradictory conditions.

One set of these texts say that the world will be filled with the spirit of war. Another class of these texts say that the great mass of the people will be making a strong demand for universal peace. In other words, great popular demonstrations for peace will be mingled with an equally popular clamor for war.

Human beings would not make such prophecies as these, because they would seem too contradictory; but the Author of the Bible has made just such prophecies, because His infinite foreknowledge enables Him to predict the actual facts rather than what people might think would occur.

The reading public is familiar with the multiplicity of organizations, state, national, and international, that have denominated themselves "peace societies." One of these international organizations, at which practically the whole world was represented, has just concluded a meeting in Geneva, Switzerland. They are seeking to educate the world away from war. They claim that they are doing it, and enthusiastically state that they will meet with complete success.

But there can be no question but that the prophecies predict the great Armageddon, the worst war of all the ages, and it is to occur at the very close of time. They also tell of what the people will be saying in favor of peace, and we see these conditions in marked

contrast in the world at the present time. Tremendously influential peace organizations are forming, and yet there never was a time when there was such a disposition working in the direction of universal war.

In thinking of this subject, consider this text from 2 Timothy: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3: 1, 2.

Self-love and money-love, says this text, will make the last days perilous. Money-love

for the peace of the world, but to hold the business of the world.

The news of the day indicates that there can be very little question but that England and Russia have reached an agreement in regard to Persia, that practically leaves Persia in the hands of the "great northern bear." Russia wants Persia in order that she may gain the commercial and military advantages that are there; and England is willing to make this alliance in order to hold the friendship of Russia, so that she may be able to meet Germany, with whom she is constantly in dread of coming in conflict.

The Turkish territory all through Western Asia and Europe is a seething caldron of revolutionary and war sentiment, with war actually in progress in some places. The nations are watching the movements there, and each one is standing ready to step in to see that its commercial advantages are secure, in the event of dividing up the territory among the powers. The six nations that are a party to the negotiation for the six-power loan in China, are seeking to hold themselves together, so that they may unitedly reap the commercial advantages that may be gathered there.

And while all this material that furnishes causes for war may be seen throughout the world, there

is progressing right along a fiendish development in the implements of destruction that are to be used upon the battle-field. Fleets that sail the seas, fleets that navigate under the waters, fleets that sail in the air, are built by all the great powers with feverish activity. Ponderous guns are constructed, great armies are organized. Very much more is spent by the nations in preparations for war than is spent for the advancement of husbandry. These preparations for war will go on more



Military maneuvers of the German army, with air-ships on scout duty

indicates a great commercial spirit that will be working. Men will be possessed with an uncontrollable passion for commerce and money-making. This is the very thing that the apostle, writing under divine inspiration, predicted. And what do we see in the world at the present time? Commerce is the great mania, not merely of individuals, but of nations. In order to protect their merchant princes, the great progressive commercial nations are eager to gain and hold every advantage that looks toward the building up of trade. Germany is determined on colonization in order to build up her commerce. France, Russia, and even Japan are working in the same direction; and it is not necessary to mention the United States as one of the stalwart, progressive commercial powers. This country is building the Panama Canal to aid commerce—a very desirable and a very commendable undertaking. But other nations are jealous for fear we will get some peculiar advantage out of this. They are watching every move that this country makes in the direction of either Mexico or South America, fearing that she may thereby gain some great business advantage. There can be very little question but that this country would have intervened in Mexican affairs long ago, had she not feared that in so doing she would involve herself with other powers who are anxiously watching, not



Wreckage and distortion at the back of an 11½-inch armor-plate, made by a bursting shell that has passed through it



A hole made through an 18-inch Krupp armor-plate and its timber backing, by a shell from a 12-inch gun

and more madly until the time is finally reached when the infinite Jehovah will permit the clash of Armageddon to come. For let it be understood that one of the sublimest prophecies in all the Bible represents the angels of God as holding these winds of strife until His work in the earth is finished.

These are times when men should carefully think for themselves, because the momentous issues of eternity are even now confronting the world.

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The Nine Richest Men.—A despatch from Boston gives the nine richest men in America, with the estimated fortune of each, as follows:

John D. Rockefeller	\$1,000,000,000
Andrew Carnegie	500,000,000
J. P. Morgan	300,000,000
William Rockefeller	250,000,000
George F. Baer	250,000,000
James B. Duke	200,000,000
James Stillman	200,000,000
Henry C. Frick	150,000,000
W. K. Vanderbilt	150,000,000

While the foregoing figures give Mr. Morgan a fortune of only about \$300,000,000, yet they do not take into account the billions of money over which he has control through his bankers' association. There is not much question but that we have at least one billionaire, and the millionaires who are getting well along toward the half billion mark are coming to be quite numerous. This little group of men is a controlling power in the financial world. The problems that cluster around these mighty holdings of wealth form one of the greatest menaces to the world that has ever confronted it.

Drugs and Crime.—The prison riots in Michigan, according to the *Springfield Republican*, have brought to light the fact that drugs have been extensively smuggled in to the prisoners, and prison guards in many state prisons secretly make a handsome revenue from this practise. This would indicate that many of the criminals are drug fiends, and the drug fiend is an individual who is taking a post-graduate course from the school of alcoholism.

When one considers how the drug habit and the alcohol habit are increasing, and places side by side with these facts the increase of crime, he ought to be able to know the history of the future quite well. Habits that are strongly formed in individuals are very rarely broken. Only the few, as a general rule, who actually get hold of the power of God, are able to break away from the chains of habit that bind

men to drugs and alcohol. And following drugs and alcohol is crime; and criminality itself becomes a habit. In looking out upon the future of this world, it is well to look the actual facts of alcoholism, the use of drugs, and criminality, squarely in the face. These are problems that will have to be dealt with, and they show us plainly the direction in which the world is going.

But we do not need to go in that way. The Lord has provided salvation in this life from all of these things, for every individual who will accept Him; and the prophecies clearly show that His coming will be in a very near day, and at that time He will deliver His people, not only from the habits, but from the world in which such habits prevail. This is the one hope that is before the world at the present time. It is a hope that is filled with joy and gladness to the one who possesses it; and men who are not so intoxicated by some fad or theory or pursuit that they are unable to weigh facts, will sooner or later see and accept this great truth. It is written large in God's Word, and it is written all over the pages of the doings of the world of to-day.

Race-Track Gambling in California.—Those interested in gambling are making a subtle effort to have a law passed in California, through the initiative, that will again open the gates wide for gambling in this state. The anti-gambling law passed by the legislature has practically closed some of the most popular race-tracks in the state, because with the gambling feature eliminated, the races can not be made popular and profitable; but now it is proposed to enact a law, through the initiative, that will permit certain forms of gambling. And if gambling in certain forms is permitted, it will open the doors wide for everything that goes with it. Those who are working for this measure in the interests of gambling, are seeking to do what is to them a very wise thing. The title under which the bill goes on the ballot, declares the measure to be an act to prohibit pool-selling and book-making. On the face of it, it would appear that this is in reality a law against gambling, but the proposed bill itself permits the race-track gambling to be revived in this state. It is highly important that the people of California be sure, when they cast their ballot in November, that they are not voting in favor of a gambling law, while thinking that they are voting to the contrary. Incidentally this proposed law in favor of gambling shows that the initiative can be worked in both directions, and by all classes of people. It can not be said to be an unmitigated good. But however that may be, the good people of California want to keep their eyes open, and use their best endeavors to see that a law is not passed in this state which will permit all of the debaucheries that go with the gambling at the race-track.

A despatch from New York City under date of September 23 states that there is to be another rise of three cents a pound in the price of beef. There is better food for the human race than beef, or any other kind of meat. Thousands of men have lived without meat, and demonstrated that in so doing they were not only free from many of the ills of meat eaters, but were in every way stronger and better. If the price of meat could continue to rise, until more people would learn this great lesson, it would be one of the greatest benefits that could come to the human race.

Dr. Paul Walden, of Riga, Russia, president-elect of the ninth International Congress of Applied Chemistry, while with 150 other world famous chemists at Chicago, predicted that "not only eggs, but a variety of nitrogenous foods, will be made from the air some day." The scientific achievements that are possible would be one of the grandest things of the age, were it not for the fact that so many of the foremost men of the world are making a god of science, and this is blinding them to the real substantial benefits that otherwise might accrue. However, we think that so long as the hen continues to produce eggs, scientific men might better find a more useful field for their operations.

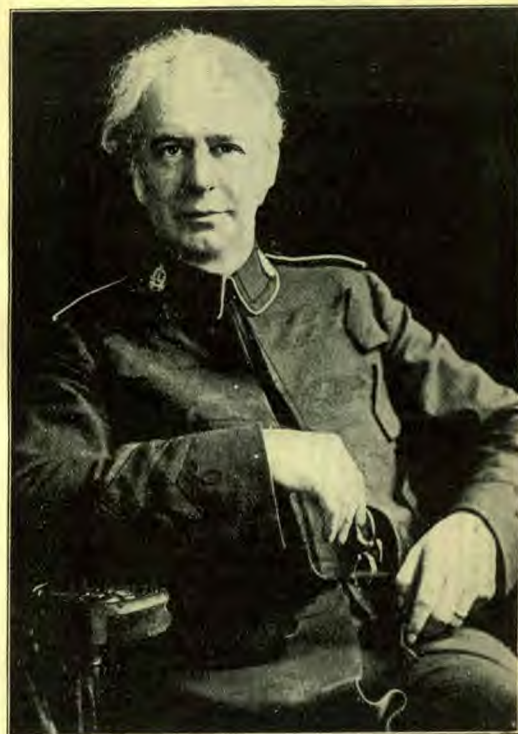


Photo by Paul Thompson, New York

General Bramwell Booth, who succeeds his father, the late William Booth, as head of the Salvation Army

J. P. Morgan & Company have just purchased the property at 29-33 Wall Street, New York. They had previously purchased a lot adjoining. The two purchases have a total of 16,000 square feet at the corner of Wall and Broad streets. The assessed valuation is \$4,320,000. The assessed valuation, of course, would not be nearly so great as the actual value of the property. This shows something of the value of land in that great financial center. The Morgan company is going to erect office buildings on the corner, for its exclusive use.

In conducting her grand army drill maneuvers during the month of September, England chose for her plan to have one section of her military force come as an invading army from the direction of Germany, and another section was to repel the attack. It is quite unaccountable how both Germany and England should continue to act as they do toward each other. They are continually discussing the dangers of a clash between the two nations, and conditions seem to grow no better as the days go by.

On September 23 the police reserves of New York City were called out to quell a riot of 1,500 public school boys who were protesting against certain transfers of their principals. The pupils of two schools were involved, and for a short time they smashed windows, routed the janitors with showers of vegetables, and terrorized the neighborhood. The youngsters paraded the streets in real adult fashion, to prevent the children who did not join them from entering the school buildings.

The hotel men in some of the Eastern cities find that they have a problem on their hands in the way of furnishing increased accommodations for the rapidly growing number of women who are addicted to the cigaret habit. The women as well as the men now desire their after-dinner smoke, and must have a place provided for it.

The Panama Commission sends out a despatch from Washington that it expects to open the Panama Canal on October 15, 1913. That is the date fixed when the first vessel will pass through the new waterway; and by December 1, 1914, the canal will be ready for unrestricted use by commercial vessels.

Every country of the world except Italy was represented in the ninth meeting of the International Peace Congress, which was convened in Geneva, Switzerland, September 23.



Photo by Paul Thompson, New York

The new empress of Japan, photographed in the court robes she will wear when she and her husband ascend the Japanese throne

THE HOME AND FIRESIDE

"The Key"

By Lilla Warren

"Prayer is the key in the hand of faith to unlock Heaven's storehouse, where are treasured the boundless resources of Omnipotence."—"Steps to Christ."

Prayer is the key, in hand of faith,
That will unlock for me
The storehouse which in heaven is,—
A boundless treasury.

Omnipotence has treasured there,
Beyond our finite mind,
Resources which so boundless are,
No end to them we'll find.

To-day I do not see the way;
I'm pressed on every side.
But there is One whose resources
Will for my need provide.

And so I stretch the hands of faith,
Which hold the needed key,
And know God will not fail me now,
For He has promised me.

And O, by faith I see Him work!
I can not see just how;
But this I know beyond a doubt,—
That He is helping now.

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To the "Left-Out" Little Sister

By Adelaide B. Evans

DEAR little plain-faced sister, why are the corners of your mouth drawn down, and why is that worried wrinkle between your eyes? And your eyes themselves—soul windows, little sister, should always be clear and bright, and their curtains should never be swollen and red.

You are "discouraged," you say; you wish—O, how you wish—that you were pretty and graceful, like Jeanne; or bright and winsome, like Lelia; or gifted and accomplished, like Katherine, who plays so well, who has a voice that all love to hear, and who can move a whole roomful to smiles or tears by her recitations. Then there is Marian, who is the pet and pride of the beautiful home where her friends love to go for the "good times" that do not come your way. And sometimes it seems as if life were very hard indeed; as if you were shut out from all that makes it pleasant and bright and happy and desirable, and shut in to much that is unlovely and disagreeable. Your own home is very plain, your clothes are perhaps poor and coarse, and the education you long for more than anything else is denied you.

You look at these other girls whom you regard as more fortunate, in possessing good looks, dainty garments, beautiful homes, accomplishments, leisure, opportunity, "good times;" and because you can not read their hearts, and have not yet learned that every human soul must sooner or later be disciplined by pain, you allow yourself to become envious and bitter. "It is not fair!" you cry, again and again; and you permit the thought so large a place in your mind that it hinders your own soul growth, and makes you miserable and unhappy.

And in a world where one is so surrounded and pressed about with opportunities for bringing sunshine into darkened lives, unhappiness may become a positive sin.

"If Satan can not make you wicked, he

will make you miserable," was the word of a dear, wise-hearted friend, in whose busy life being selfishly "miserable" found no place. So long had her thoughts been high and sweet, for so many years had her strength been given to unselfish service for others, that her naturally plain face had become really beautiful in its expression of serenity and trust—a face one could not look upon without longing to possess the secret of its peace.

And let me tell you that it is not worth while to fret for greater gifts and larger opportunities while your own precious talent is folded so closely in a napkin of selfish desire, and buried deep in the soil of discontent.

O, you "haven't any talent"? Ah, but you surely have *one*. Perhaps—who knows?—you may have two, or three, or even more, all hidden away and lost sight of in your longing for the good gifts of others. But you surely have *one*. Bring it out, then, and cultivate it. That is the first step on the road to happiness and the pleasant land of content—willingness to bring ourselves into harmony with our environment, and to do the work at hand.

Your talent, indeed, may be a very homely one—a gift for making a sweet, light loaf of bread, for setting neat stitches, for soothing a fretful child, for giving a homelike touch to a room—perhaps a large, many-sided talent of every-day usefulness that may make your value above rubies in the humble surroundings of your own home.

But you "don't like that kind of talents"? You would rather sing, or play, or paint? Well, if you wish to sing, why not make your life a song—"a grand, sweet song"? You can if you will. Some one has expressed the thought that God writes the words of our lives, and leaves us to set them to music. We can make the song sad or sweet,—a wailing dirge or a hymn of joy,—according as we will. And, too, there is music in human hearts—music as exquisite, as filled with divine harmony, as any that ever swelled into beauty under the hand of a master musician—music that perhaps waits for the skilful, sympathetic touch that you alone can give. And what more beautiful pictures than happy smiles, the sunshine of happy hearts, on faces that were, but for your ministry, mournful and sad—pictures as much more precious than the most wonderful creation of an artist's brain as a human soul is of more worth than canvas and pigments! Play and sing and paint, then, by all means; but do not fret because your opportunities for expression in these arts are not precisely those of your neighbor.

In cultivating your own special gift, do not neglect the distasteful duties that fall to your share. Bring to them a spirit of resolute, cheerful determination, and perhaps you will soon have two talents where now you have but one. There need be no limit to the increase, remember, if you will only become a "worker together;" for His power is limited only by our willingness to let Him work through us.

Amiability, good sense, cheerfulness, sympathy, sincerity,—there is no surplus of these beautiful graces in the markets of the world—nor likely to be. Yet they are all within your reach—*your* reach, little sister; and if you will seek for them, open your heart to them, they will bring joy to your soul, and to your face a beauty above and beyond mere feature symmetry. Strive for them, no matter if you fail a hundred times; and some day they will crown your life with a diadem more precious than any that is locked and double-locked in the Old World treasure vaults. No princess of the royal line need be more rich than you in these priceless jewels.

As for the education that you must give up for a term, a year, perhaps even longer, why be in despair over that? There is an education of the heart, little sister, beyond that of books; but that need not suffice. Every day opportunities knock at our door; and she who keeps her eyes open, her ambition and courage high, and her heart receptive, need not pass through life ignorant. The self-educated girl, no less than the self-made man, is likely to be more of a success than one who has received her education as she has her food—with no thought of its cost or of its adaptability to her needs. Read good books, improve your memory, and determine that, no matter how little you know, you will know that little just as well as it can possibly be known, and you will find your place waiting for you when the time comes. Not without shrewd business sense are the words of the great apostle, "This one thing I do." She who can do one thing well, often takes precedence over her more showy sisters, who can do many things indifferently.

And the "good times" that you are shut away from or left out of by reason of your environment, your taxing duties, your slow tongue and plain face and poor clothes—do not grieve for them. It is hard for you to understand, now, why God does not give these things to you. It may seem as if, with so many good things in the world, there might be some for you.

There *are* some for you, and sometime, never fear, yours will come to you. No sweet white clover blossom, common tho it be, can be so hidden that it will not be found by some thirsty, weary bee; no tiny stream, no matter how choked, and thwarted, and turned out of its chosen way, but makes a little strip of earth fairer, and offers its perpetual cup of cold water to bird and insect and shy woodland creatures innumerable.

Wait patiently, then, little sister, for the unfolding of God's perfect plan for you, remembering that—

"God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

And be sure that in that plan there are "good times" for you—perhaps not just the kind you long for now, but those so much better that when they do come you will wonder that you ever sighed for the other.

But there are "good times" that you need

not wait for—good times that you can enjoy even now. There are the other shut-outs, you know—the girls who long with aching, envious hearts for the few good things that you enjoy—and despise. Share your pleasures, tho they are never so rare and poor, with these girls, and you will find your joy growing deeper and fuller with every experience. Enter into their lives, and pass on to them the determination and hope and high resolve that have inspired your own; and you will find, by and by, that life—your life, with its thwarted plans and blighted ambitions—is sweeter than you had thought.

Then, as the years pass, and the graces that are the fruit of a love-filled, unselfish heart crown your character, friends will come to you, and deepen and broaden your life, and make it rich, and sweet, and complete beyond the power of words to tell,—friends whose companionship and sympathy and love will give you a faint glimpse of what the associations of heaven must be, since they are among the good gifts of the Father of that country. Then the wonder to you will be, not that you have so few friends, but that you have so many. With humility you will strive to meet their high ideal of you, and to be worthy of their confidence and love.

So begin now, little sister, with the unpleasant duty that calls you this moment; improve your one talent; neglect no opportunity, however poor, for self-culture; shed on others the light of sympathy and love—and heaven's best and most precious gifts shall be yours.

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

BOOK NOTICES

"History of the Sabbath and First Day of the Week," by J. N. Andrews and L. R. Conradi. Review and Herald Publishing Association, Washington, D. C. Cloth. Price \$1.50.

The late J. N. Andrews made exhaustive study of the history of the Sabbath question, consulting many of the best libraries in both the Old World and the New. He was also one of the most profound Bible students, it being said of him that he could from memory recite verse about with any one of practically the entire Old and New Testaments. Hence he brought into his work not only much careful historical research, but a depth of Bible knowledge as well. His valuable volume has long since been out of print, and Pastor L. R. Conradi, of Germany, undertook the task of verifying all the historical facts that Pastor Andrews had woven into his work, and has gathered out much valuable new matter as well. The book traces the Sabbath from its institution at the close of creation week, all through the old dispensation, giving the Bible facts concerning it. In addition to the facts gathered from the Bible covering this period, there are also many other interesting and helpful quotations made from leading Bible expositors and historians.

But in the time of the old dispensation there is not much controversy over the Sabbath question, and hence the greater part of the book is devoted to the time of Christ and after. The history of Sabbath observance in the new dispensation is carefully traced, and alongside this history is given the origin and history of the Sunday institution. In concluding chapters the restoration of the Sabbath and its conflict with the rival Sunday institution are carefully treated.

An appendix gives "brief biographies of the authorities quoted" in the work. There are three indexes: an index "to authorities quoted," a "Scripture index," and a "general index."

Taken as a whole, it is one of the most valuable books that has come from the press in many a day.

"Out of Hell and Purgatory," by Ex-Priest P. A. Seguin. Published by The Home of Rest, Stevens Point, Wis. Cloth.

The "hell and purgatory" from which Mr. Seguin has been delivered, as would be inferred from the title of his book and from the fact that he signs himself "ex-priest," is the Catholic Church. We can do no better, in giving an idea of the volume, than to quote a few sentences from the preface: "The primary object of this book is to arouse Protestant Christians in America from the lethargy into which they have apparently fallen in regard to the spiritual welfare of their popish neighbors, in the hope that they themselves, if truly converted, saved, and sanctified, may become interested in the conversion of said deluded neighbors, from a religion of empty formalities, false doctrines, and lies, 'having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats,' as Paul has it in 1 Tim. 4:1-3." "As it can be seen readily, the secondary object of this 'red

pepper book,' which the author kept constantly in view, is to show that popery has its origin and seat in the corrupt principles of our depraved nature. The very essence of Romanism is alienation from God in His revealed character; and it operates, like all other idolatry, in the way of loving and serving the creature in preference to the Creator."

The foregoing sentences tell the author's own purpose in writing. Having been a priest himself, he can certainly speak from the standpoint of experience. But we wish that he spoke in a more kindly strain, not having quite so much of the "red pepper" in what he says. It is true that the Bible itself speaks very plainly in talking of the great apostasy at the head of which the Church of Rome is standing. But we must take into account that most of those who are in that church have been filled from their infancy with prejudices concerning the church, and we will have to use the greatest skill in getting them to open their minds to receive the truth of God's Word. More can be done to help them by showing them what Jesus Christ actually is than by trying to show them what the Church of Rome really is. But nevertheless the book is written in great earnestness and from the depth of a deep and strong conviction, and the sentences quoted from the preface show that the author holds correct views of the matter.

"The Story of the Ages from Creation to Redemption," by J. Elwin Woodward. Historic and Prophetic Pub. Co., 741 E. 44th St., Chicago, Ill.

The volume has a large "historic and prophetic diagram" folded and appropriately fastened to the back cover. The book itself is a key to this diagram. It follows the history of the world, and places beside the history the prophecies that had foretold what the history would be. The outline is sufficiently brief to keep it from being wearisome, the book containing only 222 pages. But still it is sufficiently full to give the reader quite a comprehensive view. The volume is supplied with a good general index. The advertising pages in the back, as well as copious quotations in the text itself, show that the leading denominational works, such as "Desire of Ages," "Daniel and the Revelation," etc., have been quite closely followed, altho the author is not directly connected with one of our publishing institutions. We would suggest that many children and young people might be interested in figuring out the chart, and thus be led to acquire a good taste for the solid studies of history and the Bible.

"A Tariff Study from Its Rudiments Up," by Nelson A. Dunning, author of "Philosophy of Price," "History of United States Dollar," "Tariff Troubles," etc. Grafton Publishing Co., Los Angeles, Cal. Paper cover. Price 25 cents.

The author starts out by giving in very simple form the definitions of the various terms used in the tariff question. He brings the whole subject right down to the easy study and understanding of the common people. In this respect his book is very commendable. His own conviction seems to be that a protective tariff is the best thing. But however that may be, he tells the whole story in such a plain, easy way that it is not hard for the reader to make a choice.



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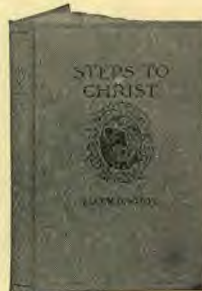
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Important Issues.—If men could only be made to sense the meaning of the issues that are before the world to-day, they could not rest for a moment until they knew they were standing securely with the right. Prophecy makes it perfectly plain that God is now scanning the records of the "Book of Life," in order to gather out every one who is prepared and worthy to have a part in the first resurrection, and to live eternally with Christ and the angels and all the redeemed host. The Word of God makes it perfectly plain that every wicked thing shall come to an end, and that every one who shall persist in clinging to his wickedness will be destroyed when Christ lays off His work as Mediator and High Priest, and takes up His robes of kingly authority. It is an established fact that these momentous events are pending, and any one who wishes may know it for a positive surety. The evidence in favor of it is as clear and as susceptible of demonstration as the problems of mathematics. Why is it that more persons are not awake to these things? Let none of us, in these solemnly, yet joyfully important times, make the mistakes that are eternal.

Eugenics is a topic that is coming to be discussed more and more. In the latter part of July the world had its first International Eugenics Congress. It was convened in London, and 836 persons from the various nations of the world were present. It was said that the key-note of the papers and discussions in the congress, taken as a whole, was that the congress was dealing with "problems" and not "solutions." Evolution has been saying for the last half century that the race is developing, that it is on the ascending scale, from a lower to a higher order. The Bible has said, through all the centuries of the past, that the human race was on a descend-

ing scale, that it was going down and not up, that it was degenerating and not progressing. The social "problems" that are confronting the scientific world ought to show them that their theories are untrue, and that the Bible presents the real facts in the case. Both moral and physical degeneracy are marked characteristics of this time. We may seek to disguise it, or by raising a dust of oratory we may seek to becloud it, but the ugly fact remains there just the same. It is better to stand with the Bible and fact, than to stand with theory and error.

The origin of life is a theme in the scientific world that is receiving a great deal of attention just now, largely because of the fact that some leading scientists have claimed to produce living organisms in the chemical laboratory. Particularly since Darwin's time, and during the great craze of evolution that has swept over the world, the scientific men who have held to these evolutionist theories have thought that it was incumbent upon them to find the real source of life. If they could develop life through any kind of chemical action, or actually discover "spontaneous generation" somewhere, they would consider the triumph of their theory complete. But it is perfectly safe to stand on the solid old ground of the Book,—that with the divine Jehovah, and with Him alone, is the fountain of life. As Bishop Weldon has expressed it, "I am afraid the key of the great problem still remains, and is likely to remain, in the hands of Providence."

It would seem that almost every city of any note throughout the country at the present time is making some kind of plans for a "crusade against vice." The despatches tell us enough of it; and what the despatches do not tell, would fill a large volume. Society is becoming completely honeycombed with the degenerating vices of Sodom. The most aristocratic section of society is said to be the worst offender. In a recent meeting held in San Francisco, the charge was openly made by a Catholic priest that the wealthy class of people are more to be blamed for the conditions of vice that prevail than are the more lowly sections of society. When men consider these actual conditions, when they are urging that laws be passed placing all sorts of restrictions upon these vices, how can they think that this world is getting better? God in the past has shown what He will do with perversely licentious peoples, and He says in His Word that these cases were examples for those that should afterward live ungodly.

Carefully compiled statistics show that in the city of New York, sixty per cent of the cost of foods goes to the middlemen. The farmers and the railroad companies get the other forty per cent. Were it not for the great combines of capital, such facts as these would be impossible. One of the modern sources of investment of the large corporations is in the big cash stores, where either dry-goods or food products may be the leading thing sold. The large combines of capital that are making their millions every year are on the lookout in every direction for places to invest their surplus funds; and if they find a man that seems to be making a success in handling a large grocery business, a dry-goods store, or anything of the sort, they will back him with all the money he needs, and allow him to sell in a wide range of territory. Of course the individual that has such backing as this, can always buy in large quantities, and in the best markets, and in every way has the advantage of his competitors. It will be said that such things as this serve to help the consumer by giving him his products at a lower rate. In a few instances it may work out in this way, but the general tendency of the whole business is to give the control of all domestic products into the hands of the big money power, and this thing is creating conditions in this country and throughout the world that will give more and more trouble. The question is not one of the benevolent working of this system in some particular things, but it is that of allowing a small handful of men to get such

Memory Text for the Week

John 10: 10, 11

"The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep."

control of commerce that everything must be done according to their pleasure. There is where the great danger lies.

Among our book notices found on another page we review "History of the Sabbath and First Day of the Week." We commend this volume especially to the consideration of our readers. The book as at first prepared by the late Pastor Andrews has been out of print for some time. In this revised form it is very greatly improved. Pastor Conradi, who has done the revising, has done very commendable work. The Sabbath and Sunday question are to be more and more of an issue till the end of time, and it is well to make ourselves thoroly familiar with the subject. This volume should be in every home and carefully studied. We have a supply of the books at this office.

In the meeting of the International Congress on Hygiene and Demography, in Washington, D. C., Dr. Novy, of the University of Michigan, announced the discovery of a micro-organism which kills rats infected with bubonic plague. It was suggested that this new discovery offers the possibility of totally eliminating this plague from the earth. Were it not for some of these modern discoveries of scientific men, there is no telling the condition that the world would be in.

The American automobile manufacturers are girdling the earth with their product. A meeting of the motor-car manufacturers of London recently undertook to devise plans by which they could meet the so-called "American invasion of motor-cars." They have suggested the formation of a \$25,000,000 trust in London for this purpose.

The leading financial papers of the country are writing many editorials in these days in regard to the great prosperity that is with the nation at this time. We have unprecedented crops, and prosperity in every direction, and that in a presidential campaign year. It is stated that such conditions never prevailed before.

Conservative bankers have estimated that the corn belts of this nation will yield three billion bushels this year. They further estimate, as they say, on a conservative basis, that the entire crop of the nation will be worth not far from \$10,000,000,000. The harvest this year is abundant.

Dr. E. Roulies, at the hospital of Agen, in Paris, successfully transferred the stomach of an anthropoid ape to one Pierre Laurent. After a little more than three weeks in the hospital, Mr. Laurent is about his duties and in good health.

Mr. Edison is still working on his improved storage-batteries. Recent exhibitions in New York City, in which a whole train of electric cars was operated from some of these batteries, were considered very successful and satisfactory.

J. P. Morgan has presented plans before the Italian government for excavating the ruins of the old cities of Pompeii and Herculaneum. He will furnish the funds if permission is given to do the work.