

Signs of the Times

The New Heaven and the New Earth

Revelation 21 : 1-7

AND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son."

F. Lemos



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3882—Sinning Against the Holy Ghost

Can you tell me what sinning against the Holy Spirit is, as given in Matt. 12:31, 32; also in Luke 12:10?

L. R. B., R. W. B.

Compare these two scriptures with Mark 3:28-30. It will be clearly seen by this comparison with the words found in Mark, that the sin against the Holy Spirit on the part of the Jews was attributing the power by which Christ wrought miracles, to Satan. Jesus was working miracles that only Divinity could work. It was a strong, clear manifestation of the Spirit of God in Him. His teaching was in harmony with those miracles. He taught also the things of God. To declare, as the Jews did, that He cast out demons by Beelzebub, the prince of demons, was utterly to turn away from the only power that could save them, the power of the life and Spirit of God. This is the teaching of Jesus, and this will serve to show what the sinning against the Holy Spirit is. The only reason why a sin is unforgivable is that it is unrepentable. God has but one power to save His people, one means of cleansing. He cleanses by the blood of the Lord Jesus. He gives life and power by His Holy Spirit. See Heb. 10:29. When, therefore, the soul rejects the only means by which God can save him, when he continues to reject that, when he counts the thing which will make him holy an unholy thing, when he declares that the very Spirit which would woo him to repentance is not of God, but a mere delusion or a cheat, he puts himself in a place where God can not reach him, because God will not compel acceptance. The sin, therefore, against the Holy Spirit, is the attributing to the enemy the work of the Holy Spirit, or in other words, it is denying the Spirit in its working. The unforgivable sin is therefore not one which God is not willing to forgive, but of the forgiveness which man can not receive, because he does not know it when it is offered.

3883—Losing and Gaining a Day

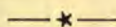
The question has been asked me, what a person would do who was to travel around the world, and in doing so would lose or gain a day, according to which way he traveled, keeping each seventh day as it came to him. When he got back, would he be keeping the same day?

G. M.

One who had a normal understanding of what going around the world means would know that if he traveled with the sun he would be lengthening his day each day. For instance, if one travels from the east to the west across the American continent, for every thousand miles he deducts one hour from his time. If he were traveling from west to east, against the course of the sun, he would add an hour to his time, or turn his watch forward. That is, he keeps losing time with the sun, and it is necessary for him to turn his watch forward in order to keep with the time and the longitude of the place he finds himself. The earth's circumference is practically 24,000 miles. Going around the world with the sun, he gains a day; against the sun, he loses a day. He would therefore, if he wished to be in harmony with the people of the world, recognize this simple fact, and drop or add a day to his reckoning, in order that he might harmonize with the peoples of the earth.

In God's providence, this so-called "day line" has been placed in the Pacific Ocean. One finds himself in harmony with all the nations of the world, traveling landward from the eastern shores of Asia to the western shores of America. Custom, in God's providence, has placed the day line in the Pacific. When the traveler crosses this, east or west, he must adjust his time in harmony with the facts. Thus doing, he will still keep in harmony with the world. God knew, when He made this earth, that it was round, knew that these changes would necessarily have to take place when men circumnavigated the globe. And He knew also that in His providence light and knowledge would be given to man to enable him to meet these conditions. All that He asks of us is to trust His providence, observe His Sabbath as it comes to us, use our Christian, sanctified common sense in the decision of the question, as in all other questions, and go on our way rejoicing. We would suggest to our reader that he put together two scriptures,—Acts 17:24-26, "God that made the world and

all things therein, . . . made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;" and Mark 2:27, "the Sabbath was made for man." There is no difficulty in man's observing God's Sabbath on God's earth,

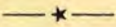


3884—Thy Kingdom Come

Will you please offer me an explanation of "Thy kingdom come," in the Lord's Prayer? Is not the kingdom here referred to the same kingdom as that illustrated in Christ's parable of the mustard-seed? And is not this kingdom already established on earth, tho not completely? And was it not to grow as the mustard-seed, until the second coming of Christ, when the kingdom of God was to be completely and forever established?

M. J. D.

"Thy kingdom come" has a far broader meaning than any manifestation of God's grace in the world. God's kingdom includes the King, the law of the kingdom, the subjects of the kingdom, and the territory of the kingdom. These will not be seen in this world until after Christ shall come the second time. Then His kingdom will be set up, and not until then. See Matt. 25:31; 2 Tim. 4:1. The prayer, then, "Thy kingdom come," is the prayer that the Lord shall reign universally, everywhere. It involves the great thought that sin shall be no more, but that righteousness shall reign forever. But the expression, "Thy kingdom come," ought to come closer home to the one who prays than that. It ought to mean that God's kingdom shall come first of all in our own hearts, that we ourselves should yield to the law of that kingdom, that we ourselves should welcome the entrance and absolute control of the King, that in our own hearts He would establish the law through faith (Rom. 3:31), and that in our own hearts He would dwell (Isa. 57:15). "Thy kingdom come" is parallel with Rev. 22:20, "Come, Lord Jesus." There is a sense in which it is said that God's kingdom of grace exists, and will exist, until the grace is lost in the overwhelming glory of Christ's second coming,—the kingdom of grace in one's heart which may grow even as the mustard-seed. That will not be true, however, of God's church in this world; it will not grow, and grow, until it includes all the world. The prophecy of His Word is that that church will meet with trials and tribulations which will seem almost at times to blot it from the earth, but out of it all God will deliver His people. The kingdom of the prayer is the second coming of Christ, when God's will shall be done in earth as it is in heaven.



3885—Jewish Laws

You say in No. 3875 that Lev. 25:4 is not binding, and class it among Jewish national laws. Is the term "the law of God," or "the law of the Lord," ever applied to these national laws? J. J. S.

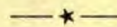
In a very clear sense it would seem that every law that the Lord ever gave was a law of the Lord. It may not be the law of God, the summary of all morality, like the Decalogue; nevertheless, as God gave it to man, it must come from Him, and consequently would be the law of the Lord. That law might be eternal in its scope, as are the Ten Commandments—not only eternal, but universal; but that law might be a limited law, given simply for a little time, and then expiring by limitation. It was a command of the Lord, or a law of the Lord, that Noah should build the ark; that he and his household should enter into it. But when the Deluge was passed, that law had expired by limitation. So it was regarding all the scriptures that were given in the last dispensation. The laws regulating those sacrifices were laws of the Lord. They, however, expired by limitation at the cross. "The law of the Lord" sometimes refers directly to the Decalogue. Sometimes it is very comprehensive, and includes all (what is called the law) the books of Moses. The context and character of the law will usually determine where it belongs. For an instance of where one of these temporary things is spoken of as "the law of the Lord," see Luke 2:22-24,—the offering made by Mary was given "as it is written in the law of the Lord." There are other expressions similar, which one with a concordance can easily learn.

3886—Meals on the Sabbath

Can you suggest to me the best plan to pursue on the Sabbath day for those who have to board at restaurants and hotels? Is it best to allow them to serve us?

J. B. A.

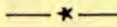
We think our correspondent suggests a very good plan. It is one that the writer personally would follow if he were so situated, and that is to procure food on the day before the Sabbath, and eat it in one's own room. Of course there may be those who would feel that warm food, or food which they themselves could not prepare, would be better for them physically, and such we should not judge. In this we ourselves must recognize our personal responsibility to God. It certainly would minimize Sabbath work for us to procure food the day before, and eat it in our own rooms. Let us, however, in doing this not condemn others. Regarding the care of rooms, all work that could be left, it would be well to leave until after Sabbath. And yet if we were to invite the Lord into our rooms with us on the Sabbath day, the Lord would be pleased with a minimum amount of work which would make the room look presentable. It seems to us that such work as that would be regarded as done for His glory. A Sabbath certainly could not be pleasantly spent in a room that was in disorder, or unclean.



3887—Ghosts in a Priest's House

A correspondent (H. A. D.) sends us clippings from the Boston "Herald," which tell of spirits overturning things in a priest's house, smashing tables and clocks, and doing sundry and numerous vicious things, and wants to know what we think of it.

Well, if the story, given in various papers, is correct, the work done is evidently by malefic demons, or angels of the devil. So they worked in the days of our Saviour. There are many foolish pranks in spiritistic circles which are frauds; but there are many which are not frauds. Those referred to in the Boston "Herald" are evidently not.



3888—Is It Right?

Is it right for a minister of the gospel who has charge of a congregation to admit as members of the church, the body of Christ, a man and a woman who are not married by law or by the church, and who after they have been instructed how to please God refuse to marry?

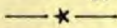
J. R.

The question answers itself. Of course it is not. Those who are living contrary to both human and divine law certainly should not be regarded as part of the body of Christ. This is on the supposition that the question states the fact as it is.



Schedule for the Week Ending October 26, 1912

| | | |
|-----------|------------|---------|
| Sunday | October 20 | Acts 13 |
| Monday | " 21 | " 14 |
| Tuesday | " 22 | " 15 |
| Wednesday | " 23 | " 16 |
| Thursday | " 24 | " 17 |
| Friday | " 25 | " 18 |
| Sabbath | " 26 | " 19 |



Only seven chapters for the seven days, records of faithful work for God, of the struggles and perplexities of the early church, of the results of the simple yet mighty preaching of the living Word to Jew and Greek in Antioch, Iconium, Lystra, Derbe, and other towns and cities. We read of the first council of the church; that in that council Peter did not preside nor give voice to the Spirit, but James; of the simple instructions to the Gentiles concerning not duty to obey God's moral law, but questions over which they were perplexed. The record is simple and clear. God's working is both varied and wonderful. He works no two miracles just alike. His power works in infinite variety. In one case it converts souls, in another raises the dead, in another shakes open prison doors. He is just the same yesterday, to-day, and all days to come.

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 Memorial and Sign

THE very first words of the Sabbath commandment show unmistakably that the sacred day was instituted to be a memorial, and a careful reading of it all the way through will show what it was to memorialize, or commemorate. Please read carefully and thoughtfully the 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.

This commandment starts out with the word "Remember"—keep in mind. Keep in mind this important institution, is God's command. We are to remember the Sabbath day, to keep it holy. In other words, from one Sabbath to another we are to be looking forward to the sacred day, remembering it, so that when it comes we may be prepared to keep it holy, because it is holy.

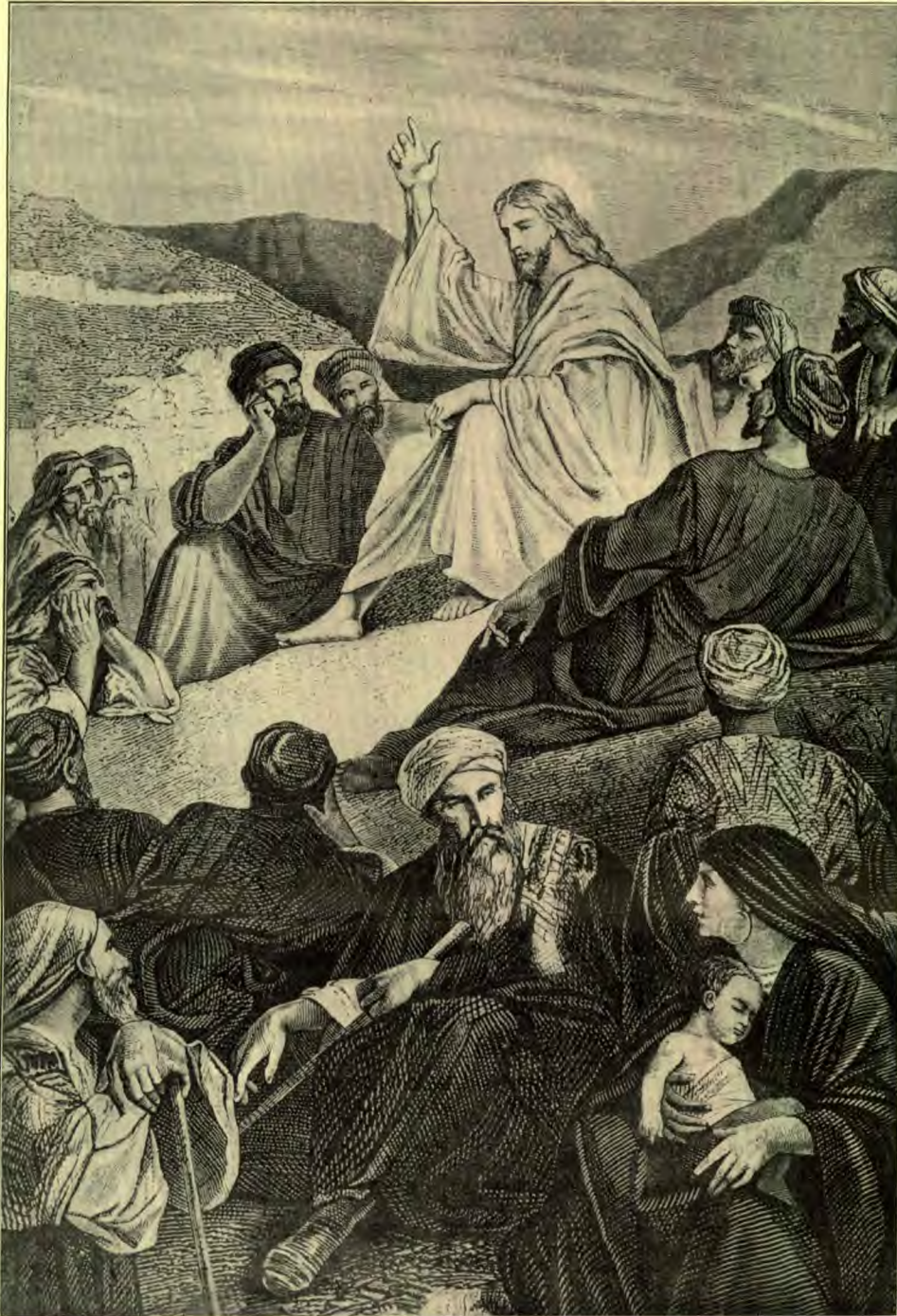
The reason why we are to remember this sacred day is specifically stated in the commandment. We are to do this because the Lord made heaven and earth, the sea, and all that in them is, in six days, and rested upon the seventh day. This commandment is designed to keep fresh in our minds the fact that we have a Creator. We are to remember Him, we are to remember His mighty works; and when we keep Him thus in mind, the Sabbath day at once forms a great bulwark of strength against heathenism, which would make

gods out of wood and stone; and at the same time it guards us against the sophistries of evolution, which would draw our minds away from the Creator to some unexplained courses of nature that have caused the systematic and organized universe to evolve into the orderly state that it manifests.

The true value and the importance of the Sabbath can not be overestimated, because of the purpose, through the Sabbath, of keeping the Creator Himself in mind. Upon the subject of the importance of the Lord's great works, the psalmist says:

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and

in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endureth forever. He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear Him: He will ever be mindful of His covenant. He hath showed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever." Psalm 111.



"Seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:1, 2, 17, 18.

Observe how frequently in this psalm he refers to the works of the Lord, and that they are great and honorable, and furthermore, that He has made His wonderful works to be remembered. And again: "He hath showed His people the power of His works, that He may give them the heritage of the heathen."

One of the striking facts of Bible history is that the longest commandment of the ten, and the one which was placed in the very bosom of the law, is the Sabbath commandment, which expressly declares that it is given to man to teach him to remember the mighty works of the Creator. And why does the Lord thus desire that His works shall be so carefully remembered? Let the psalmist in another place answer this question:

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Ps. 19:1-6.

Observe how clearly the foregoing utterances state that the heavens declare the glory of God, and the firmament showeth His handiwork. The mighty works of God are such that the individual who intelligently comes in contact with Him is imperceptibly lifted clear above all the dross and superstition of heathenism, and away from all of the follies and childish assertions and speculations of evolution, and is brought into the very presence of the Infinite, who is the Creator and the Supporter of all the vast worlds and suns that inhabit the infinite expanses of space.

If the people of this world had intelligently kept the Sabbath, they would not have got into the position described by the apostle Paul in the following words:

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.” Rom. 1:18-25.

Observe that the apostle Paul declares that “the invisible things” of God “from the creation of the world are clearly seen,” because they are understood by the things that are made. Through God’s creation He designs that we may lay hold of the truth of His eternal power and Godhead. But men have turned away from God, and even when they knew Him they glorified Him not as God, but became vain in their imaginations, and thus allowed their foolish hearts to become darkened. While they professed great wisdom, yet they became fools by going into all of the mazes of idolatry.

Now the idolater that worships idols made of wood and stone, and the idolater that worships theories made by men, would all have been kept out of the world if humanity had not lost sight of the true Sabbath of Jehovah. God not only designed that His Sabbath should be a memorial to His people, but that as they came into the intelligent observance of it they would find in the Sabbath itself a sign of His power. Note how forcibly the following texts declare this:

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Ex. 31:12, 13.

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” “And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Eze. 20:12, 20.

The foregoing texts declare that the Lord designed through the keeping of the Sabbath that men should know that He is the

Lord that sanctifies; and not only so, but through observing the sacred Sabbath day, He says, “Ye may know that I am the Lord your God.”

The individual who intelligently keeps the Sabbath that God has given in His Word, has no trouble in his mind in regard to the hereafter, for he is following the plan upon which God works, and he actually knows God. He knows that God is the mighty Creator, and he enjoys this great truth so thoroly that he looks forward from one Sabbath day to another in delightful anticipations of spending one whole seventh part of his time in meditating upon the great fact that his God is the Author and Upholder of the universe; that He is the Possessor of all power, and that this Creator is his Father, his Redeemer, and his Friend.

There is much embraced in Sabbath-keeping. Sabbath-keeping is far broader than the mere refraining from labor on the seventh day. A man may rest regularly one day out of every week, and yet know nothing practically in regard to actual Sabbath-keeping. We must come into touch with the Creator, and recognize in His Sabbath day the memorial and sign of His creating and sustaining power, before we really know anything at all about what Sabbath-keeping actually is.

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“Every Thought”

How to Win in the Greatest Conflict

ONE of the great discouragements which meet the Christian is the lack of ability to control his thoughts. They are ever turning aside to bye and forbidden things. Incidents of the old life of sin will intrude themselves with startling vividness, arousing all the old emotions experienced at that time. A word, a thought, a person, a picture, or an act, recalls things seemingly and gladly forgotten, and they stand out anew with all their old-time wicked insinuations and associations. If dwelt upon, if parleyed with, the mortal flesh responds, and sin is committed in thought, if not in deed, and the soul is ready to sink in discouragement. There is longing for perfect victory, but the experience often marks utter defeat.

How obtain the pure mind? These souls know that the Bible says, “Let this mind be in you, which was also in Christ Jesus.” The Revised Version puts it, “Have this mind in you;” but how to have it is the question. If we could seize these marauders as physical things, we would cast them forth, and then close the doors of the mind, that they could not gain entrance; but this we can not do. If these deadly foes were men, we could war against them; but they are not. They are thoughts, suggestions, temptations, dreams, sometimes so vague, so shadowy, so subtle, as to be indefinable, so interwoven with our being and experience as to seem to come to us of our volition or choice. How banish them from heart and mind?

Surely the Lord has not asked of us impossibilities. He does not tantalize His children by setting before them impossibilities. He does not lead them to hope for blessed attainments in character which can never be reached. All that He requires is possible through Him. In Christ all things are possible. Here are some scriptures which may help some poor souls:

“For tho we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); *casting down imaginations*, and every high thing that is exalted against the knowledge of God, and bringing *every thought* into captivity to the obedience of Christ.” 2 Cor. 10:3-5.

“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” Matt. 11:29.

“The meek will He guide in judgment: and the meek will He teach His way.” Ps. 25:9.

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, . . . having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.” Eph. 6:11-18.

“Thy Word have I laid up in my heart, that I might not sin against Thee.” Ps. 119:11.

Any one of these is sufficient, if faithfully studied, to show the way; but we give several, that what may not help one may help the other. Read them all, over and over again. Believe them to be, as they are, living and mighty to build you up. Note the one thought in them all of the Word of God, either stated or implied. You desire the mind that was in Christ?—Well, that was the mind of God; and God has expressed His mind to us in His written Word and His works. But His works have been greatly marred, and we can read them aright only as we read them through His written Word. Let us study the scriptures above.

1. The first—2 Cor. 10:3-5—clearly shows that the evil strongholds, evil imaginations and evil thoughts, are opposed to the knowledge of God. They are all used of Satan to keep us from that knowledge which to us is eternal life. John 17:3. What is the lesson, then?—We must oppose all these by the power of the knowledge of God. Where is this knowledge revealed?—In His Word. Guard every avenue of the heart by sentinels of His Word.

2. Learn of Christ. He came to this earth, the Son of God, the Son of Man, to meet what we must meet, to live as He desires us to live. When Satan came with all his hellish, crafty, insinuating, subtle temptations, how did our Lord meet him, and meet him victoriously?—By the use of the Word. In every case His calm reply was, “It is written.” Matt. 4:1-10. The meek will be taught of God; only the meek can be.

3. There is but one weapon to be wielded by the Christian warrior, the sword of the Spirit, the Word of God. The breastplate, the shield, the helmet, are for protection. The girdle binds his panoply about him in a glorious band of strength and beauty. The greaves of peace express the purpose of his goings. The only weapon for offense and defense is the sword of the Spirit. The field is the mind, the heart, the soul, the flesh of him who is fighting life’s battle. The foes are the wicked thoughts, principles, passions, and impulses, pressed home by the evil one. We may not prevent the enemy’s using them; we may not prevent his temptations; but we may slay them from within, and guard the citadel lest they enter. We must

likewise pray, earnestly, faithfully, constantly. Mark, also, that our warfare is not against our brethren. Our duty is to pray for them, and that earnestly. "The Lord turned the captivity of Job, when he prayed for his friends." Job 42:10.

4. Lay up God's Word in the heart. Fill the heart with the expressions of God's mind. The basket that is full of chips will hold no apples. The basket filled with apples will hold no chips. The measure filled with wheat has no room for chaff. The heart filled with the thoughts of God, with the Word of the living God, has no room for the foolish, vain, corrupting thoughts of sin. "Concerning the works of men," says the psalmist, "by the Word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

Thus Jesus lived among men. His language was, "I delight to do Thy will, O My God: yea, Thy law is within My heart." The clamors of sin, the discord, the strife, the siren voice of temptation, were heard on every side; but He was as if He heard them not. The seductive temptations of the flesh, the flaunting wiles of the enchantress, were all about Him; but He was as if He saw them not. Well did the Lord through the prophet say: "Who is blind, but My Servant? or deaf, as My Messenger that I send? who is blind as He that is at peace with Me, and blind as Jehovah's Servant? Thou seest many things, but Thou observest not; His ears are open, but He heareth not." Isa. 42:19, 20. And yet toward God His eyes and ears were ever attent. He declares: "The Lord Jehovah hath given Me the tongue of them that are taught, that I may know how to sustain with words him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught. The Lord Jehovah hath opened Mine ear, and I was not rebellious, neither turned away backward." Isa. 50:4, 5.

Trust Him. Follow Christ Jesus. Fill the mind, the heart, the flesh, with the Word of God, and let the life be a life of earnest prayer, keeping ever open the channel of almighty life, and love, and power. Thus shall you win the greatest of all conflicts.

W.

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Science and the Unity of the Scriptures

(Concluded from last week)



NOTED theologian spoke unimpeachable truth when he said: "For Christians it will be enough to know that our Lord Jesus Christ set the seal of His infallible sanction on the *whole of the Old Testament*. He found the Hebrew canon as we have it in our hands to-day, and He treated it as an authority which was above discussion. Nay, more, He went out of His way—if we may reverently speak thus—to sanction not a few portions of it which modern skepticism rejects. When He would warn His hearers against the dangers of spiritual relapse, He bids them remember 'Lot's wife.' Luke 17:32. If He would point out how worldly engagements may blind the soul to a coming judgment, He reminds them how men ate, and drank, and married, and were given in marriage, until the day that Noah entered into the ark, and

the Flood came and destroyed them all. Luke 17:27. If He would put His finger on a fact in past Jewish history which, by its admitted reality, would warrant belief in His own coming resurrection, He points to Jonah's being three days and three nights in the whale's belly." Matt. 12:40.

And against those who would hold the view that Christ shared the popular ignorance when He made allusion to these historical things, the preacher continues: "But they will find it difficult to persuade mankind, if He could be mistaken on a matter of such strictly religious importance as the value of the sacred literature of His countrymen, that He can be safely trusted about anything else. The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of our Lord Jesus Christ; and if we believe that He is the true Light of the world, we shall close our ears against suggestions impairing the credit of those Jewish Scriptures which have received the stamp of His divine authority." (Canon Liddon.)

These are brave, plain, consistent words; and Huxley, by quoting them, shows that he believes it to be the only consistent position for a man to take who claims to believe the Bible at all. But Huxley did not believe the Bible. He puts the two positions thus: "The books of ecclesiastical authority declare that certain events happened in a certain fashion; the books of scientific authority say they did not." Of course, Huxley believes the books of scientific authority; in fact, he wrote some of them himself.

He believed that a man ought to stand squarely on one or the other of these foundations. He hated the idea that a man could compromise between the two, and fought it with page after page of argument, illustration, irony, and sarcasm.

As an example, he puts one of these compromising logicians under the search-light. The logician has tried to show that there is nothing to prevent our believing that the record, from Abraham downward, is, in substance, in the strict sense historical, but from Abraham upward, consists of stories in the strict sense unhistorical, and that the pre-Abrahamic narratives are mere moral and religious types and parables.

What has Huxley to say regarding such a position? It is very plain reading. Listen. "I confess," says he, "I soon lose my way when I try to follow those who walk delicately among types and allegories. A certain passion for clearness forces me to ask, bluntly, whether the writer means to say that Jesus did not believe the stories in question, or that He did. When Jesus spoke, as of a matter of fact, that 'the Flood came and destroyed them all,' did He believe that the Deluge really took place, or not? . . . I venture to ask, What sort of value, as an illustration of God's method of dealing with sin, has an account of an event that never happened? If no Flood swept the careless people away, how is the warning of more worth than the cry of 'Wolf' when there is no wolf? If Jonah's three days' residence in the whale is not an 'admitted reality,' how could it 'warrant belief' in the coming resurrection? If Lot's wife was not turned into a pillar of salt, the bidding those who turn back from the narrow path to 'remember' it, is, morally, about on a level with

telling a naughty child that a bogey is coming to fetch it away."

* And right along this line he wants to know if the story of Adam and Eve is to be regarded as one of these pre-Abrahamic narratives, the historical truth of which is an open question, in face of Christ's reference to it as being genuine, as related in Matt. 19:4, 5; and then asks, If Christ by this does not claim divine authority for the twenty-fourth verse of the second chapter of Genesis, what is the value of language? And again, he asks, "If one may play fast and loose with the story of the fall as a 'type' or 'allegory,' what becomes of the foundation of Pauline theology? 'For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' 1 Cor. 15:21, 22."

I believe with Huxley that the position of these compromising theologians is untenable. But I also believe that Huxley himself has not bettered matters. While he is consistent in not compromising, he is, in my belief, utterly inconsistent in departing a step away from that Word which alone can tell us the real truth of the creation of the world.

But those who leave the Scriptures at one point, open the way to leave them at any point. Nearly the whole Christian world at one time held to the literal record of Genesis, but they have now been led to take steps away from this. Such men as Huxley have the chief credit of it, if credit it can be called. And the logic of it is that they must follow him to the limit.

And it is constantly growing clear that those who took this first step with him away from the literal record of Genesis, are in these later days going still farther in departing from the plain statements of the Word.

"Time was—and that not very long ago—when all the relations of Biblical authors concerning the whole world were received with a ready belief; and an unreasoning(?) and uncritical faith accepted with equal satisfaction the narrative of the captivity and the doings of Moses at the court of Pharaoh, the account of the apostolic meeting in the epistle to the Galatians, and that of the fabrication of Eve. We can most of us remember, when, in this country, the whole story of Exodus and even the legend of Jonah were seriously placed before boys as history, and discoursed of in as dogmatic a tone as the tale of Agincourt or the history of the Norman Conquest.

"But all this is now changed. The last century has seen the growth of scientific criticism to its full strength. The whole world of history has been revolutionized, and the mythology which embarrassed earnest Christianity has vanished as an evil mist, the lifting of which has only more fully revealed the lineaments of infallible truth. No longer in contact with fact of any kind, Faith stands now and forever proudly inaccessible to the attacks of the infidel."

This and countless more like it shows us that he who leaves the literal record of Genesis will not stop at that. Huxley has truly said: "Our age is a day of compromises. The present and the near future seem given over to those happily if curiously constituted people who see as little difficulty in throwing aside any amount of post-Abrahamic Scriptural narrative, as the authors of 'Lux Mundi' see in sacrificing the pre-Abrahamic stories; and having distilled away every inconvenient matter of fact in Christian history, continue to pay divine

(Concluded on page 9)

What Manner of Persons Ought Ye to Be?

By Mrs. E. G. White

GOD is the Governor of the universe. He has put everything under law. Everything in the natural world is under law, from the tiniest flower of the garden to the mighty cedars of Lebanon. The beasts of the fields obey God's law. The ocean obeys His mandate, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." When God speaks to man, His voice is to be heard, and His word is to be obeyed. Man is an intelligent being, and has a mind by which to understand God's will, and a conscience by which to feel his accountability. He has a heart with which to love the law of God, which is holy and just and good. But God compels no man to do Him honor, and to render obedience to His law. Compulsion is the work of Satan and his agents.

We May Know and Do

As intelligent creatures, we may know and do the will of God, or we may stubbornly refuse to submit our finite will to the will of the Infinite. This responsibility that is placed upon us should fill us with a sense of awe. The requirement of God to us is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." On these two principles hang all the law and the prophets; and it is for our present and eternal interest to have a proper understanding of the far-reaching principles of the law of God. "By the law is the knowledge of sin," and "sin is the transgression of the law." Sinners must know what is sin before they can have a desire to be rid of sin. It is a matter of eternal interest that we do not misconceive this vital question. When appeals are made in the pulpits of our land, and sinners are invited to repent and to be converted, it is the privilege of the sinner to inquire, What is sin? This we must know, for it is at the peril of our souls that we continue in sin. The apostle gives us light on this subject, and says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Christ was manifested to take away our sins, and in Him was no sin. But were the law abolished, as some claim, we would have no need of a Saviour to take away sin, for "where no law is, there is no transgression." "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which [if obeyed] was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is [a yoke of bondage, against me,

and something to be trampled underfoot because it points out my sins?—No.] holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin."

The Abider

John 14:16

By Llewellyn A. Morrison

O, the sweetness
And completeness
Of the life the Spirit giveth
Unto each one who believeth
In the Christ,
Toward whom He every heart constraineth!
He allureth me before Him,
To adore Him
In the whiteness
And the brightness
Of the high and holy heaven, where He
reigneth.

There is union
And communion
In His pureness, that impelleth
Each true mind, wherein He dwelleth,
Into harmony with forces that refine;
So I gather in His guiding
And providing,
Faith's foundation
For salvation,
Love and hope supremely glorious and
divine.

Teacher, Trainer,
And Sustainer,
He—my spirit's great Campaigner—
Maketh me a boundless gainer
By the prudence, grace, and favor He
bestows.
Every good desire He heedeth,
And so leadeth,
As a lover
Watching over,
That I live in love's felicitous repose.

He resideth
And abideth
In my soul. So joy increaseth;
Each unholy craving ceaseth;
He with me and I by Him work out His
will,—
Prayer unceasing, conscience tender,
That doth render
To another,
Foe or brother,
That which doth love's living law fulfil.

Holy Spirit,
Thine the merit
Of the knowledge of redemption
And each spiritual exemption;
Of the wisdom, light, and purity we laud.
In Thy leading and protection,
Our perfection
Is the dower
Of Thy power.
Thou wilt yet present us faultless before
God.

Reckon Ourselves Dead

But tho we are carnal, we are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. . . . But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents; but he who sets himself above God, and tramples upon His law, and still professes to be a child of God, is working on the enemy's side of the controversy. In our day, even from the pulpits of our land, professed ministers of the gospel are, as were the Pharisees, teaching for doctrines the commandments of men. The only safety for the soul at this time is to inquire at every step, What saith the Lord to His servant? "The Word of the Lord endureth forever." The Bible is to be our guide-book; and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, we should search the sure word of prophecy. God has spoken, and His Word is reliable, and we must rest our faith upon a "Thus saith the Lord." God would have us study the events that are taking place around us, and compare them with the predictions of His Word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, "Thy Word is truth."

The Defense for the Righteous

The Lord is at the door, and men's hearts are failing them for fear, and for looking after those things which shall come upon the earth; for the powers of heaven shall be shaken. But there is a defense for those who keep the commandments of God and the faith of Jesus. The prophet declares, "Thy righteousness shall go before thee." Whose righteousness?—The righteousness of Christ. And he continues, "The glory of the Lord shall be thy rearward." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

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"Do your best; leave the rest."

The Resurrection at Christ's Coming

By Mrs. L. D. Avery-Stuttle



HE day of the resurrection! My heart leaps for joy as I write the words. And yet I do not half comprehend them.

To think that this sin-sick, care-burdened, commonplace old earth shall soon be the scene of the most transcendent and awe-inspiring miracle that has ever been wrought by Omnipotence in all the eternal ages!

There is no mistake about it.

For six thousand weary years our sobbing world has been the camping ground of the forces of evil. Righteousness and sin have met in deadly conflict, and this weary earth has long been the battle-field. Her bosom is red and reeking with the blood of the martyrs of God, and her mournful cry has reached the heaven of heavens.

Ever since the days of righteous Abel, old earth has been opening her arms to receive her children back to dust, until she has become one mighty graveyard.

And this is not all. As if earth were not large enough for a burial-ground for her unnumbered millions, gray ocean has hidden many of the dead, in his unfathomed caves.

And the time hastens when these sleeping multitudes of earth and sea must all hear the voice of the Archangel and the trump of God, and come forth.

Will the Dead Live Again?

But this subject is too mighty for me to attempt to hazard any opinions of my own upon it. My brain reels as I contemplate it. I close my eyes and try to form a picture of it. I stretch my imagination to its utmost.

It is vain. I only know that it is true—that the dead shall live again.

O, the glory of it! The sublimity of it! The dazzling splendor of it! And best of all, the *certainty* of it! How do I know?—I know it by the pledged word of Him by whose mighty power this transcendent miracle is to be wrought,—the word of Him who once slept in Joseph's new sepulcher, and who holds the keys of death and the grave: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

There were some who listened to these words mysterious and wonderful, who scoffed at the Mighty One who uttered them. The Sadducee could not comprehend their tremendous import.

Will the Body Be Resurrected?

"What! A resurrection of the body which has been moldering in the grave for centuries? Impossible! We can not understand the philosophy of such reasoning. We can not demonstrate it. Our learning is great, our philosophy profound, hence we believe this to be a delusion—an impossibility."

Thus declared the Sadducees, pompous and learned. These have passed away; but their posterity still survive. And there are enough twentieth century Sadducees to fill

the "seat of the scornful" both in the church and in the world.

"But," says one, "I think that the resurrection spoken of in the Bible is simply a spiritual resurrection." "Yes," says another, "if we undertake to give these subjects a material interpretation, we quite spoil the beauty of the thought. The great Russian writer, Count Tolstoy, grasped the idea, we think, in his book 'The Resurrection.' The idea is, that there is something good in each of us, no matter how deeply buried up in sin; and when that good comes to the surface—why, then we may be said to have a resurrection. Do you not agree with me?"

But, my friend, it is of small moment whether *I* agree or not. Your opinion is as good as mine. But what says inspiration?

Isaiah's View of the Resurrection

The prophet Isaiah's idea of the resurrection seems to me to be intensely *materialistic* and real. We must hasten to call him to the witness-stand. The prophet-poet scarcely waits to take his position, before bursting forth in rapturous, awe-inspiring strains. The Spirit of the Almighty moves his voice, and makes his lips eloquent. We listen reverently:

"Thy dead men shall live, together with *my dead body* shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The Apostle Paul and the Resurrection

"This seems to be plain enough," you say, "but I much prefer evidence from the New Testament, for I am not a Jew, and —"

Then perhaps it would be best to listen to the testimony of the great apostle to the Gentiles. He is about to suffer martyrdom for the truth of God.

Let us question him:

You are about to die, Paul. Have you any hope of life hereafter?

At once a look of unspeakable triumph lights up the face of the inspired witness. I am indeed "looking for that blessed hope."

But what is that hope, Paul?

"The glorious appearing of the great God and our Saviour Jesus Christ."

But, Paul, do you forget that you must very soon meet death—that the cruel ax of the executioner will soon drip with your blood? Now tell us plainly, what has the coming of Christ to do with your reward?

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is *laid up* for me a crown of righteousness —"

Yes, Paul. When will it be given you? At death? From the block of the executioner, will you ascend at once to your coronation? With Spirit-anointed ears let us listen to the reply:

"A crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto *all* them also that love *His appearing*."

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and

with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, . . . and so shall we ever be with the Lord."

Then is the coming of Christ and the resurrection from the dead, to be our comfort, Paul, as well as yours?

"Wherefore comfort one another with these words."

But yet, O great apostle, let me ask you again: Do you not attach undue importance to the coming of Christ and the resurrection? May not our loved ones who sleep in Jesus be saved without this? In other words, are they not now already happy and in heaven?

At this question methinks I see the mighty orator of Mars Hill, whose burning eloquence so affected the men of Athens, rise to his feet and exclaim in a voice of earnest conviction:

"If the dead rise not, then is not Christ raised. . . . Then they also which are fallen asleep in Christ *are perished*."

But tell me, O man of God, how can the dust live? With what body will those be clothed who have slept for a thousand years?

As if anticipating my question, the impressive answer comes ringing down the ages:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. . . . God giveth it a body as it hath pleased Him. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . . For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this . . . *mortal* must *put on* immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Give me but one more answer, O man of God. We are accustomed to hearing death spoken of as a friend, and "the gate to endless joy." Is this not true?

"The last *enemy* that shall be destroyed is death."

Tell us only once more very plainly, O Paul, *what is your hope?*

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Amen.

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Cruelty to Neighbors

MANY light sleepers are disturbed at night, and sometimes kept awake for hours when in great need of sleep, by the barking of dogs in the neighborhood, even blocks away. No one has a right to inflict such discomfort on his neighbor, nor on his dog. In some cases it is more than discomfort, it is positive injury where sleep is made impossible at night and can not be made up by day.—*Mrs. Huntington Smith.*

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I HAVE carefully and regularly perused the Holy Scriptures, and am of opinion that the volume contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.—*Sir William Jones.*

"Departing and Being with Christ"

By W. H. Littlejohn

(Concluded from last week)

THE Holy Scriptures are a unit. From Genesis to Revelation there is a complete harmony in the utterances of the sacred writers on all points of doctrine. He, therefore, who furnishes an interpretation of any given passage which conflicts with the teachings of other portions of the Word must be wrong in his exegesis. Applying this principle to Phil. 1:23, 24, those who hold to the view that Paul in that passage expressed a desire to die in order that, through death, he might be brought immediately into the presence of Christ, are confronted by the fact that such an interpretation would bring the great apostle into conflict, not only with his own declarations, but also with the utterances of all the sacred writers who have spoken with regard to the condition of man in death. To prove that this is the case, a little space will be devoted to texts bearing upon this question.

The majority of those who advocate the idea that the apostle Paul employs the word "depart" in Phil. 1:23, 24 in the sense of death, do not claim that Paul passed through any experience, at the time of his demise, at variance with that common to all Christians, but they insist that all believers go through the gate of death to enter immediately into the presence of Christ. Hence if it can be shown that the condition of death is not one of glorification, but rather one in which the soul has no perception of spiritual things, being entirely unconscious, that exegesis of Phil. 1:23, 24 which represents Paul as desiring to die in order that he might be united immediately with his Lord will prove wholly unsatisfactory. Let us turn therefore to the law and to the testimony on this point.

The Dead Sleep

"Thou [Moses] shalt sleep with thy fathers." Deut. 31:16.

"So David slept with his fathers, and was buried." 1 Kings 2:10.

"And many bodies of the saints which slept arose, and came out of the graves." Matt. 27:52, 53.

"I go, that I may awake him [Lazarus] out of sleep." John 11:11.

"Fallen asleep in Christ." 1 Cor. 15:18.

"We shall not all sleep, but we shall all be changed." 1 Cor. 15:51.

See also Acts 7:60; 1 Cor. 15:6, 20; 1 Thess. 4:13; 5:10; Job 14:12.

The Dead Do Not Think

"His [the dead man's] sons come to honor, and he knoweth it not." Job 14:21.

"In death there is no remembrance of Thee [God]." Ps. 6:5.

"In the land of forgetfulness [the grave]." Ps. 88:12.

"The dead praise not the Lord." Ps. 115:17.

"His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

"The living know that they shall die: but the dead know not anything." Eccl. 9:5.

"There is no . . . wisdom, in the grave, whither thou goest." Eccl. 9:10.

Paul's Conception of Death

It will hardly be urged that the great apostle to the Gentiles, at the time that he

wrote his epistle to the Philippians, had just been converted to a new theory respecting the future of the saints. Neither will it be insisted that his view of death and its desirability at the time in question differed in any way from that which he had held from the commencement of his Christian experience. If Paul, when writing to the brethren at Philippi, looked upon death as the gateway to the heavenly world and therefore greatly to be desired, we shall find him giving expression to this same thought in other portions of his epistles. What are the facts in the case? Let the following quotations decide:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown

Your Friend

By Lilla Warren

"A friend loveth at all times." Prov. 17:17.

Who is it tells you of your sin,
And helps the better way to win,
Altho you are not near of kin?
Your friend.

Who also sees your points of good —
E'en when you think they never could —
And brings you joy? (for be they would)
Your friend.

Who — when all others will forsake,
Because you've made a great mistake —
Will stand close by and your part take?
Your friend.

Who loves you, even when you're wrong,
With love that e'en as death is strong,
And prays for you both oft and long?
Your friend.

Who gave a friend to love like this?
(And greater love we find is His.)
Ah, well we know, my friend, it is
Our Friend.

of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

Comment on this passage would seem to be superfluous. The great apostle was very far from believing that he would either go to heaven or receive his reward at death. "Henceforth," he writes, "there is laid up for me a crown of righteousness." The "henceforth" of this connection commenced to run from the time the apostle was martyred. Then and there it was to become an assured fact that he was to wear a heavenly crown at some time in the future; but it is distinctly taught that the time in question was not the one at which he was to receive his crown. "Henceforth," he declares, "there is laid up for me a crown of righteousness." To lay up a crown for a person is not to place it upon his head, but to reserve it securely for bestowment at some future time. If you would know when the time of that bestowment will be reached, listen once more to the great apostle, who certainly understood that about which he was talking: "Which [crown] the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Verse 8.

The expression "at that day" can not refer to the day of Paul's death, for several reasons:

1. It was at the time of Paul's death that this crown was to be laid up — a very different thing from presenting it to him.

2. The phrase "at that day" is frequently applied in the New Testament, as it is here, to the day of Christ's advent. The following citations are in point:

"But ye, brethren, are not in darkness, that that day [the day of the Lord] should overtake you as a thief." 1 Thess. 5:4.

"For that day [the day of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

"The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." 2 Tim. 1:18.

The apostle was not to receive his crown until all those who love the appearing of the Lord Jesus Christ receive their crowns (2 Tim. 4:8) — an event which did not take place on the day when Paul was offered.

Not In Conflict

Thus we have seen that 2 Tim. 4:6-8 is not in conflict with our exegesis of Phil. 1:23, since it simply furnishes an instance in which the noun *analysis* was applied in a figurative sense to the death of Paul, while at the same time it presents abundant proof that Paul did not expect to go to Christ at death; as, otherwise, he would not have stated distinctly that he was not to receive his crown before the day of Christ, when all who love the appearing of the latter would receive their crowns along with him.

"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. 5:4. No candid person will deny that the apostle is here speaking of death. To be unclothed in the sense of this passage is to experience a dissolution of the body common to all who enter the grave. The apostle teaches distinctly that such an experience is not what he or the saints desired. They longed for something better; namely, to be "clothed upon, that mortality might be swallowed up of life." But why should not the saints desire to be unclothed, or die, provided they go to heaven at death, even tho their final and complete glorification should not take place until the resurrection of the dead? Assuredly the delight of the heavenly home, the privilege of standing in the presence of God and enjoying the society of Christ, would be sufficient to nerve the devout soul to brave all the terrors which are supposed to surround death. Heaven in the unclothed state, were the soul conscious in that condition, were infinitely to be preferred to anything which this world could offer. The only satisfactory explanation, therefore, which can be given to the passage before us is found in the conception that Paul and his fellow Christians dreaded death because it involved not only the surrender of life, but also the absolute unconsciousness of the souls of its victims. This being true, the view of Phil. 1:23, 24 which attributes to Paul a desire to die in order that he might be with Christ, must be unsound.

No More Death

By Clara Edna Rosencrans

“AND there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” Many and beautiful are the voices we hear as we pass through these lone earth ways, weary and sin-cursed tho they be—music that seems borrowed from a higher, holier sphere, voices of friendship and love that have caught an echo from the land of peace and joy and song; wild bird notes that throb and thrill with an ecstasy half divine. All these are sweet to hear, dulled tho the ears be to the higher harmonies that were the birthright of earth’s first sinless dwellers.

And yet—and yet—having known sorrows, having drunk deep at the fount of pain, there is a voice that is sweeter still—the voice of inspiration, the voice of infinite love that whispers of a land where there shall be no more pain.

Ah, to eyes that have looked their last on the faces of loved ones, to hands that have felt the last clasp, and hearts that have ached and been lonely, how sweet—how inexpressibly sweet—the message, “There shall be no more death”!

In the fearful loss of life sustained in the recent steamship disaster, how many hearts cry out against death—its terrible aloofness, its isolation, and the darkness that shuts the loved ones away forever from the yearning gaze of father, mother, or wife!

O, how the poor heart cries out for just one look into the dear, dead face, to visit the place where lie the last remains! But no; death has come, and the loved one has been snatched away; and never again, till the sea gives up its dead, shall such sight gladden the eye and the heart. Life will go on, and the world will forget. But these will not forget, for memory will ever recall those graves that lie so far beneath the smiling waters; and the pain will not die, nor the longing cease. But to such weary ones comes the blessed thought of a soon coming Saviour and the resurrection from the dead.

Life Boat Mission,
Springfield, Missouri.

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Daily Fellowship with God

THE first and chief need of Christian life is fellowship with God.

The divine life within us comes from God, and is entirely dependent upon Him. As I need every moment afresh to breathe the air, as the sun every moment afresh sends down his light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

To this end, let your first act in your devotions be a setting yourself still before God. In prayer or worship, everything depends on God’s taking the chief place.—Andrew Murray.

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THE proper nurse for Moses is Moses’ mother.—Puritan saying.

Science and the Unity of the Scriptures

(Concluded from page 5)

honors to the residue.”—“*Science and Hebrew Tradition*,” page 237.

And so it has come about. At the first compromise, only the first chapter of Genesis was to be considered fiction; then the compromising ecclesiasticism undertook to underpin the superstructure at this point, and make the rest, to the eye at least, as firm as ever. But it did not long stay thus. The foundation of the compromising theologians was next shifted forward to the time of Abraham, and there made fast. But now not even this will do. The present body of catering ecclesiastics desire to knock out every historic fact which in any sense embarrasses them before the infidel, and underpin a new structure, independent of all historic facts, that shall defy the critic’s blast.

How different a view we find when we turn away from these compromisers! “Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Prov. 30: 5, 6. “Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1: 20, 21. For “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto all good works.” 2 Tim. 3: 16, 17. And so “if any man shall take away from the words of the book, . . . God shall take away his part out of the Book of Life, and out of the holy city, and from the

things which are written in this book.” Rev. 22: 19.

Do you not see how it is? Take away the literal record of creation and call it an allegory or a myth, and you not only lose the logical reason for the Sabbath, but you open wide the flood-gates of infidelity that almost certainly shall sweep everything of faith before it. The observer of the seventh day stands for the literal interpretation of Genesis, not merely to give him support for his Sabbath observance, but because he believes it is the only consistent thing he can do so long as he believes the Bible at all.

He believes, however, that the Sabbath is a memorial of God’s supernatural creative work, and therefore a sign of all God’s miraculous or supernatural work. And hence while science, so-called, which is constantly only a reader of the natural, and is forever in ignorance of the supernatural, seeks to deny and invalidate the supernatural work recorded in the first chapter of Genesis, and with it, all the supernatural religion and facts recorded in all the Scriptures, the Sabbath-keeper continues to keep that which is always the safeguard against all this infidelity—continues to keep that Sabbath which memorializes God’s wonderful creative work; yea, continues to keep holy that seventh-day Sabbath which is forever a sign of a God above nature and greater than nature, who upholds and preserves not only the world, but all His creatures, and who can work according to His own counsels, and none can say Him nay or what doest Thou?

R.

— ★ ★ —

“WHO cares how clever a person is if he is soiled or unkempt? The greatest mind, if enclosed in a filthy body, must stand away back when a pure, clean man or woman enters the room.”

Our Bible Reading

Was God’s Law to Be Changed?

1. What does the prophet Isaiah say would be the attitude of Christ toward His Father’s law?

“The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.” Isa. 42: 21.

2. What did He say in regard to destroying His Father’s law?

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Matt. 5: 17.

3. How much of the law did He uphold?

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Verse 18.

4. How were people to be regarded who would break one of these commandments?

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Verse 19.

5. What great principle did Christ say was the foundation of God’s commandments?

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great com-

mandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.” Matt. 22: 37-39.

6. How much of the law does Christ say hangs on these two great commandments?

“On these two commandments hang all the law and the prophets.” Verse 40.

7. What does one of the apostles of Christ say in regard to making void the law of God for either Jew or Gentile?

“Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3: 29-31.

NOTE.—The texts in the foregoing reading are a part only of the expressions the Lord uses to show the perpetual obligation of His law and its changeless condition. In the Master’s great Sermon on the Mount, from which the quotations of Matthew 5 are taken, it is explicitly stated that not a single jot or tittle should pass from the law till all be fulfilled. These texts, it would seem, must have been placed in the Bible for the direct and express purpose of fortifying the mind against some attempt that would be made to change God’s law. The texts which show that such a change would be attempted will be given in our Bible reading next week.



THE OUTLOOK

"Watchman,
what of
the night?"

Significant Discussions



NY one who is noticing the discussions, through the press, of current topics, must be impressed with the many strong utterances that are made, and the vehement urgings of various reforms.

We have investigations, by congressional committees, of corruptions and fraud in high places. As these matters are progressing, strong statements are made concerning the conditions — statements that are calculated to inflame the mind of the populace. We have investigations of fraud and vice and crime that are made in dozens of cities in various parts of this nation, as well as in the world at large; and strong, intemperate things are said in regard to these conditions. Our political campaign that is in progress this year, and that began unusually early because of the new plan of primaries, has been a campaign thus far in which strong, excitable, and inflammatory language has been one of the leading characteristics.

Frequent mention is made of the smoldering discontent because of the conditions; and certainly if there were no "discontent," such inflammatory utterances as are made would create dissatisfaction and unrest.

As an illustration of some of the things that are said, mention might be made of the advertisement that is scattered broadcast everywhere of certain magazine articles that Thomas W. Lawson, of "frenzied finance fame," is purposing to write. Among the things Mr. Lawson's publishers say concerning these articles are:

"He offers you a chance to win back low-cost living. In showing up the device which robs us, he presses home a volcanic indictment of the underworld of Wall Street. He crowds his pages with amazing tales as hard and as true as steel, as dazzling as the 'Arabian Nights.'"

In regard to the articles, Mr. Lawson himself says:

"These stories will be written, first to interest, and then to educate, and last, to raise all the latent hell in the American people.

"The American republic is going to destruction because

"It is in the clutches of an evil which
"Is not of the people's own conscious making, and, consequently,

"It is beyond their power of curing, because
"They do not know what it is.

"This is, in fact, the trouble to-day, the cause of the mad unrest, the frenzied agitation, the reckless desperation, the nearly garroted hope. The people know that they are hurt and are being hurt unto death; but they do not know what is hurting them."

We do not quote the foregoing in order to endorse any such statements. We think that at

least one of the statements (the one covering "latent hell") is decidedly rough to appear in what purports to be a dignified advertisement. But the statements do show that there is a condition in the public mind that makes such extreme utterances palatable, and the conditions which are creating such statements are growing worse and worse all the time.

The current news of the day is one prolonged cry of discontent and unrest, from one side of the world to the other. For instance, in Liverpool a few days ago one of the leaders of the unionists in England is said to have had a crowd of a hundred thousand men before him as he spoke to them. He was discussing the home rule measures for Ireland, and said he had the promise of "ships to carry ten thousand men from Liverpool to Belfast to help Ulster, if it came to a fight."

Then we have the despatches that tell of the mobilization of armies, because of the pro-

earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

And through the apostle Paul the Master utters these inspired words:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5, A.R.V.

There are men who are trusting to themselves and to their great powers of intellect and of influence, who think that these conditions can be stayed, and that a revolution may be averted; but let it be clearly understood by every one, that these conditions will continue to grow worse and worse. God, who declares the end from the beginning (Isa. 46:10), knew what would occur in these days, and has told us of it, and the events that are causing so much uneasiness and dread in the world at the present time have been clearly outlined in the Sacred Book. God is not compelling men to act as they are acting to-day, but He knew thousands of years ago just how they would act in this time, and has foretold it.

We should anchor to the good old Book, and through its shining light of prophecy see the meaning of what is before us in the world, take our stand with God, and be ready for the great climax that the inhabitants of the earth have almost

reached. Men are getting conditions started in this world that their powers are altogether too finite to handle, and the only thing that will be able to cope with the situation will be the infinite power of Christ at His second coming. And that coming is very near at hand.

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The despatches are telling of a gentleman who claims to have had a communication through the spirits from hell. He says the place is not so bad as it has been pictured by the orthodox world. Among the curious things that he saw there were the spirits of Michel Ney and Napoleon Bonaparte, who appeared before him in the costume of Michelangelo. The communications that the spirits are pretending to send from "the great beyond" are becoming more and more persistent and more and more numerous. The world is becoming quite thoroughly convinced that the spirits of the dead can communicate with the living, but such a notion is decidedly unscriptural, and men ought to be able to see that it is also unscientific and unreasonable. The only way that men can claim that the return of the



Photo by Trans-Atlantic News Service Co.

A STRIKING ILLUSTRATION OF ONE OF THE MANY CAUSES OF THE GROWING DISCONTENT

The high prices of meat are felt so intensely in Germany, especially among the poorer classes, that the authorities decided to come to their aid. They have opened a so-called "Freibank," where meat that has been condemned by the inspectors is sold at very low prices. Altho the "bank" opens at 6 A.M., every morning hundreds of people are waiting for hours in front of the store to be the first ones to be served, as often the late comers can not be supplied with meat. The crowd of customers for this cheap meat is growing daily, regardless of the fact that they know it has been condemned.

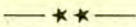
spective outbreak in the Balkans. It looks at the present time as if the whole of Europe might be involved in a general war there.

The conditions in Lawrence, Massachusetts, are a clear indication of the pent-up feelings of the populace. For instance, a few days ago seven hundred people came from Boston to Lawrence to participate in a parade to the graves of two persons who were killed during the strike riots last January. Twenty thousand met this seven hundred at the railway station. They undertook to march through the streets of the city, were met by the police, and a general fight ensued. There is so much dissatisfaction among the people that violence and rioting will break forth almost spontaneously anywhere.

In describing the times just before His coming, the Master says:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the

spirits of the dead is in harmony with science is for them to adopt that which is science falsely so-called. The Bible gives some of its most striking and vigorous warnings against the deceptions that will be worked by Satan in the closing hours of time; and among these deceptions, the manifestations of spirits such as are coming to the world now through Spiritualism stand in the forerank. With the clear warnings that the Word of God gives, why is it that men will reject the warning and be misled by the seducing spirits of devils, while thinking that they are communicating with their "departed friends"? If there ever was a time when the warnings of the good old Book were needed, and should be carefully heeded, that time is right now.



The Balkan States and a European War

ONE of the leading items in the despatches for the last few days has been the imminence of war between Turkey and the Balkan States. It is affirmed that Turkey is hastening to make peace with Italy so that she will be absolutely free to deal with this new situation that confronts her. She has summoned to her colors all her reserves in both Asiatic and European Turkey, and this brings into the field about 750,000 men. The Turkish press is clamoring for war, and the people are enthusiastically supporting it. And while Turkey is so anxious for the clash to come, the Balkan States are just as furiously pushing forward their preparations, and their whole populace is stirred to demand immediate action.

The press of Germany, France, England, and other European countries is a unit in saying that the situation is very grave; and while the "powers" are doing all they can to prevent war, yet they say that such headway has already been reached that they are afraid the crash will come before they can get anything done to stop it. They are hoping to take the fervor out of the war dogs by issuing a statement that the powers will not permit any changes in territorial boundaries, no matter what the outcome of the war may be. But the sentiment seems to be very general that there is just now the gravest menace to European peace that has been known for a long time.

The rapidity with which this thing has been stirred up is truly marvelous. It is almost beyond comprehension. It shows unmistakably that there is a smoldering volcano of discontent and war feeling that requires only the least conceivable agitation to cause it to burst forth. These Balkan States, with Turkey as the center of the situation, have been a disturbing element in Old World affairs for twenty-five years or more. The political disease that centers there has become incurably chronic, while at the same time it is possessed of the intense activities of the most violent of acute attacks.

Just now the Balkans are the leading figure that seems likely to involve all of Europe in war. Yesterday it was the trouble between France and Germany, and that trouble does not seem to be fully over. The day before, it was England and Germany that were at swords' points. And thus the matter goes on. There is an indescribable pent up feeling in all the world that makes for strife and bloodshed, but still it seems to be held in check in spite of all indications that war will surely break out. In describing the scenes that would prevail on the earth in connection with the judgment-day the Lord's Word says:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign

forever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God, the Almighty, who art and who wast; because Thou hast taken Thy great power, and didst reign. And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11: 15-18.

This outbreak of the war spirit in the Balkans is simply an illustration of what is coming to be more and more pronounced all over the world; and the foregoing is only one of the numerous texts that tell what the meaning of it all is. It shows that the judgment-day is imminent, and that the second coming of Christ is right at hand. Things are coming to such a pass in the world that human beings will soon be wholly unable to cope with them; the only one who can meet the needs of the situation is the Lord of Glory Himself.

But the war of Armageddon, the war of the great day of God is not yet reached. This trouble in the Balkans will in all probability blow over for the time being. War may actually break out, but it will not be likely to become world-wide. For we

more wars. The greatest war of all the ages is just before the world. It is the great war of Armageddon.

Some men will continue to work for peace in their own way and in their own strength, and will take the credit to themselves that belongs to God for holding back these war storms. They will pursue this course until they will finally affirm that the world is in the permanent embraces of peace. They will say this right in the face of the contrary evidence. The Word of God which has foretold it, and that upon which we stand in making the assertion is the following:

"Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:1-6.

It is when they are actually saying, Peace and safety, that sudden destruction is hovering over them. Men to-day are saying that we are to have no more wars, and that, too, in the face of the most overwhelming evidence to the contrary. Is it because they refuse to stand in the light that Paul says is provided? Is it because they have shut out the light of God's Word, which is the only thing that enables men to see things as they are in this crooked world? T.



Despatches from Rome state that the pope intends to name two more American cardinals at the consistory in the month of November. News of this character helps to keep in mind how rapidly the power and influence of the Papacy is increasing in this country. And we should remember that the prophetic Word points out the fact that it is from this country that the pope will regain his power to rule the world. It is interesting to watch the developments that so clearly point in that direction.

Col. L. M. Maus, of the medical corps of the United States army, in an address before the convention of the Association of Military Surgeons in Baltimore on October 2 stated that repeated investigation had revealed the truth that there is not a single benefit to be derived from the use of alcohol. He said the use of alcoholic stimulants has no place in either the army or the navy either as a medicine or as a beverage, and recommended that their use be debarred by law.

An instrument called the "barocyclometer" has been invented that is said to be so delicate in its action that it will detect a hurricane five hundred miles away. It is stated that these instruments are being installed by the Navy Department with the hope that through their aid the vessels at sea will be able to steer clear of destructive storms.

The despatches make it quite clear that a treaty of peace has been signed between Italy and Turkey. Turkey hastened to agree on terms of peace so as to be left free to handle the situation in the Balkans.

A hunger strike throughout Great Britain is proposed by the leader of the suffragist movement there unless parliament shall give satisfactory attention to their demands.

Sixty thousand tons of California canned and dried fruits are being shipped to Europe this year, a large part of it going to Germany.



THE SATURNALIA OF GRAFT—THE SHAME OF AMERICAN CITIES

Jesus said, "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24:37

"The earth was filled with violence" (time of Noah). Gen. 6:11. "Evil men and seducers shall wax worse and worse" (in the last days). 2 Tim. 3:13.

have the following prophetic declaration that the winds of war will be held until the sealing work of God is finished in the earth:

"After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." Rev. 7:1-3.

It is a well-established principle of interpretation that in these symbolic prophecies the winds represent commotion and strife among the nations. And the verses above are thrown in between the sixth and seventh seals, thus indicating that they apply at the time when the scenes of the second coming of Christ are pressing in upon the world, and besides, the whole tenor of the language shows that this prophecy applies right at the end of time. And it is clear in saying that these winds of strife are held by divine power until the Lord's gospel work is finished. God always uses means to an end. In all probability He is using diplomatic statesmen and strong peace organizations to hold back the flames of war. But let no one be deceived into thinking that because all the threatened wars subside so quickly, therefore we are not to have any

HOME AND FIRESIDE

Send Them Happy to Their Dreaming

Send them happy to their dreaming,
Bless the little ones at night;
Grieve them not as sleep o'ertakes them,
Let not tears their slumber blight.

Let the latest thoughts be happy,
As the rest-time draweth nigh.
Love and joy should hover o'er them,
Underneath the evening sky.

Send them happy to their dreaming,
As their sleepy eyelids close;
Think of One whose love for children
Ever warm and tender glows.

Grant their little, earnest wishes,
Answer questions, join in play;
Send them happy to their dreaming,
'Tis the wisest, kindest way.

—Flora Kirkland.

— ★ ★ —

Joe's "Burning Heart"



FROM his father, Joe Berwick inherited a blacksmith shop, his trade, and a love for drink. The smithy, a weather-beaten old brick building, with bleared, cobwebby windows and crumbling foundations, stood in an open lot near the center of the village. This lot was covered with a bed of black cinders, the accumulation of twenty years, and on top of the cinders all manner of rusty wheels, tires, plows, farm implements, and broken-down carts which had been collecting there for about the same length of time.

Joe, a great swarthy, stalwart fellow, was a splendid workman; and when the ring of his hammer made the sparks fly cheerily from the anvil, how his mother in that little cottage next to the smithy listened to the music of it! and all the neighbors could tell you how she used to sing. But the days and days when Joe was off on a drunk, and the old smithy was dark and silent—only the Lord knew how his mother used to pray!

Joe had been away to a Keeley cure for months, and when he returned he was cured, as they all hoped. But poor Joe! he no sooner entered the smithy than the old temptation, which seemed still lurking about the smoky walls and the bleary-eyed windows, all leaped upon him whichever way he turned, and no man ever began a braver fight with the powers of darkness than did Joe Berwick that day.

Just a month Joe had been home, and the old thirst was on him that morning with something like madness. To resist it was like trying to stand in the way of a lightning express-train. Joe found himself trembling and giving way. He threw down his hammer and went to the open window, feeling faint and sick. The strip of doorway by his mother's cottage lay fresh and green in the April sunshine, and a robin lighting on an apple bough bursting with buds, was whistling joyously. Joe's mother in her sunbonnet, with her skirts carefully pinned back, was weeding out her bed of grass-pinks in the garden. Joe could hear her singing:

"The prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen."

Joe loved flowers and sunshine; he loved this peaceful little home; more than all, he loved his mother. He leaned his face heavily on his hands—O, how the battle was raging! There was a strange look in his eyes when a few moments later he put on his hat in a shamed way and walked out of the shop.

"I'm afeared Joe's goin' to give in," muttered the foreman, with a troubled look on his face.

"Goin' to give in?" laughed the customer who chanced to be waiting. "Nobody ever expected him to hold out more'n a week."

The old foreman turned back to his work with something like a groan. He had known and loved Joe since he was a little lad. Through the open window still came the mother's voice, clear, almost shrill, in its sweetness:

"The prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen."

The customer had paid for his work and gone away before Joe's familiar step was heard returning, and then he went straight past the shop into his mother's flower garden. He had something in a pot which he was carrying; and the foreman, glancing out of the window, heaved a sigh of relief, for he knew that Joe was all right when he heard the lad say in his hearty voice:

"I brought you a posy, mother. It's a primrose."

"Why, Joe! whatever made you do it?" cried the little mother, putting down her trowel with such a look of surprise and delight, and her hands trembled so she almost let the pot fall as Joe handed it to her.

From time to time all summer, Joe kept bringing home flowers, until the tiny garden spot was crammed full, the borders of the walks were filled, and even the porch was overflowing with them. Mrs. Berwick, no longer surprised or delighted, began to think that her son had gone out of his senses.

"Never mind," she said, soberly, as she put up the last hanging-basket; "he'll get over it when cold weather comes."

But cold weather came, and Joe still kept up his mania for buying flowers. One night when he came in with a great burly chrysanthemum, his mother lost all patience.

"Why, Joe, this house is so cluttered up with plants now I can hardly find room to set my foot down, and the windows are so filled up we can't see out of 'em—and what do you keep on buying more for?"

"Mother!" said Joe, taken aback, for she was a woman who never scolded, "I hadn't noticed the house was filled up so, and I thought you liked flowers—and the truth is, when the old cravin' came back drivin' me most mad, I just took to spendin' that money for flowers I might have spent in drink, and the Lord knows how it helped me. Do you mind now, mother?"

"Joe, my lad!" and the tears were streaming down his mother's cheeks, "you can buy flowers until we have to move out on the sidewalk if you'll only keep sober and steady.

Of course I don't mind," and then Joe's mother was fast in Joe's arms, and they were crying together.

While Joe slept that night, Joe's mother was praying—praying as no mother ever prayed for a son on a battle-field before—that her son might not give in.

After this, Joe gave his mother a little purse to keep, and whenever he felt the old passion coming back, he put in it the money he would have spent for drink. The purse was filled over and over, and his mother saved it all until such a time as it could be spent for "Joe's flowers."

The garden being full, another summer the waste ground around the smithy was cleared up, soil was put there in place of cinders, and all neatly sodded, with a great heart of flowers in the center. This heart Joe kept filled with blazing red flowers; and the old foreman, who knew the story now, could not help telling the neighbors, he was so proud of Joe. The neighbors, who were all fond of Joe, could not help speaking of it to one another as they passed and repassed many times a day, and so it came that even the children knew every one of these flowers meant a battle and a victory, and they used to speak of this bed reverently as "Joe's burning heart."

The old smithy hardly knows itself any more, since its foundations have been rebuilt so square and true, its windows cleaned and brightened, and its weather-worn walls covered with shining ivies. On the south side, facing the cottage, a greenhouse has been built; and here Joe spends every spare moment, busying himself in the care of his flowers, or reading and studying about them, for it is his ambition to become not only a florist, but a botanist.

Nor does Joe forget his old comrades; and when he meets one in the street, out of work it may be, or downhearted, or bound for the saloon to have it all out in a spree, Joe will ask him into the greenhouse to see the flowers, or to offer him some odd bit of work, or just to give him some little potted plant to take home to the children. And what with Joe's kindness and friendliness, and the sweetness and the brightness of the flowers, and the encouragement of it all, the poor fellow will be tided over that hard place and saved from the spree.

"An' that's the way Joe works it," says the old foreman to a neighboring gossip. "That's the way he lends a helpin' hand. An' the boys are willin' to take a word of advice from Joe—they know what he's been through."

It was one summer morning that I first saw Joe's flower garden, and this story was told to me. Fine blush roses and tall madonna lilies were filling all the June air with fragrance; and as Joe's mother walked between them, she was singing softly but with confidence:

"The prince is ever in them,
The daylight is serene."

It was a busy morning, with the sound of Joe's anvil ringing out lustily and cheerily; and as I stood looking and listening, it

seemed to me I had never heard such eloquent preachers of temperance as these lovely, innocent flowers opening in the sunshine—"Joe's flowers."—*Frances B. Callaway.*

Our Work and Workers

PASTOR D. ISAAK writes from Sebastopol, Crimea, of the progress of the work since its inception there years ago. At present they have a good Russian church of seventy-two members, and fifteen others have requested baptism. The work continues to grow, and he anticipates that soon they will have a hundred members.

WE learn that by a slight change in name and in the manner of carrying on its work, the tract society at Riga, Russia, may continue its work undisturbed. The former association was dissolved and a private firm formed, which arrangement is agreeable to the Russian authorities. This is another evidence of God's special care over the work in that difficult field.

L. O. MACHLAM, of South Lancaster Academy, Massachusetts, sailed from New York September 14 for the Bermuda Islands, where he will engage in educational work. On the 19th, Brother G. A. Hamilton and family, of California, sailed from New York for India. After attending the annual meeting of the India Mission in Calcutta, they will proceed to Burma, where they will work among the Karens. Mrs. A. Ruoff, also of California, sailed the 7th for Calcutta, India, whence she will go to Burma, to engage in self-supporting mission work. Another party, consisting of Pastor M. D. Wood and family and Brother and Sister V. E. Peugh, also sailed early in the month for India. Brother and Sister Wood have been in India before, and are now returning to their chosen field of labor. Brother and Sister Peugh go in response to an urgent call for help among the Tamils of South India. Prof. H. U. Stevens and wife, of College View, Nebraska, sailed the latter part of August for Argentina, South America, Professor Stevens answering a call for a principal for the River Plate Academy at Diamante, Entre Rios, the training school for South America. Brother and Sister B. P. Hoffman, of Kent, Washington, sailed from San Francisco early in August for Japan, to enter evangelistic work.

— ★ ★ —

Will You Aid?

How glad we ought to be that we may do just a little to enable our workers in the tropics to keep their health! We may do it, and do it easily. How?

Within a few months, we may send to our workers in far-away India a shipment of Pacific Coast dried fruits—acid fruits, for which our distant loved ones have a great longing. And when we have such an abundance as this year has brought, we surely must not deny our brethren and sisters in India a small portion.

I am appealing to you to aid in securing the fruit. Apricots, prunes, peaches, plums, cherries, berries, apples, will greatly aid the workers to maintain their health, and thus will be a direct agency for hastening forward our mission work. I am confident that you will wish to have a part in this good enterprise.

If you have not the fruit yourself, you might possibly solicit it from others, or you might give in money the equivalent of what you would gladly donate in the way of fruit. But please help!

All fruit should be shipped (charges prepaid) to me at St. Helena, California. All money should be forwarded by post-office order payable to me at Sanitarium, California. Sanitarium is a money-order office. Any who choose, may send money to the SIGNS OF THE TIMES, Mountain View, California.

Please do not forget this. Act upon the matter at once. God will bless you. Remember Acts 20:35.

Your brother,

C. L. TAYLOR,
Chaplain St. Helena Sanitarium.

Good Books for the Holidays
HOW TO SELL THEM



The New Home Workers' Prospectus

"The main thing is to get out early, before others occupy the field. The books will sell themselves at sight with very little talking."

Union Missionary Agent, North Pacific Union Conference.

The above illustration of the Home Workers' Prospectus appears on the first page of the new instruction booklet prepared to assist the home missionary worker in the sale of the beautiful small books especially desired between now and the holidays. The prospectus used contains samples of the following:

- New Testament Primer,
- Best Stories from the Best Book,
- House We Live In,
- Bible Child Life,
- Uncle Ben's Cobblestones,
- Elo the Eagle,
- Story of Pitcairn,
- Advance Guard of Missions,
- Making Home Happy,
- Making Home Peaceful,
- Steps to Christ,
- Mount of Blessing,
- Christ Our Saviour,
- Our Paradise Home,
- His Glorious Appearing.

The booklet explains the prospectus, tells you how to select and arrange samples for the books you wish to sell, how to make preparation for the work, and gives just the help needed in making introduction and entering upon canvasses for the books. It also suggests as to reporting, ordering, and delivering, and gives interesting experiences others have had with these beautiful books before the holidays.

Send request at once to your tract society for this booklet. It is free. If unacquainted with the location of your tract society, address

Pacific Press Publishing Association
Mountain View, California

Kansas City, Mo.

Calgary, Alberta, Canada

Portland, Ore.

BOOK NOTICES

"Illustrations on the Beatitudes," by Sadie Eastwood. The Sunday School Times Co., Philadelphia. Cloth, illustrated. Price 60 cents.

The illustrations in this splendid little volume help to tell the story, rather than merely to decorate its pages. The book is packed full of helpful incidents of how children and others have gained victory over bad temper and other evil traits of character. And then the lesson is made to turn to one of the beautiful texts of Scripture, expressive of some great lesson that was taught by the Christ Himself. It is just the kind of book that would be helpful to the Sabbath-school or Bible teacher. And in addition to that, it is just the kind of book you would like to give to your boy or girl to read. You will find that they will be interested in its illustrative stories, and that they will be helped by them, even tho the book bears the marks of having been prepared especially for the teacher.

— * —

Auto Road Maps for California and Nevada, 1912 edition. Published by the Monarch Oil Refining Co., 60 California St., San Francisco, Cal. Paper cover. Price 50 cents.

This is the second edition of this very desirable automobile road guide. It gives quite complete maps of all the automobile roads in the two states of California and Nevada, and a full index enables one to find readily the best routes to take in going to any given place. In the back part is a section devoted to the description of the various roads, so that any one may know what grades and other difficulties he may have to encounter. Taken all together, it is a very complete pocket guide to the autoist.

— * —

"Nostrums and Quackery; Articles on the Nostrum Evil and Quackery, Reprinted from the Journal of the American Medical Association." Press of American Medical Association, 555 Dearborn Ave., Chicago, Ill. Cloth.

It is not necessary to say much more in regard to this important volume than to call attention to its title and the source from which it comes. The volume is in three parts. The first is devoted to quackery, the second to nostrums, and the third to miscellaneous subjects. The various quack methods are taken up and exposed in a clear and forceful manner. The nostrums that are so extensively advertised as "cure-alls" are analyzed, so that no one need be duped by them. In the miscellaneous section many of the fake cures that are advertised so extensively are held up before the light of twentieth century medical understanding. In this time, when the medical profession has attained such a high degree of skill, proficiency, and scientific knowledge, there is no need of any one's being misled by a quack or a patent medicine fakir. To save the people from falling into the hands of medical impostors, this volume is most timely indeed.

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Thanksgiving Evening

Beautifully depicted on the front cover of the November *Signs of the Times Magazine*. A typical Thanksgiving picture. A real selling feature of this important number.

Its contents, too, are most timely, appropriate for the season, and laden with messages of truth.

A few of the leading articles are:

"The Second Coming of Jesus — Militarism versus the Peace Propaganda," by Prof. G. W. Rine. Another of the striking articles from this writer. Present-day affairs indicating the close of the age. A timely study for every one.

"In Everything Give Thanks," by Mrs. L. D. Avery-Stuttle. The first of a series for our Home Department. Our readers can count on the best in these articles.

"One Reason for Thankfulness Now." The tremendous value of the bountiful harvests of our country. Some comprehension of money values.

"Modern Dietetic Ideas," by David Paulson, M.D. Considered one of the best articles on this subject that has been published in the *Signs* for a long time. Well worth your time and the price of the magazine.

"God's Rule in the Kingdom of Men," by C. L. Taylor. How He rules. In what way He does not rule. The history of ancient nations. An important article, bringing forth invaluable principles.

"The Desire of All Nations," by Frank S. Weston. The general expectation of and looking for the coming of Christ. This has a meaning.

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A small work which you will appreciate as a help in the study of the prophetic Word is "The Sure Word of Prophecy," by Pastor M. H. Brown. Primarily it deals with the prophecies of the book of Daniel and their fulfillment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.

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

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

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An engagement has taken place on the Montenegrin frontier between the Turks and Montenegrins. Other skirmishes have taken place, and the Turks regard these actions as amounting to the beginning of hostilities between themselves and the Balkan States. A Servian priest blessed the departing soldiers of his country, bidding them to expel the Turks from Europe and to reinstate the cross on the Mosque of St. Sophia in Constantinople. This mosque was originally built by Constantine the Great and dedicated to the Christianity that he misrepresented. It is apparent that there is a religious element that may have far-reaching results in this controversy between the Balkan States and the Turkish nation. Students of prophecy always turn their eyes with keen interest to any movement that involves the stability of the Turk in Europe.

In one of the universities of the nation, the name matters not, there was planned a certain theatrical performance among the students in which a chorus of girls were to appear in their nightgowns so as to represent a lot of "spooks." Be it said to the credit of the girls that at last accounts the leading spirits among them were "on strike" against the procedure, saying that it was improper for them to appear in such attire outside of their own private bedchambers. But the managers of the "play" were determined that the girls should act the part. There are many persons who will decry the growing evil of the "white slave traffic" and the shameful sins with which it is connected; but many of these same persons will uphold the stage and the scenes that it depicts, not seeming to realize that much of the theatrical performance of "white slave" would not be designed so as to more effectively lower the sense of morality and virtue be strong and active in every mind. and indecencies are presented on the most sacred ties of the family and of

religion are made the subject of jest and ridicule; and all this is classed as "art." Is it any wonder then that society is abounding with such lustful indecencies that men and women are found who can find an increasing demand for their "white slave" activities? A little observation of current theatrical advertisements ought to show any one the low standard of morals and virtue that has already been reached. Performances are upheld and patronized by the "good society" of to-day that would not have been tolerated twenty-five and thirty years ago. Some people see in this a "great advancement and breadth of culture." There can be no question as to the advancement and the culture, but it is advancement and culture in immorality. The tendencies of the times are ominous. God's judgments were visited upon the inhabitants of old Sodom and Gomorrah because they had given themselves over to just such sins as are being enacted to-day, and He says in His Word that those wicked cities were set forth as examples to those that should follow.

Open Air Schools.—A document from the International Association for the Study and Prevention of Tuberculosis states:

"With the opening of the fall school term, over 200 open air schools and fresh air classes for tuberculous and anemic children, and also for all children in certain rooms and grades, will be in operation in various parts of the United States, according to a statement published to-day by the National Association for the Study and Prevention of Tuberculosis.

"All of these schools, the association says, have been established since January, 1907, when the first institution of this character was opened in Providence, Rhode Island. On January 1, 1910, there were only 13 open air schools in this country, and a year later the number had increased only to 29. Thus, the real growth in this movement has been with the last two years.

"Massachusetts now leads the states with 86 fresh air schools and classes for tuberculous, anemic, and other school children, Boston alone having over 80. New York comes next with 29, and Ohio is third with 21. Open air schools have now been established in nearly 50 cities in 19 different states."

The value of fresh air can not be overestimated; and if Massachusetts, New York, and other Eastern States, with their rigid winters, can have open air schools and open air classes, there should certainly be no difficulties in this respect for those who live in the milder climates of the Pacific slope and the Southern States. The education on the value of fresh air and pure foods should be pushed forward with vigor; for with plenty of proper foods properly cooked and properly eaten, and an abundance of pure air, the greater part of the physical ills of the human family would vanish.

A daily paper that frequently has editorials on religious subjects, recently had an illustration representing, as it expressed it, that life is "a short walk along a narrow thread of destiny, beginning and ending in the mysterious unknown." How thankful the Christian should be that his destiny is not in the "mysterious unknown"! The individual who really becomes acquainted with God, knows that there is a future; he knows that there is to be a resurrection day, and that immortality will be given to all who are true to the great principles of the divine Book. What a blessed thing it is to know some of these things, to have the actual experience that enables one to understand definitely that we are a part of God's great creation and a part of His great plan, and that our future is definitely and knowingly fixed! The Christian, if he be a Christian indeed, is not marching toward the unknown. His destiny is fixed, and he knows it.

In speaking of the character of Christ some one has remarked that, "He was never elated with applause, or dejected by censure or disappointment. When He met with the greatest opposition and the most cruel treatment, He was of good courage." Isaiah says of Him, "He will not fail nor be discouraged, till He have set justice in the

Memory Text for the Week

John 10:14

"I am the Good Shepherd; and I know Mine own, and Mine own know Me."

earth." How inspiring is the thought of being connected with such a Character! Neither applause on the one hand nor censure nor disappointment on the other could move Him in the least degree from His course. Applause tends to elate the mind into a condition of ecstasy that keeps it from acting as it should, while censure has the tendency to work disastrously in the opposite direction. The Master barred both from His life and thus placed before us an example to be followed, if we are to win the highest success in this world and in the end be prepared for the life that is beyond.

One of our Pacific Coast exchanges writes editorials against us on the Sabbath question, and makes something of a specialty in circulating tracts also with the idea of nullifying our work of showing that the Bible plainly teaches that the seventh day is the only Sabbath that God has ever given to be a universal and perpetual rest day for all mankind. We are glad to observe, however, that the same paper makes up editorials almost entire from books that the editors of the SIGNS OF THE TIMES have written on the evidences of the soon coming of Christ. Perhaps if this brother editor will study our literature on the Sabbath question with the same freedom from prejudice that he has evidently studied what we have written on the second advent, he can find it equally helpful in aiding him to write what ought to be said concerning the great memorial of creation, the rest day of Jehovah, and the only Bible Sabbath.

The Effect of Closed Saloons.—During the recent strikes in Liverpool, the disorders assumed such an ominous character that the authorities decided to close all saloons each day at two o'clock for a period of ten days. The results that followed are set forth in the report of the committee of justices, as follows:

"The arrests for drunkenness fell off 67 per cent during the period. Arrests for other crimes dropped down to an average of 35 per cent of normal. Crimes of violence and disorder declined fully 50 per cent. Night hospital cases almost entirely ceased. In fact the nights were more orderly than the days, and the total percentage of night crimes decreased probably one half."

When we have such striking figures as these before us, why is it that men will persist in licensing the saloon?

Superintendent Graves, of the King Home for Young Men, says that there are 1,125,000 former wage-earners in the United States who are sixty-five years old or more, and who are dependent upon public and private charity at a cost of \$220,000,000 annually. There are 300,000 other old men and women in various almshouses whose up-keep costs another \$50,000,000 each year; and while there are these thousands of people who do not have the necessities of life in their old age, there are a few thousand who have so much that they do not know what to do with it. Did you ever closely study the first part of the fifth chapter of James, in connection with the unparalleled wealth that a few people in these times possess, while at the same time there are multiplied thousands who are suffering from want?

Four American marines were killed and seven wounded, and 100 Nicaraguan soldiers were killed and about 200 wounded in a battle near Masaya, Nicaragua on October 5. General Zeledon, the rebel commander, was among the number killed.