


# SIGNS OF THE TIMES



## His Word and His Works

Psalm 111 : 6-10

**H**E 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.”





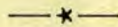
"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3895 — Faith to Thyself**

There is a Scripture text something like this: "Hast thou faith? have it to thyself before God." I can not find it in the Bible. Will you kindly explain it to me through the columns of our much valued paper? M. F. B.

The text is found in Rom. 14:22. It is not given as an excuse to evade any duty which God has Himself given us in His Word, but the whole chapter does give us this lesson,—that we are not to judge others. It does not mean that we are not to teach others the better way; it does not mean that we are not to bring before them the duty which they owe to God; but it does mean that we are not to take the place of judge. That must be left between themselves and God. We can show them that God will judge according to His Word, and we can plead with others to bring their life into harmony with His Word; but we must not be faith for them, nor must we set ourselves up as their judge. The meaning of the text is to bring home God's truth to our own hearts, and live so holily before Him that we shall not be stumbling-blocks in the way of others. As in verses 12 and 13: "So then each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. . . . The faith which thou hast, have thou to thyself before God."



**3896 — A Pillar**

Please explain Isa. 19:19, 20. Pastor Russell, of the Brooklyn Tabernacle, interprets this scripture as referring to the pyramid of Egypt. C. F. W.

Pastor Russell interprets a great many things. That, however, does not make them true. It is a strange thing that the world should have to wait for centuries upon centuries to know that a certain pyramid built by heathen kings of Egypt was a pillar unto the Lord. We do not believe that God is greatly honored by such interpretations. The pillars of God, the movable to men in this world, are stronger than adamant, and more lasting than mere stone. When the altar to the Lord is raised in the midst of the land of Egypt, and the pillar in the border thereof, it will be the living truth of God which shall do it, and which shall win souls to the Lord in the land of Egypt. The pyramid tells various stories to various interpreters, but we have seen none of these interpretations that are in harmony with God's Word, or in perfect harmony with themselves.



**3897 — Cruelty of David**

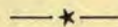
See 2 Sam. 12:29-31. Explain why David was so cruel. Has not the Roman Church a right to do likewise? M. H. W.

The American Revised Version, on verse 31, reads as follows: "And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon." Some commentators believe that while this was, in our Common Version and in 1 Chronicles 20, very cruel, yet it was almost justified by the cruelty and wickedness of the Ammonites. But we can not justify ourselves by any mistakes of cruelty that any one did contrary to God's plan and ordinances in the past. David did wrong when he caused the death of Uriah the Hittite, but that does not excuse us; and he did a very wrong thing when he committed adultery with Bath-sheba, but that is no excuse for us. And yet there are others who contend that the translation is not a right translation, that instead of putting them under saws, it should be translated "to the saw." So Young translates, "And the people who are in it he hath brought out, and setteth to the saw, and to cutting instruments of iron, and to axes of iron," etc. That is, he set them to laboring at that kind of work—made them servants, so to speak. Spurrell renders, "And he brought forth the people who were therein, and set them to serve with saws, and with harrows of iron, and with axes of iron, and caused them to pass under service in the brick-kiln." Boothroyd renders, "And he brought forth the people that were therein, and put them to

saws, and to harrows of iron, and under axes of iron, etc." and then defends at some length this rendering, and utterly repudiates the idea of representing David as sawing and harrowing and chopping and burning the Ammonites. He contends that here, as in 1 Chron. 20:3, the words imply that he put them to the saw, and sentenced them to other hard works of slavery, and refers also to the Latin translation as a justification of this.

The "Companion Bible," in a note on verse 31, tells us that "under," is "equivalent to 'with,' especially to 'work with.' The Hebrew letter 'beth,' prefixed as a preposition, is equivalent to 'in,' 'within,' 'with.' When the preposition 'under' is equivalent to 'beneath,' then it is either a part of a verb, or one of four distinct words. . . . 'Beth,' when translated 'under,' is only in the sense of 'within,' as 'under (or within the shelter of) the wing,' or 'under (or within) the earth.' Otherwise, used with a tool, or weapon, or instrument, it always means 'with.' See 'with an ax' (Deut. 19:5; Jer. 10:3); 'with axes' (Jer. 46:22; Eze. 26:9; Ps. 74:6); 'with nails and with hammers' (Jer. 10:4);" etc. On "pass through the brick-kiln" he says: "'Pass through,' equivalent to 'pass by,' or 'before,' the Hebrew 'abar,' as in Eze. 37:2; 46:21; Deut. 2:30; Ex. 33:19; 1 Sam. 16:8, 9, 10, etc. 'Brick-kiln,' equivalent to brick 'work'; hence, brick pavement or paved area (Revised Version, margin). Not brick-kiln; no brick-kilns in Palestine. All bricks there are sun-dried. Only once spoken of as burnt—as being a strange thing (Gen. 11:3 and margin). Hebrew 'malben' occurs only here, Jer. 43:9, and Nahum 3:14, the former at 'entry' of royal palace, the latter said to be 'fortified.' Both out of the question, and quite incongruous for a brick-kiln. The very paved area of Jer. 43:9 was discovered at Tahpanhes by Flinders Petrie in 1886, where Nebuchadnezzar did exactly what David did here and in chapter 8:2 and in 1 Chron. 20:3. 'Thus did he,' that is, as in 2 Sam. 8:2, with Moab, so here; he caused the captives to pass by before him, he seated on a pavement of brick work, or paved area, where he appointed them to the various departments of labor for which they were suited. Compare Jer. 43:9-11. These were the 'strangers' (that is, foreigners) and the 'abundance of workmen' referred to in 1 Chron. 22:2, 15."

This will certainly show that David himself was not cruel, but rather kind, to a nation that had been so wicked as had Ammon. But even the David had been so, that certainly is no excuse to the Roman Church, or to any church, to do likewise. David was engaged in regular civil warfare with a cruel nation, but all the religious persecutions have almost invariably been for conscience' sake, against an utterly inoffending class, who were simply doing what they believed God wanted them to do in the way of teaching and believing. And God has not committed that judgment to man in any way, but has reserved it to Himself. See John 12:47, 48.



**3898 — The Law in the Heart**

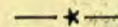
Explain Rom. 2:14, 15. If the heathen have received the law in their hearts, why is the Sabbath not found, as well as other precepts? M. H. W.

It would be, if the law were there; but the trouble is that sin has obliterated the writing of God's law in the hearts of the heathen. We could meet this question by other questions similar: If the heathen have received the law in their hearts, why is not the second commandment found there? Why have they multiplied gods and idols? Why is not the seventh commandment found there? The heathen have really made the transgression of the seventh commandment a part of their very religion. It is certainly clear, as history recorded on tablets of brick and stone, and in the traditions of ancient peoples, that in ancient times the Sabbath did have place among the heathen nations, and in fact all the perversions of all the commandments of God show that they once had the truth. For instance, the observance of Sunday in honor of the sun is only a perversion of God's true commandment. They feel that Deity demands worship, and that a time should be set apart to worship. Worshipping the sun, therefore, they dedicated a day to him. All these things, all these perversions, show us that the truth existed among the people of the world in the beginning.

**3899 — How Supported?**

Were the ministers of the apostolic church supported by the tithing system, or by voluntary contributions? In the epistolary writings, the system is not enjoined, but "As a man purposes in his heart, so let him give." \* D. N. W.

Evidently they were supported by both, even as now new converts coming to the faith are continually donating for the work of the ministry and their support, and those who had come into the church and were fully instructed doubtless paid tithes. That was not simply a Levitical ordinance, but it belonged to the Melchizedek priesthood as well, and Jesus is a priest after the order of Melchizedek. The same thought is conveyed in 1 Cor. 9:13: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" This is a reference to the priests and Levites, that ministered in the temple of old; and we know that the priests and the Levites were supported by the tithes, the Levites from the tithe of all the people, and the priests from the tithe of the Levites. The apostle continues, "Even so [that is, in like manner] did the Lord ordain that they that proclaim the gospel should live of the gospel." That is, it was the duty of the church to support the ministers of God in this dispensation, just as it was of the people to support them in old times. Our Lord's words indicate the same thing when He told the Jews that they were very careful and circumspect about little things, which little things they ought to do, but were careless about the great things,—they paid tithe of mint, and rue, and anise, and cumin, which they ought to have done, and omitted the weightier matters of the law, judgment, and mercy, and faith, and the love of God; and these ought they to have done. Luke 11:42. And Malachi 3 is certainly a prophecy of the Christian dispensation, and it indicates that the tithing system is as truly binding now as it ever was.



**3900 — The Leaven**

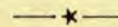
Why was the leaven left out when the children of Israel left Egypt? It seems to be a type. 1601.

The leaven is a sign of corruption. When the children of Israel observed the Passover, they were to use unleavened bread. Everything indicating corruption in any way must be put away. They must come clean before God. The apostle uses the same figure in 1 Cor. 5:7, 8: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth,"—without retaining in our hearts any of the old sins. Thus to Israel it meant that they were to cut loose from all the sins of Egypt and of the flesh, but worship God with sincerity of heart.



**Schedule for the Week Ending November 9, 1912**

Sunday	November 3	Acts 28
Monday	" 4	Romans 1
Tuesday	" 5	" 2
Wednesday	" 6	" 3
Thursday	" 7	" 4, 5
Friday	" 8	" 6, 7
Sabbath	" 9	" 8;
		Psalm 112



Our first day's reading concludes the book of Acts. It tells us of Paul's arrival in Rome, his reception in that city, his effort to reach his own people, and the twofold result of that effort. It does not tell us of his last imprisonment and death. The whole book is an inspiring record of work of men who trusted God. The last six days cover the first eight chapters of Romans and Psalm 112. Romans was probably written at Corinth, in the year 57 or 58. It is a clear, logical setting forth of the doctrine of justification by faith, or the power of the gospel over sinful men. This argument closes with the 8th chapter of Romans, one of the most marvelous chapters of the entire Word as setting forth God's power, and holy trust in deeper Christian experience.



# 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 Temptation of Jesus

(See Matt. 4:1-10; Mark 1:12, 13; Luke 4:1-13;  
Heb. 4:15.)

THE rite of baptism had been administered to the Man of Nazareth by John the baptizer. The prayer for divine help and fitting for service had been offered. The response of high heaven had been manifest in the visible descent of the Spirit, and the assurance which would ever abide, "Thou art My beloved Son; in Thee I am well pleased." The anointing of the Prophet of the ages had taken place, and Jesus of Nazareth was fitted for entrance upon His divine mission for man.

YET not wholly fitted. The endowment of the Holy Spirit is not enough. There must be a negative fitting also, a resistance of evil, a mighty duel with the enemy of all good; and the sword of the Spirit the only weapon against him, faith the only panoply. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." It was no uncertain leading. "The Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days tempted of Satan; and He was with the wild beasts." Impelled by divine impulse, He, our Redeemer, went forth to battle for the salvation of men.

INTO three parts His temptation falls, the instances given being typical of all temptation,—in appetite, or the ministering to the flesh; the glory of life, or power and wealth; and the adulation, or worship, of men. In and among these three are summed up the traps which ensnare mankind. John sums them up as "the lust of the flesh, and the lust of the eyes, and the pride of life," which are not of the Father, but of the world. 1 John 2:16. Let us study them a little more fully.

THE forty days' fast is no longer questioned. Dr. Tanner and others have demonstrated its physical possibility. Jesus did not fast for show, or to demonstrate a physical possibility, or to earn righteousness thereby. It was a divine agony of soul which drove Him into the wilderness. The weight of a world of sinners was upon Him, of a world which from the beginning had gone down before the lusts of the flesh. From the time that Eve saw and ate the desirable, forbidden fruit, to licentious

Sodom, with their "fulness of bread, and abundance of idleness," their disregard of "the poor and needy," and their filthy abominations before God which constituted them a type of the last days, and from that down to the present time, the millions have fallen before the power of appetite. Alexander could conquer a world, but he could not subdue his beastly appetite. The bloated and porcine epicures caring for nothing but indulgence, the millions that go down to drunkards' graves, the mighty numbers

self," was the great fact. When the days of struggle were ended, when victory was won, and exhausted nature demanded food, the tempter came as an angel of light, came with his devilish suggestion of doubt, "IF"—"If Thou"—poor, weak, emaciated *Thou*—"If Thou be the *Son of God*, command that these stones be made bread." It was not alone a challenge to miracle working for self-gratification, but a temptation to doubt the voice from heaven forty days before, "Thou art My beloved Son."



The last of the three temptations. Satan has offered the kingdoms of the world. Jesus has responded, "Get thee behind Me." The serpent in the picture is suggestive of the first temptation in Eden.

which are afflicted and die of nameless diseases from the lusts and appetites of the flesh, demonstrate the power of this temptation. Jesus saw it all,—saw the young, the strong, the beautiful, the bright, falling before its demoralizing and degrading sins, and in His union with humanity felt it all. Its power must be broken in the flesh, and for this the Man of Galilee struggled during those fearful forty days of temptation, surrounded by the howling, hungry hordes of the wild beasts of the wilderness. But all these things He forgot in His struggle for human victory. "For their sakes I sanctify Myself," was His motto. "Who gave Him-

BUT the Man did not yield. Spirit-brought came the heart-hidden words given for victory fifteen hundred years before, but then lost to nearly all,—"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The life is more than food, God's power and presence and victory are more than the bread which perishes, the fitting of the spiritual life is more important than that of the physical. Not that God wants starved fanatics, but He would have us place the heavenly things above the earthly. Jesus demonstrated that the mighty Word of the Spirit can meet temptation to self-indulgence without or within. He met it for us, He met it for every appetite-enthralled soul who will yield to Him.

"THEN the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple, and saith unto Him, If Thou art the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and, On their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God." How many times, after the young convert has successfully met one temptation, does he

think himself strong to venture on the devil's ground! He has met the enemy in one temptation and conquered, why should he not seek him in another? But such a spirit is born of presumption, and places the soul on the devil's ground. God comes to the needy soul. He often leaves the presumptuous soul to himself, and then comes failure. Satan would lead Jesus into the sin of presumption by tempting Him to work a miracle for His own worship and exaltation. Surely the people would worship one who would cast himself from the great wing of the temple to the earth unharmed. Surely, says the devil to the young Christian, you



have resisted the gaming-table, but you can take one glass of beer. But the glass of beer is on the way to the gambling-hell, and the end is drunkenness and death, degradation, and disgrace, and eternal loss; and so it is with every sin. Satan quoted Scripture to Jesus to enforce his temptation, but it was not appropriate. It was given of God as an assurance to His children when, in doing duty, all earthly help fails them, and even the very elements are threatening destruction. God's assurances are not to stimulate to selfishness, nor to foster bravado, nor are they given to lead the soul to presume upon the undeserved mercies of God. Jesus saw through all the suggested doubt and temptation to evil, and met the tempter again with a word from a Book practically set aside by the "higher critics,"—"It is written again, Thou shalt not tempt the Lord thy God." And the heart-enshrined, living Word conquered. The devil will often come to us with Scripture in his mouth falsely and devilishly applied. Our hope is always to have God's Word hidden in our heart, that we may say to him, "It is written again."

ONCE again the enemy comes, but this time not in the form of an angel of light. He throws off all disguise. He takes the Tempted One upon an exceedingly high mountain, and shows Him in panoramic view all the kingdoms of earth, and the glory of them. He reminds the second Adam that he won them from the first, and that they were delivered to him, and to whom he would he gave them. He doubtless pointed out to the suffering Jesus the way of toil and pain He had chosen to win back the lost world, and in this way of toil and pain He might fail at last. Satan offered Him the easier way,—offered Him all, all the dominion and glory, as he had offered it to Nimrod and Alexander and Cæsar, as he offered it to Napoleon, as he offers it still to men in high position, who yield to his temptation. He offered all to Christ,—all should be His if He would fall down and worship the usurper, the deceiver. "All these things will I give Thee, if Thou wilt fall down and worship me." And again the heart which throbbed instinctive with the will of God saw the deception, saw the sin, knew that everlasting might was only with everlasting right, and responded, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him; and behold, angels came and ministered unto Him." Then He was in need, then He was dependent upon God, and then God sent His ministers to supply the need.

WE may meet the temptations by the same power, the mighty Word in Jesus. In Christ we may tread under the foot of noble resolve and holy deed the lusts of the flesh. We may in the fear of God submit to suffering and scorn and ignominy, rather than to exalt ourselves and make God a partner in selfish seeking and daring presumption. We may in our blessed Lord cast in the dust all the baubles of earthly glory, and while we walk in God's way, wait God's time for the giving of the kingdom and the eternal glory. Soul, there is grace in Christ Jesus our Lord for every temptation, victory for every conflict with sin and Satan.

## The Sabbath in Apostolic Times

AS Christ was leaving this earth, He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

The commission, according to these words, is to teach all nations "to observe all things whatsoever I have commanded you." There is no authority in that commission for either the apostles, or the Christian church that they were to raise up through the preaching of the gospel, to teach anything other than what the Master Himself had commanded. This forever shuts off the idea that the apostles could have changed the Sabbath law, or any other precept of Jehovah; for they are commissioned to teach only the things that the Lord had commanded them.

In harmony with that instruction, we would naturally expect that the apostles would be found teaching people to walk in the old paths, to observe the truth which they had learned from the beginning. And accordingly we find the apostle John writing in the year 90, something more than sixty years after the crucifixion: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." 1 John 1:1-5. In these words the apostle who had leaned on Jesus' bosom, is declaring what he had heard from the beginning.

The same epistle says, in another chapter, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Here he refers to a law as something that was well understood. He does not speak of it as a new law, or something that is strange and that needs an explanation. He simply calls it "the law."

In harmony with the foregoing words by John concerning the law are the following from the apostle Paul: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:19-21.

Here the law is spoken of in the same matter-of-fact way, as something that is so well understood that it needs only to be mentioned. "By the law is the knowledge of sin," says Paul; "Sin is the transgres-

sion of the law," says John. The expressions mean one and the same thing; and in these words, both of the apostles show that they are teaching the things that were before commanded them by the Lord.

There is no intimation whatever that Christ ever said anything, during His whole earthly ministry, either to apostle or to any one else, concerning any divinely proposed change of the Sabbath; and one of the strongest evidences that the apostles never thought of such a thing as teaching the obligation to observe some other day as the Sabbath, is found in the fact that there was no controversy over the Sabbath question in the apostolic church. The Jews were great sticklers for the outward observance of the law. If Paul, or John, or Luke, or Barnabas, or any one else connected with the early church, had taught that the seventh day was set aside and the first day was to be observed in its stead, there would have been a mighty uproar from the Jews. If Christ had ever taught any such thing, the Jews would have brought that forward as a reason for His crucifixion. But there is no intimation anywhere of anything of the sort.

The apostle James speaks of the Ten Commandments as "the royal law," for he says: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

If we ask James what, through the foregoing text, he understands the "royal law" to mean, he will tell us that it means the Ten Commandments, for he specifically quotes the sixth and seventh commandments of the ten. Now this same James who speaks thus so respectfully of the "royal law," and who tells us that if we offend in one point we are guilty of all, was the chairman of the first general conference that was called by the early church. The record of this conference is found in the fifteenth chapter of the book of Acts. This conference, as the first verse shows, was called for the purpose of considering a difference that had arisen in the early church over the question of circumcision and the ceremonial law in general. The apostles were teaching that "circumcision is nothing, and uncircumcision is nothing." 1 Cor. 7:19. And again: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

This teaching, which showed that the old ceremonial law had fulfilled its purpose, and had expired by limitation and annulment at the cross, had stirred up the Jewish people, and there were converts from Judaism to the Christian faith who would not accept this teaching. This fact shows conclusively that they were jealous to maintain the established customs of the Jews as taught in the Old Testament Scriptures; and this being the case, why is the Bible, and all of the history of the early church, absolutely silent concerning any controversy over the Sab-



bath? The only answer is that there was no controversy over the Sabbath. All were agreed in regard to it.

The Sabbath was in mind, and was actually spoken of, in that first general conference; for when James, who presided at the conference, was summing up the decisions reached by their deliberations, he stated, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21. So the Sabbath day was mentioned; and incidentally, this mention shows that the Sabbath was regularly observed, and that the people had an opportunity, in these meetings, to become familiar with the teachings of the Old Testament Scriptures.

Christ made a positive provision by which the Sabbath should be constantly kept in mind by the apostolic church; for in foretelling the destruction of Jerusalem, He said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. That was a prayer that was enjoined upon them to be continually uttered, and therefore it kept the Sabbath continually before them. The destruction of Jerusalem did not occur until A.D. 70; and thus for nearly forty years of the very first part of the history of the Christian church, the Lord had that church praying that they should not be driven out of Jerusalem on the Sabbath day. And with all of this solicitation for the day, there is not a single hint that the day was ever changed.

Such evidence as this — and there is much more that might be given — should be conclusive to any one, that neither Christ nor the apostles ever made any change in His Sabbath law. The seventh-day Sabbath is the only Bible Sabbath, and there is not a breath of evidence to the contrary.

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**KNEW NOT JESUS.**—When Mary Magdalene went to the tomb where Jesus had been laid, and found it empty, she was greatly troubled. She wept bitterly because she could not find His lifeless body. And when He appeared to her alive, and spoke to her, she "knew not that it was Jesus." How many professed followers of Christ are mourning over their troubles to-day because they do not recognize Jesus! And why do they not know Him? — Because of unbelief of His Word. Had Mary and the other disciples believed His instruction, they would all have been at the tomb earlier that morning, expecting to see Him arise and come forth. Likewise to-day, because people do not have implicit confidence in the Scriptures of truth, they do not fully realize that they have a living Saviour, who is "a very present help in trouble."

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**I HONOR** any man who, in the conscientious discharge of his duty, dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold; but sense of duty done shall be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.— *Charles Sumner.*

— \* \* —

**THOU** camest not to thy place by accident; it is the very place God meant for thee.— *Trench.*

## The Balkans and the Turk

**WAR** between the Balkan States and the Turks has broken out in good earnest. Montenegro opened the fight; and now the four states of Montenegro, Bulgaria, Servia, and Greece are pushing the conflict with vigor. The Turks have a larger army than the forces of the combined Balkan States, but it is so widely scattered that she may not be able to get it into the field in time to strike before she is overpowered by the allies that almost completely surround her.

The powers of Europe undertook to stop this war, but it got under way in spite of them; and altho it has been in progress but a few days, it has already assumed very stormy and extensive proportions. The outcome of the issue will be watched with a great deal of interest by the students of prophecy.

The wars of this time, as observed in another column of this issue, are to be characterized by fury and violence far beyond those of former days. They must break forth like a tempest, for the winds of war are held under restraint by the divine hand. The war spirit being thus kept in bounds, it is equivalent to confining it under pressure; and when it does break away, it goes off like an explosion.

In 1840 the Turkish power came to its end as an independent political force. Several years previous to that time, those who were proclaiming to the world that the Lord would come in 1844, had made the prediction, from the prophecy of the ninth chapter of Revelation, that the Ottoman Empire would fall in 1840. And it was strikingly true that when the time came, the powers of Europe took possession of the Turk, and he has been held by them ever since. When that prediction was so literally fulfilled, it was widely heralded, and it was so convincing that it is stated that more than a thousand skeptics are known to have embraced the Christian faith as the result of that clearly fulfilled prophetic forecast.

Since that time, Turkey has done only what was permitted her by these European powers. As a power herself she has been acting merely as a buffer between the great nations. Turkey holds very desirable territory from the strategic standpoint. Her valuable ports and other natural advantages are so great that no one of the powers is willing that any other should possess it. And because of this condition, Turkey has created what is known in the political world as the "Eastern Question."

While Turkey has had a name to live, yet as a nation she expired over seventy years ago. The prophecy called for it, and the facts show that the prediction of the divine seer was remarkably correct. No one of the nations being willing that any other should have her territory, they have agreed together to hold her there as a sort of neutral zone, yet keeping up the outward appearance that she is still a living government. But to show how the defunct kingdom is decaying, we need only to mention how she has been going to pieces.

Greece, formerly under Turkish dominion, became an independent kingdom in 1830.

The French occupied Algeria in 1830, and it is now a French province.

Servia became an autonomous principal-

ity in 1830, an independent principality in 1878, and a kingdom in 1882.

In August, 1840, Abd-ul-Mejid gave himself into the hands of the powers of Europe, in order to overcome the advances of Mehemet Ali, which he saw were sweeping him from his throne.

Rumania became an autonomous principality in 1862, an independent principality in 1878, and a kingdom in 1881.

Montenegro became an independent principality in 1878, and a kingdom in 1910.

Bosnia and Herzegovina was occupied by Austria in 1878, and annexed to Austria in 1908.

Bulgaria became an autonomous principality in 1878, and an independent kingdom in 1908.

Eastern Rumelia became an administrative autonomy in 1878, and was annexed to Bulgaria in 1885.

Cyprus was ceded by Turkey to England in 1878.

Tunis became a French protectorate in 1881.

Egypt was occupied by Great Britain in 1882.

Crete became autonomous in 1898, and is now striving for annexation to Greece.

Libya was ceded to Italy in 1912 in settling the war over Tripoli.

Albania is now in rebellion.

The foregoing historic facts in regard to Turkey show how the nation is decaying. Her decay was well under way when the time came for her to lose her independence in 1840 to answer to the voice of prophecy, and since that time her decomposition has been very marked and rapid. Living nations do not waste away after that sort.

The great Mohammedan hordes in both Europe and Asia are a fearless people. But they are lacking in the power of government. Their governing body, occupying as it does a cringing attitude before the powers of Europe, has become weaker and weaker, and more and more corrupt. They have great soldiers and great mobs of fighting men, it is true. But their fatalistic beliefs taught them by Mahomet are the source of the power of their fighting, and not their mock government.

From the religious standpoint, the power of the Papacy is tightening its hold and strengthening its influence among the nations that are at war with the Turk. Special services are being held in the cathedrals to invoke a blessing on the "holy war." The war-cry is that the Turk must be put down because of his cruelties to Christians — and by Christians they mean the Papacy. The Catholic power as opposed to the Mohammedan power is the issue. And as the governments of Austria and Russia are so strongly under the influence of the Papacy, and as Germany, France, and Italy are coming under that power more and more, it is clear to be seen where the prejudices of the powers will lie in the conflict that is now waging. They will give the Catholic powers that are now at war with the Turk every advantage that they can, consistent with their jealousies over territorial expansion.

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**DOST** thou love life? Then do not squander time, for that's the stuff life is made of.— *Franklin.*



## The Commandments Are to Be Obeyed

By Mrs. E. G. White

**T**HE mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." The conditions upon which the promises of God are to be fulfilled, that we may prolong our days, and abide in the tabernacle of God, to dwell in His holy hill in the heavens, are found in the injunction to keep God's commandments and live, and His law as the apple of the eye. Jesus said: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The law of God, with its commands of "Thou shalt," and "Thou shalt not," is in full force to-day, and is as binding on life and character as when it was proclaimed from Sinai.

The living out of the law of God means a life of purity that is impossible to man unless he coöperates with God, becoming a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every sinful indulgence, every form of vice, all selfish ambition, is condemned by the moral law. The cheap, loose, inattentive type of mind and character which is so prevalent in this generation, is not sanctioned by the law of God. That law condemns the sensual vice that clothes itself in an appearance of loveliness until the soul is ensnared and learns by bitter experience how hateful are the results of indulgence in sin. The law of God is an emanation from the divine mind, and the commandments cover the moral obligation of men.

### The Rule of Life

During the brief probation of life, we are to be educated and disciplined for the future immortal life, and the rule of life is to be the commandments of God. "Thou shalt," and "Thou shalt not," are not grievous commands. The law of God is not a yoke of bondage, for the doers of the law shall find life and strength in obedience, and through the grace given them by Jesus Christ they are enabled to be truly obedient to God's holy rule of life. To keep God's commandments is to keep the soul in the love of God, to protect the life from evil, and to discipline the character for a heaven of love.

Those who teach that the binding claims of the law of God have been abolished, think that they know all about the commandments of God; but they make it manifest, by their course of disobedience, that they are ignorant of the first and last principles of the law, and that they know nothing of the character of God, which is portrayed in the law. The young ruler who came to Jesus asking what he should do to inherit eternal life, thought himself very wise, and in self-complacency, and with a touch of offended dignity, assured Christ, when He bade him keep the commandments, that he had kept them all from his youth up; and yet Jesus opened up to his mind the fact that he was self-deceived, and knew nothing of keeping

the commandments of God. When he was directed to sell what he had, and give to the poor, and come and follow the Lord of Life, he went away sorrowful. Those who imagine that they understand the law of God while living in disobedience, make their ignorance manifest by their life and example, and reveal the fact that they have no comprehension of the depth and significance of its precepts.

### The Law as a Teacher

The law is our teacher, instructing us as to what is rectitude and perfection of character, in order that through the righteousness of Christ we may have a living connection with God. "Good and upright is the

### Broken Fetters

By George E. Pooler

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

The door of my heart was sealed, barred, and locked,

Where Jesus, in love, had so often knocked; So foolish was I, and loath to descry His loving intent, and thus He passed by.

Long years waited I, for peace I knew not; Fierce doubts assailed, so hard was my lot;

The Spirit's "small voice," with wooings possessed, Said, "Open the door, if thou wouldst be blessed."

Again Jesus came and plead o'er and o'er, "Unlock, and with thee, I'll sup evermore," I fell to my knees, and uttered this vow: "O God, with Thy help, I ope the door now."

Forthwith entered in the heavenly Guest; And since, naught I've known but absolute rest.

Gone are the fetters which bound me like rock; Gone is their hold, as by an earthquake's shock.

The power of sin, so constant my dread, No longer holds sway—it's vanquished and dead.

"O brother, O sister, where'er thou art, Make haste, and let Jesus come into thy heart!"

Lord: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." "The secret of the Lord is with them that fear Him; and He will show them His covenant."

"Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." "But

there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

### The Fulfilling of the Law

"Love is the fulfilling of the law." God is love; and when we love God supremely and love our neighbor as ourselves, we reflect the character of the Father and the Son. But those who truly love God will be obedient to all His commands. Obedience is the test of love. Jesus says: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." "And hereby we do know that we know Him, if we keep His commandments. 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."

### No New Commandment

Now lest there should be any misunderstanding as to what commandments should be obeyed, John says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." John writes again: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as tho I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world." "For this is the love of God, that we keep His commandments: and His commandments are not grievous;" they are not a yoke of bondage, as commandment breakers would have us believe. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

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THE views of scientists change, as they claim to have more positive and convincing truth; but the old Book—the Bible—never changes; for modern research and archeological investigations only help to strengthen the history of the Bible.—C. E. Strawbridge.



## The Reward of the Saints

By Mrs. L. D. Avery-Stuttle

### When Given

**W**ELL," declares Mr. Reckless, "if it is true that there is no such thing as an ever-burning hell, I think I will choose this world. It appeals to my ambition, and I am not sure of the next; so I would better enjoy this one."

Well, Mr. Reckless, you must make your own choice. God will not scourge any man into heaven. Those who enter through the pearly gates, will not be driven through by the stinging lash of fear.

It was love which made possible the wonderful sacrifice of Calvary, and love alone will people the many mansions of the New Jerusalem.

But what would be thought of one who was striving to win an earthly prize, were he to give up because he found that none were to suffer eternal torment because they did not succeed?

Does Mr. Reckless deliberately intend to choose death, when he loves life so fondly—even this life, that is compassed about with all the ills of time and sense? Will he turn his back upon the infinite love which has paid such a price for his redemption? Has he no desire to inherit the "many mansions" which are waiting for him? Is he willing to barter an eternity of joy such as pen of mortal can never describe, for a few brief years of toil and pain and disappointment and sin—and eternal death? Will it pay to do this?

What will be the reward of the finally faithful? Surely it must be an infinite reward, because it is prepared and presented by an infinite God, prompted by infinite love.

Yes; love prepares the mansions, and love alone will inhabit them. Love paid the price, and love will accept the offering. Love which is perfect "casteth out all fear;" and so we read that the "fearful and unbelieving" will have no lot in the eternal inheritance.

"But," you say, "heaven seems so far off and unreal to me! If I might only see the many mansions, as did the prophets of old! But all my ideas of that goodly land are so dim and vague! Or if only I might read a plain description of it from a real eyewitness, it would do me good."

Would it?

### The Eternal City

Let us take our Bible and read slowly and carefully the last two chapters of the Book.

Notice what pains the Lord has taken to give us a vivid description of our inheritance. Look! There is an angel with a golden reed in his mighty hand. Watch him as he carefully measures the gleaming walls, and the massive gates, and the entire city. Ah, it will be large enough for that countless multitude whom no man can number—the redeemed of all the ages! They will each of them feel at home in the city, for each has a mansion. For almost two thousand long years the Master has been preparing them—and He is a cunning Workman.

Let us read further. Are you not astonished at the minute description of the

wonders of this place? What dazzling beauty! What shining turrets! What astonishing foundations—in all the vivid and harmonious coloring of the rainbow! Look at the streets! They are beautifully paved, not with stone or brick or porcelain, nor even marble; they are paved with rarest gold. Observe the mighty walls. Why do they shine with that peculiar radiance? What gives them that glint and gleam like mellow sunlight?—"They are built of jasper," explains the angel.

But see those twelve massive foundations, each fashioned with consummate skill, and gleaming like the rainbow-circled throne. Sapphire and emerald and jacinth and amethyst!

Then behold the gates. The beloved seer has not forgotten to tell us just how many there are on each side, and the angel tells us even the very material of those gleaming gates.

We have read of some of the wealthy

### Thanksgiving and Praises

By Mrs. M. E. Sollars

Blessings! Blessings! Showers of blessings,  
Coming down, so full and free,  
Telling of my Father's mercies,  
Of His love and care for me!

All His promises are faithful,  
They are sure and can not fail.  
Earnest seeking, praying, trusting,  
In His time will sure prevail.

O, my heart seems lifted upward,  
Toward that glory land above,  
Where are all my hopes and treasures,  
In that land of light and love.

With the warfare almost over,  
And the battle nearly won,  
I can almost hear the welcome,  
"Faithful servant" and "Well done."

women of our large cities, possessing necklaces of pearls, and it is accounted something very wonderful. But the angel guide tells us that every one of these twelve massive, glittering gates is made of solid pearl. Think of it! The wealth of Golconda would not suffice to purchase one single gate.

### To Outshine Sun and Moon

The light of the sun is too dim for this city. The silvery moon, wrapped in new garments of splendor, rides above it, but its light is not needed. The dazzling glory from the throne sheds its radiance upon the many mansions. And there are no dark places—no dreary shadows. The gates are never closed. There is no need; because there are no contending armies to lay siege to it, and no thieves nor robbers to attempt an assault. Death never lurks under those shining archways—there is no death.

Look at that wide-spreading tree. The fruit is more luscious than any of which old earth has ever boasted; nor did the prophet forget, in his astonishment, to count the varied kinds of fruit, but gives us the number.

Who could ask for a more minute description?

But best of all, we have the promise that "there shall be no more curse." "And God shall wipe away all tears from their

eyes." No wrinkled brows, no pain-drawn lips!

It is enough.

Wait—another promise still: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

### It Is for You

"But surely," says some timid, shrinking soul, "this is not for me. I am not worthy."

Hark! Like the music of ten thousand harp-strings comes the answer: "Worthy is the Lamb!"

"But tell me, is this inheritance for me? Am I invited to partake of these glories? I am poor. How can I purchase them?"

Listen! Adown the centuries rings a sweet and solemn voice: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

O, thank God! the poorest of us may come. The blessed wine and milk of salvation are free.

But lest some poor, discouraged soul might yet fail to understand, God has put one more broad, sweeping invitation on the very last page of the grand old Book: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely."

### The Loss Our Own Choosing

Reader, if you and I are lost, if we finally sink into the lake of fire, remember that it is of our own choice—our own free will. No man or woman has ever been foreordained to the lake of fire. How do I know?—Because there has never been nor ever will be a lake of fire "prepared" for any but "the devil and his angels."

O, shall we choose, voluntarily, to share it with them?

For Satan and his angels—the "fiery lake." For us—the "many mansions." Which will we have?

But when will this unspeakable glory be ours?—"Never," groans the atheist. "At death," whispers the Universalist. "The moment the breath leaves the body," smiles the Spiritualist. "As soon as the fires of purgatory have purified the soul," insists the papist.

"We can not tell!" cries a babel of voices from every land and every country. "We can not tell. It may be at death, and it may not be for millenniums afterward. When we shall have progressed sufficiently, then, perhaps, we shall be glory-crowned."

But with anxious hearts, from all this babel of uncertainty, we turn our longing, tear-dimmed eyes toward the Master. He who spoke as never man spoke, will not disappoint us, and we can depend upon His answer. Hear Him, O ye sons of men, and let His answer be conclusive: "For the Son of Man shall come in the glory of His Father with His angels; and THEN He shall reward every man according to his works." "For thou shalt be recompensed at the resurrection of the just."

But O, the reward, the reward! Why should I dwell upon it? Tongue of angel can not describe it; lips of seer have but faintly portrayed it. Shall I not rather urge the necessity of a heart preparation



for it? The mansions will be prepared for us; shall we be prepared for the mansions?

But O, my eyes fill with tears, and my bosom heaves with gratitude, that such provision has been made for me, and for all the suffering, sin-sick sons of men!

Ah, I can see by faith the gleams of glory from the city with its many mansions, I can see the gleaming splendor of the gem-garnished foundations, I can catch the scent

of sweet spices from the garden of God; and my flesh and my heart cry out for it.

Ah, brighter than the tint  
Of sunset's gleam and glint,  
Shall shine the glorious tapestry of heaven.

"And whosoever will, let him take the water of life freely."  
Amen.

## Light in the Darkness

By Mrs. S. N. Haskell

**L**O every voyager on the storm-tossed sea of life, the Lord has given a compass which if rightly used will safely guide him into the eternal haven of rest. It was given our first parents at the gate of Eden after they had admitted sin into this beautiful earth as well as into their own lives. The compass consists of the following words which were spoken by the Lord to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3:15. In every heart God planted an enmity to sin which if heeded would lead to righteousness and eternal life. Any man, whatever his station or rank in life may be, who will absolutely follow the divine compass placed in his heart, will be led out into the sunlight of God's love and approval. John 1:9.

As the result of our first parents' eating of the forbidden fruit, over all the earth hung the gloom of the divine decree, "In the day that thou eatest thereof dying thou shalt die." Gen. 2:17, margin. The marks of death and decay were seen in the falling leaves and withered flowers. There was no escaping the decree, "The wages of sin is death." Rom. 6:23. But a ray of light pierced the darkness when God spoke the following words: "It [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. These words revealed the fact that for those who heeded the enmity against sin in the heart, there was a way of escape from death. They would live, and Satan die; but before Satan's death, he would bruise the heel of the seed of the woman. This was necessary in order that Satan's death should be sure, and mankind escape eternal death. Heb. 2:14.

### Christ Pledged His Life

Before man was placed on trial, the love of the Father and Son for him was so great that Christ pledged to give His own life as a ransom if man was overcome by the temptations of Satan. Christ was "the Lamb slain from the foundation of the world." Rev. 13:8. This wonderful truth was made known to our first parents in the words spoken by the Lord to Satan: "It [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

In order that man might realize the enormity of sin that would take the life of the sinless Son of God, he was required to bring an innocent lamb, confess his sins over its head, then with his own hands take its life in type of Christ's life, and burn the sin-offering, typifying that through the death

of Christ all sin would finally be destroyed in the fires of the last day.

It was difficult for man, surrounded by the darkness of sin, to comprehend these wonderful heavenly truths. The rays of light which shone from the heavenly sanctuary upon the simple sacrifices were so obscured by doubt and sin, that God in great love and mercy had an earthly sanctuary built after the divine pattern, and priests appointed who "served unto the example and shadow of heavenly things." This was

### Moment by Moment

Dying with Jesus, by death reckoned mine;  
Living with Jesus, a new life divine;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am Thine.

Never a trial that He is not there;  
Never a burden that He doth not bear;  
Never a sorrow that He doth not share;  
Moment by moment I'm under His care.

Never a heartache, and never a groan;  
Never a tear-drop, and never a moan;  
Never a danger, but there on the throne,  
Moment by moment He thinks of His own.

Never a weakness that He doth not feel;  
Never a sickness that He can not heal;  
Moment by moment, in wo or in weal,  
Jesus, my Saviour, abides with me still.

Moment by moment I'm kept in His love;  
Moment by moment I've life from above;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am Thine.  
—Anon.

done that man's faith might lay hold of the fact that in heaven there was a sanctuary whose services were for the redemption of mankind. The prophet Jeremiah grasped this great truth, and exclaimed, "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. David knew of God's dwelling-place, and when writing for the generations to come, said, "He [God] hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth." Ps. 102:18, 19. The faithful ones always understood that when they sought God with all the heart, "their prayer came up to His holy dwelling-place, even unto heaven." 2 Chron. 30:27.

### Purpose of Earthly Sanctuary Service

All the worship in the earthly sanctuary was to teach them the truth in regard to the heavenly sanctuary. Yet while the earthly tabernacle was standing, the way into the heavenly tabernacle was not made manifest (Heb. 9:8); but when Christ entered heaven to present His own blood in man's behalf, God revealed through His

prophets much light in regard to the heavenly sanctuary.

To John the beloved disciple were given many views of that glorious temple. He beheld the beautiful altar from which, mingled with fragrant incense, the prayers of earthly saints were offered up before God. In vision he viewed the heavenly candlestick, with its seven lamps of fire burning before the throne of God. The veil into the most holy was also lifted, and he writes, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. It is in this "true tabernacle, which the Lord pitched, and not man," that Christ pleads His blood before the Father in behalf of sinful man. There is the throne of God, surrounded by myriads of the angelic host, all waiting to obey His commands (Ps. 103:19, 20), and thence they are sent to answer the prayers of God's children here on earth (Dan. 9:21-23). The heavenly sanctuary is the great power-house of Jehovah, whence all the help necessary to overcome every temptation of Satan is sent to each one who is connected by faith with the heavenly temple.

### A Striking Illustration

The heavily laden suburban electric car, with its slender arm reaching up to the wire above, through which it receives strength from the power-house miles away, is a beautiful illustration of the Christian. As long as the connection is unbroken, through the darkest night the car runs smoothly up and down-hill alike, not only shedding light on the immediate track ahead, but casting rays of light into the darkness far and near. The instant the connection is broken, how great is the change! The car remains in darkness, unable to go forward.

Christ, our great High Priest, from the heavenly sanctuary, reaches His hand down over the battlements of heaven, to clasp the hand of every one who will reach up by faith and take hold of the proffered help. Those whose faith lays hold of that help, can pass securely over the steepest hills of difficulty, their own soul filled with light while diffusing light and blessing to others. As long as they by faith keep a firm hold of God, they have light and power from the sanctuary above; but if they allow doubt and unbelief to break their connection, they are in darkness, not only unable to go forward themselves, but a stumbling-block in the way of others.

The one who allows nothing to break his connection with heaven, becomes an earthly dwelling-place for the Most High; "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. The individual that will separate from sin and put it far from him becomes the temple of the Holy Ghost. 1 Cor. 6:19, 20. God loves to dwell in the hearts of His people (Eph. 3:17-20), but sin cherished in the heart prevents His Spirit from abiding there (1 John 3:15). Christ knocks at the door of all hearts, inviting them to exchange sin for righteousness, that He may come in and abide with them. Rev. 3:20.

There are three temples brought to view in the Bible,—the heavenly temple, the



dwelling-place of the Most High, where Christ intercedes in our behalf; the temple of the human body, where God's Spirit rules and reigns; and the earthly temple, with its typical service, designed to teach mankind how to receive divine help from the great heavenly storehouse, so that God can honor them by abiding with them continually.

### Brings Truth into Our Range of Vision

The earthly sanctuary, with its types and symbols, is like the powerful lenses of the telescope, which enables us to view heavenly bodies that otherwise would be invisible. To the eye of the ignorant, those wonderful lenses appear like ordinary glass; but the astronomer, who longs to know of the wonders of the heavens, as he gazes through them is filled with rapture at the sight thus revealed. In like manner the Christian who will study the typical service of the earthly sanctuary, not as a collection of dry, lifeless relics of ancient worship, but as a wonderful art gallery where with the hand of a master artist the different parts of the wonderful plan of redemption are beautifully portrayed, will be astonished at the beauty revealed. The figures, as it were, fairly speak to him from the canvas. They tell the beautiful story of the Saviour's love, until his very soul is filled with heavenly rapture as he gazes upon them. He sees the priest in snow-white robe leading the red heifer out to the rough, uncultivated valley, there to offer it a sacrifice for sin, and sprinkle its blood on the rough stones of the valley, to teach that Christ died for the most worthless, the veriest outcast. Who can gaze on that picture, without his heart's being filled with love for such a compassionate Redeemer? He sees the destitute sinner, longing to be free from sin, beholding his wealthy brethren pass with their lambs for sin-offerings, the poor ones with their pigeons and doves, while he sinks back into despondency, for he has no living thing to offer. Then the light of hope springs into his face as one tells him, "Only a handful of flour will answer." And as the sinner watches the priest offer the crushed wheat as an emblem of the blessed body to be broken for him, and hears him say, "Thy sin is forgiven," his heart leaps for joy.

If the one who longs to know more of Christ and His infinite love, will study the types and symbols of the earthly sanctuary, connecting each one with its glorious anti-type, his soul will be filled with rapture. The types and symbols will reveal wondrous beauty in the character of our blessed Redeemer that are revealed in no other way.

There is a separate and distinct heavenly lesson taught by each of the different types and symbols of the earthly sanctuary service; and when they are all viewed together, they form a wonderful mosaic of the blessed Christ, revealing the beauty of His divine character as none but a heavenly artist could portray it.

The heavenly sanctuary is spoken of by different Bible writers as—

"Thy dwelling-place"—2 Chron. 6:39.  
 "His holy temple"—Ps. 11:4.

The earthly sanctuary is spoken of in the following terms:  
 "A worldly sanctuary"—Heb. 9:1.  
 "The first tabernacle"—Verse 8.

"Habitation of Thy holiness"—Isa. 63:15.  
 "Temple of God"—Rev. 11:19.  
 "True tabernacle, which the Lord pitched"—Heb. 8:2.  
 "Place of His habitation"—Ps. 33:14.  
 "His holy habitation"—Jer. 25:30.  
 "The sanctuary"—Heb. 8:2.  
 "Holiest of all"—Heb. 9:8.

"A figure for the time then present"—Verse 9.  
 "Patterns of things in the heavens"—Verse 23.  
 "Not the very image of the things"—Heb. 10:1.  
 "Holy places made with hands"—Heb. 9:24.  
 "Figures of the true"—Heb. 9:24.  
 "The temple"—1 Cor. 9:13.

### Temple of the Human Body

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of His body." John 2:19, 21.  
 "Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6:19.



## Seventh Day Easy to Keep

By Harry Mathew

**W**HEN God made this round earth, He also made man to dwell on the face of it. See Gen. 1:26; Acts 17:26. And at the same time, He made the Sabbath for man—not Jew, understand, but man. Gen. 2:1-3; Mark 2:27. And He required man to observe the sacred day. Ex. 20:8-11. God would not require an impossibility, hence all men can keep it. So we find that they do keep it without any such difficulty as first-day keepers would have you suppose. The Jews, who are scattered in every part of the earth and all around it, keep the seventh-day Sabbath. Starting from Palestine, some have come around the world by way of Europe and the Atlantic Ocean.

Others have come by way of Asia and China and the Pacific Ocean. Both have met in America keeping the same day. There is no disagreement among them in any part of the world. This demonstrates that men can travel all around this earth and still keep the same day.

Those who keep Sunday live in all parts of the earth, and have traveled all around it both ways. Do they find any difficulty in keeping the first day?—Not the least. This objection is all imaginary; for, practically, no one ever had such trouble. Seventh-day Adventists and Seventh-day Baptists are scattered all around the globe, and yet they find no difficulty in keeping the seventh-day Sabbath.

The facts are these: The day begins at sunset. See Gen. 1:5; Lev. 23:32. When the sun sets Friday evening in Asia, then the seventh-day Sabbath begins there. A few hours later, the sun sets in Europe; then the Sabbath has come there. A few hours later still, the sun sets in America; and now the seventh day has arrived there. When the seventh day is in Asia, then those living there can observe it; when it comes to Europe, then those there can keep it; and when it gets around here to America, then we can keep it. It is exactly the same day when it comes to America that it was when it started in Asia, tho it comes here later.

The Lord commands His servants all around the world to keep the seventh day. Each one is to keep it when it comes where he is, not when it comes where some one else is. When it comes to those in Asia, they can keep it; several hours later, it comes to England, and they can keep it; and so on around the world. This is sufficient to show that there is no such difficulty as first-day observers would make you believe.

## Our Bible Reading

### Reform on the Sabbath

1. *What is said of the church that will be in existence at the time of the second coming of Christ?*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

NOTE.—These texts bring to view a class of people right at the last of earth's history who not only have the faith of Jesus, but keep the commandments of God.

2. *What does one of the commandments of God specifically require?*

"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.

NOTE.—In our Bible reading last week, texts were quoted which show that the prophecies pointed forward to a power that would undertake to change God's times and laws. God's law to-day, as through all the ages, says that the seventh day, which is

Saturday, is the Sabbath; yet the great mass of mankind are observing the first day instead. But as the remnant church, that are to witness the second coming of Christ, are to be found keeping "the commandments of God," they must be Sabbath-keepers, because nobody can be said to be keeping the commandments of God who is openly trampling underfoot the Sabbath commandment.

3. *Are there any prophecies which specifically forecast a Sabbath reform?*

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

NOTE.—The verses quoted from Isaiah 56 bring to view a time when God's salvation is near to come, and His righteousness to be revealed. And at that time the promised blessing is held out to the individual who "layeth hold on" God's Sabbath to keep it. In like manner the expression "If thou turn away thy foot from the Sabbath" brings to view a class of people who are trampling the Sabbath underfoot. The Lord is manifestly calling for a Sabbath reform, and is holding forth special blessings to those who will face the popular sentiment to the contrary, and observe His sacred day.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Holding the Winds of War

**W**E are in the midst of turbulent times. We have strifes in the social and financial world that are filling men with grim apprehensions. Society is divided into factions, each of which is striving for some personal end, and all are claiming that they are called to do what they are doing in order that the social structure may not be utterly ruined.

Louder, even, than these clamorings in society, are the rumblings of the war chariots among the nations. The omens of war are so strong that many peace societies have been formed for the purpose of trying to hold the war craze within bounds, with the hope of finally destroying the sentiment of war altogether. These peace organizations are formed in states and in nations, and then are brought together in international societies so that their combined influence may be exerted to withstand the pent up sentiments of war. The peace organizations are, without doubt, doing a great work. But they make a mistake in thinking that they will be able ultimately to control war in this wicked world, filled with selfish and ambitious men. It is needful that we view these things in their true light if we would avoid being deceived. The following prophetic declaration states the situation as it is:

"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.

The sixth chapter of Revelation closes with a description of the awful scenes that will be upon earth when Christ will be revealed at His second coming. They are the scenes that occur under the sixth seal. Then the eighth chapter begins with the opening of the seventh seal, and tells of the silence in heaven for the space of a prophetic half hour, or seven and one half literal days, when all the angels have left their regular dwelling-place around God's throne to accompany Christ to this earth. Hence the seventh chapter, from which the foregoing quotation is taken, is thrown in parenthetically, in order to describe some particular things connected with the close of time that had not already received attention from the prophet's pen.

It will be seen, from the quotation, that angels are commanded to hold the "winds," that they may not blow either on the earth, or on the sea, or on any tree. Winds, in symbolic prophecy, denote strifes, wars, and commotions. And hence the four angels are told to hold back these things until the Lord has given His sealing, gospel message to the ends of the earth.

When the dogs of war and of strife have to be held, it shows that they are not in repose. They are tugging at their leashes, and howling in their madness. Hence if there should be any short outbreaks of war and strife, they would, in the very nature of things, come suddenly and furiously. Such is the definite thing that the prophecy calls for, and the conditions in the world at the end of time are to test the accuracy of the divine prediction.

Concerning the suddenness with which wars in these days arise, one of England's greatest statesmen has said:

"Still more serious is the consideration which recent events have forced upon us that these wars come absolutely unannounced and with terrible rapidity. The war-cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in or in prospect of a war on which your very existence is staked."

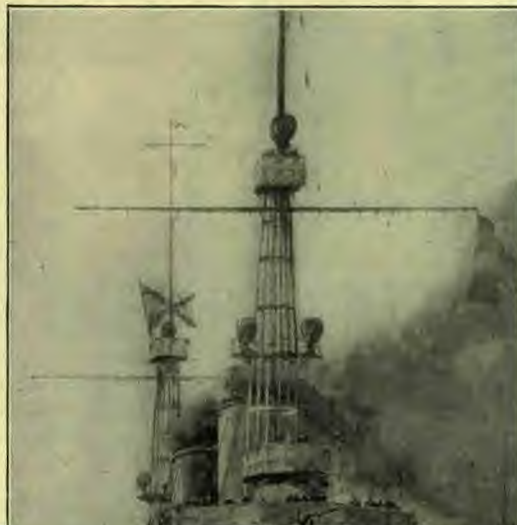
This utterance from a former prime minister of England states the case as we have come to know it to exist. The wars of this time break forth with a rapidity and a force which show that the nations are under an unseen restraint. And when the winds of war do come, they appear in gusts, and thus reveal the unseen restraining hand, which is known only by the prophetic Word. Men ought to be able to see things that are so clearly manifest. They would if the critics of this generation had not led so many to discredit the Bible. But these unwise critics have had their day. The time has come for the prophecies of God's Word to have opportunity to speak, and they are speaking in no uncertain or indefinite manner.

The war between Turkey and Italy that has just been concluded is a clear example of the rule. It broke out suddenly, and it has ended quite as suddenly. The Russo-Jap-

anese war was another recent example. The war wind broke forth with a gust, and then it was terminated before either Russia or Japan was willing to have it close. The present Balkan war is another illustration. A few weeks ago, there seemed to be no more trouble there than has been usual for the last quarter of a century, for there has been a heavy war-cloud hovering over that section for fully that long. But all of a sudden the little Balkan States stalk forth madly. They say they are determined to have revenge on Turkey. Then there is a little calm. The "powers" say they will control the situation. They will not let these little nations fight the old decaying, crumbling Turk. But while the "powers" deliberate, Montenegro rushes to the attack, and then the war storm, in all its furies, is on.

Some have thought that all Europe will be embroiled in this war. It may be so. But mark this: It will be of short duration. It will be ended as suddenly, perhaps, as it was begun. It can not continue; for He who commands the orderly movements of all the suns and worlds in the universe, has uttered His prophecy, and made His decree. The "winds" are ordered held until the sealing work of the gospel is finished. And in this time, the gospel has in it the message that Jesus is about to return to earth.

Satan, the great adversary, seeks to counteract the work of the gospel, and to hide from men the fact that a great chorus of voices from God's prophetic Word is telling the world that the Lord Jesus Christ will soon come again in person to this earth. To this end he has brought about conditions, in many of the nations, that make it hard for the gospel work to go. This is particularly the case in the great heathen lands where he has had the most undisputed sway. And as the winds



Four large Dreadnoughts of 23,300 tons and a speed of 23 knots will form the most important units of the Russian Baltic fleet in 1913. They will be supplemented by three other large battle-ships built since the war with Japan. Ten large cruisers will be an important part of the fleet that accompanies the Dreadnoughts.



THE RUSSIAN FLEET AS IT WILL BE IN 1913

From the "Illustrated London News"





“NEARLY FOUR FIFTHS OF THE ENTIRE GERMAN NAVY”

From the “Illustrated London News”

The above illustration represents the portion of the German navy that is to be assembled “in the near future” and “to be kept in full commission and immediately available at all seasons of the year.” It will consist of 25 battle-ships, 8 battle cruisers and 18 smaller cruisers, 99 torpedo-boat destroyers, and 54 submarines with full permanent crews.

of war are ordered held so that the sealing work of the gospel may go forward, it is evident that these winds would be allowed to blow for a short time in certain localities if by that means obstacles could be taken out of the way that are impeding the progress of the great work of God.

With these thoughts before us, it will be readily called to mind that one leading characteristic of all modern wars has been that as soon as they are over, it is manifest that there is greater liberty and freedom granted to those engaged in the controversy. The way is opened for the sealing message to go with greater facility. And following this usual plan, we may expect that when the present Balkan-Turkish war is over, in a little time from now, there will be in that territory a freedom for true gospel work that has not been accorded in the past.

But no one should make the mistake of thinking that these little outbreaks are the beginnings of Armageddon. When the Armageddon war starts, the whole world will rush to arms with a fury that has never before appeared on earth; for that war comes under the pouring out of the sixth plague, and it is consequently after the close of probation. Then there will be no restraining hand. God will have directed the angels to loose their hold upon the winds of war, and the scenes that will appear in the mad tornado of strife will go beyond any powers of human description.

God is urgently inviting us to stand with Him in that awful day; and if we will but accept His invitation, He will abundantly protect us. All the power displayed among the millions of worlds that make up His universe, is staked for the protection and the success and the deliverance of each one of His children. How indescribable will be the satisfaction and

joy of standing under the protection of such mighty power when Satan is doing his last destructive work through the forces of sin just prior to the coming of our beloved Lord!

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**Gambling.**—The gambling craze is not confined to China, nor to America, but it is seemingly sweeping away the very foundations of society everywhere. For instance, a despatch from Berlin under date of September 28 declares that “the craze for gambling among the wealthy and aristocratic classes of Germany and Russia has reached such a pitch that the authorities are at their wits’ end how to combat it.” Raiding of private gambling dens is of no use. Players caught there are of such prominence that prosecution is thought inadvisable. Every effort is made to keep it from the kaiser; but when a recent case came to his ears, he summoned the court-marshals of the empire, and asked them to use their influence to suppress the craze; and in consequence, it has been found necessary to send private letters to all members of the German nobility, asking them to stop the high play which goes on in their circles. Some of the nobles of the empire have been stricken from the court list, and one nobleman has committed suicide because of the disgrace. But the thing seems to go on just the same.

While there is great danger in declaring that every criminal is insane, yet doubtless there are cases of that kind, as there seems to have been one in the Marquette, Michigan, prison. There was imprisoned there a bandit, Holzey by name, sentenced November, 1889, for murder in the first degree. He and his gang terrorized Northern Wisconsin, holding up railway trains and stage-coaches, even single-handed, and robbing their passengers. In one of his raids, a banker shot at him, and Holzey returned the fire and killed the banker. For years after his imprisonment, he was morose, and subject to spells

of insubordination, during which time he was treated with harshness, and regarded as a dangerous and incorrigible criminal. Some time back he underwent a surgical operation, which was followed by an improvement in his mental state, until he has become entirely sane; and he declares that during his criminal career he was completely under the domination of a criminal obsession, produced, he declares, by profound dejection arising from a nervous breakdown. Since his operation, he has studied the English language, and read practically everything in the prison library, and is now said to be a well-informed man, with unusually sound views on subjects which are engaging the attention of thinkers in this country and abroad. Because of his later good conduct, his sentence has been commuted to forty years, with good time, which gives him his freedom on November 3, 1913. He has recently written a book on penology, so the *Chicago Daily Tribune* of September 27 tells us, said to be one of the best works on that phase of the subject which has been written. “It possesses a unique value because it was written by a man who has educated himself to think logically and write with rare lucidity on a subject in which he has had practical experience.” He believes in the indeterminate, or indefinite, sentence system, and believes that many could be reformed if this were carried out.

**Speaking of recent conditions in Lawrence, Massachusetts,** the *Salt Lake Tribune* of October 1 says: “This present Lawrence strike, therefore, is a strike against law, against adjudication, and against the orderly procedure of the government. It is a strike for anarchy, a strike to turn over the processes of the government to an irresponsible mob. If successful, it would take out of the hands of the court, before the court has done with them, two men accused of a heinous crime. This is something that can not be tolerated, and it is of precisely the same character as the mob rule, which would take

(Continued on page 14)



## Under His Wing

O God, when earthly streams are dried,  
And human hopes have flown,  
I find a fount that satisfies  
In Thee, and Thee alone.  
My weary soul, 'mid rude alarms,  
Would fly to Thee for rest,  
And find in Thy encircling arms  
The comfort of the blest.

For Thou alone canst whisper peace,  
And calm the troubled soul,  
When sins and cares and dreadful fears  
Like ocean billows roll.  
When friends betray and love is cold,  
And fears and foes annoy,  
Within the tender Shepherd's fold  
I find unfading joy.

O, Saviour, let my longing heart,  
Like Noah's weary dove,  
Forever find the better part,  
Beneath Thy wings of love.  
O, keep me in the secret place,  
From Thee no more to roam,  
Till I shall see Thee face to face  
In that eternal home.

—Anon.

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## The Mother as a Companion to Her Children

By Mrs. M. C. Du Bois



NOT long ago, I had the pleasure of meeting a mother who has a model family, consisting of three children. She is a plain little woman, but all who go to her home are delighted with her well-behaved family. The secret of their being model children lies in the conduct of the mother. She has given herself, her energies, to her children. She makes herself a friend, a social companion, to them. She is a good housekeeper in every detail; but she has the faculty of turning work into pleasure, in which her children are ever ready to engage. Her boys are nearing the threshold of manhood; but she has so bound them to her that they find pleasure in her company. She has no trouble in holding her children by her side, or in keeping their confidence.

What is the trouble in the majority of homes? — I think it is that mothers are not doing all they can to be companionable with their boys and girls. Many children, even before they enter their teens, are allowed to go where they please and with whom they please. This ought not to be. If mothers would enter more into the amusements of their children, they would find less trouble in keeping them at home until the time comes for them to go out to act their part in the world. Some mother may say she has something to do besides playing with her children. To such I reply, You can at least smile and be cheerful. It takes no more time to speak a kind word than it does to speak a cross one.

Mothers often build strong barriers between themselves and their sons and daughters by their apparent lack of interest in that which interests them. Why not interest your little daughter in playing "visitor," or "keeping house," or something of the kind? If your little boy rides to your door astride his wooden horse, why not spend a moment in entertaining him as if he were real company? Or if he comes as a book agent, why not buy a book, and make him

happy? You say, "I am too busy; I can not bother." But it would not take much of your precious time, and these tender little acts are cords that will bind your children to you. If you are always so busy that you can not find time to be social with your children, they will soon look elsewhere for companionship, and you will be left out of their confidence.

Many mothers are faithful in caring for the temporal wants of their children; they consume the midnight hours and midnight oil in trimming dainty garments. They cook unwholesome food to set before their family. They keep the home so neat and orderly that it becomes a prison, for the child is bound and held by rules so strict that he hardly dares move for fear of being reprimanded. Such a mother is making a sad mistake.

I believe in keeping the house neat and tidy, but not in going to extremes. The home should be bright, cheerful, airy. Plain food, and warm, healthful garments should be supplied, such as do not call for midnight oil. Let the children help. A knowledge of housework is not all that our girls need to be taught, but it should form an important branch of the education of both boys and girls. If mothers would teach their boys and girls to be helpful in domestic labor as well as in other branches of usefulness, they would have more time to give to the society of their children, more time to bind them to their hearts by cords of love; but far too many mothers do not like to spend time in teaching their children the art of being helpful in the home.

Every mother should interest herself in the happiness of her children. She should encourage them to confide their plans and open their heart's desires to her. She should never betray any little secret her boy or girl may tell her. As the young people advance in years, their hearts will be stirred with a love that mother has not called forth, a love different from the love they feel for her. This is a critical period in the life of that boy or girl; and, mother, do not chide your child because of it, but with a prayer in your heart for wisdom from God, wisely and tenderly lead that child to confide fully in you. If you see one has chosen unwisely, deal kindly still; in love endeavor to show the danger. If, on the other hand, one is of suitable age to enter the marriage relation, and you approve of the choice, give your child your blessing.

It is better to be social and chatty with the boys and girls than it is to be sharp, cold, and unloving. Be firm, but not harsh. Love wins the stubborn and wayward. Make yourself a friend, a loving companion, to your child.

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## The Art of Living Together

THE art of living together is one which lies at the root of domestic happiness. Here are a few suggestions which, having found useful, I pass on to my readers. In order to live happily with others, "we must not insist that there is only one way of doing things, we must avoid unnecessary criticism

of others' methods, and we must freely allow large liberty in all personal details of management. How foolish to have some stock subject of disputation, about which there is always friction and irritation, amounting, perhaps, in the course of years, to positive alienation! Equally unwise is it to forget that it is the little pebbles that hurt the feet, and that a sufficiently sharp tack, however small, may make a shoe quite unendurable. It is well not to expect too much of others, being mindful of the fact that we ourselves make large demands upon their patience or toleration. There is always the danger that familiarity will swallow up courtesy, that the sweet attentions before marriage will cease after marriage. We need constant reminders to keep watch for little opportunities to praise, to show sympathy, to rejoice with the glad and weep with the sorrowful." —Selected.

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## Cats Are Dangerous

THERE is little difference in cats, and that difference is only that of degrees of badness. Take them in their social grades, the backyard sloper, the spinster's "tabby," and the long-haired blue-ribbon wearer, who feasts on sirloin and sleeps on a silk cushion. The first is worst, the second worse, and the third bad. There is no health in them. As a race they are extremely dangerous to humanity. As disease disseminators they are as great a menace as the rat, and we are exterminating the rat because it spreads the bubonic plague.—E. R. Pritchard, secretary Chicago Health Department.

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## "Didn't Mean Like That"

A good minister, when journeying on the cars, was accosted by a stranger, who said: "Good morning, Mr. L. I was at your church the other night."

"Ah, indeed!"

"Yes, sir; I heard you preach. I don't take much stock in religion." This was said in a half boastful manner.

"No?" questioned Mr. L. "And what have you been reading?"

"I have been studying Thomas Paine, sir."

"And he has made you wiser, has he?"

"O, yes, sir; I don't believe in Christians now, or Christianity!"

"So, then, you believe that all Christians are hypocritical?"

"Yes, sir; Christianity is a sham, nothing else."

"Well, let me ask you, young man, have you had a mother since your infant years?" said Mr. L. impressively.

"O, yes, sir!"

"And was she a professor of religion?"

"Yes, sir," said the other unhesitatingly.

"And did she live consistently with her profession?"

"O, yes; I believe mother was a good woman!"

"Well, then, you either believe that your mother lived in communion with Christ, or you believe that she was a hypocrite. Which is it?"



“Hold on!” exclaimed the young man.  
 “Which?” cried Mr. L., with emphasis.  
 “I — I — didn’t — mean — like — that; wait and hear me,” stammered the excited young stranger.

“Which?” solemnly repeated Mr. L.; and when no answer came, he said: “For shame, young man, to fling at your sainted mother that she was a hypocrite! You know from her life that Christianity is real.”

The cowardly skeptic was silenced, and afterward Mr. L. saw him in the Fulton Street prayer-meeting, trembling under a sense of guilt.

Christians, if we live up to our profession, our lives will be an unanswerable argument in favor of religion. The skeptic can not but admire consistency, and lives that speak of Christ preach more effectually than words can do.— *Anon.*

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THE mountain top must be reached no matter how many times we fall in reaching it. The fall is not counted; it does not register; the picking up and going on counts in life.— *Flora Howard.*

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“REPUTATION is what men think we are, character is what God sees us to be.”

### Our Work and Workers

FIVE candidates have been baptized at New Rochelle, New York, four at Brooklyn, seven at Mechanicsville, three at South Onondaga, and four at Buffalo. Twelve more at the latter place, six at Elmira, nine at Brooklyn, and about twelve at Albany, have decided for the truth.

THE last Sabbath of the Nebraska camp-meeting, fifty-one persons were baptized. Pastor J. W. Christian reports the baptism of six willing candidates at Julian, and the conversion of fourteen at Williams. A church of sixteen members has been organized at Holbrook, and eight others have begun the observance of the commandments.

SISTER H. T. MOOR, 1619 Cypress St., Vancouver, British Columbia, writes: “I would be glad to express, through the columns of your paper, my thanks to our dear people for their generous response in the past to my appeal for literature for missionary purposes, and to beg a renewal of the same. My opportunities for giving the message are large here in this city, with heathen from all countries all about me, and my earnest desire is to put reading-matter in each house in Kitsiland, where I am living, a suburb of Vancouver. To that end I am working. I belong to a club here who are taking the SIGNS OF THE TIMES. With that, together with your leaflets, I am working, but I will need lots of ammunition to accomplish my end, and I am asking for help.”

PASTOR M. J. ALLEN, of Hamilton, Ontario, Canada, reports the baptism of eight persons at that place, and this ordinance has been administered to four at Chatham. Three in St. Johns, Newfoundland, have commenced to obey the truth. Thirteen at Harvey Station, New Brunswick, have been baptized, and seven others are waiting to follow their example. At Stockholm, Saskatchewan, three have received the ordinance of baptism, and fifteen at the Saskatchewan camp-meeting. Eight or ten returned to their home churches to be baptized. At Kamloops, British Columbia, five new converts are reported, and seven at Nanaimo. At the latter place a company of twelve members was organized, four coming in by baptism. Six at Didsbury, Alberta, have received this rite, and four at Edmonton have expressed their intention of obeying the truth. Five at Morden, Manitoba, have been buried in baptism.

# Good Books for the Holidays

## HOW TO SELL THEM



The New Home Workers' Prospectus

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- New Testament Primer,
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- Making Home Happy,
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- Steps to Christ,
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## Pacific Press Publishing Association

Mountain View, California

Kansas City, Mo.

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Conditions in Lawrence, Massachusetts

(Continued from page 11)

out of the jurisdiction of the court an accused person and lynch him without trial. That is a shocking tragedy, utterly indefensible and wholly to be condemned, whatever the offense that is committed. But the other offense which this Lawrence strike seems to stand for is equally to be reprehended, referring in this to the fact that the strikers object to the arrest and trial of two of their leaders with a charge of being accessories to the murder of a woman mill-worker." The *Tribune* admits that the leaders may be innocent altogether, but if so they will be acquitted, in all likelihood. The *Tribune* further says that "there has been altogether too much of the mob spirit everywhere, and especially in connection with the procedure of the courts." "Where an organized society undertakes to exercise this mob government, then there is nothing to do but to condemn that society and its leaders without reserve; and whenever they commit an overt act, that act should be punished with the rigor that the law demands." It would seem that all good citizens would agree with these words. It is not held that the courts are infallible. It is not held that judges are always pure, and above influence and corruption. But orderly government is certainly better than mob rule.

It is stated that the whaling industry is about doomed. It is only since the Russo-Japanese war that the people of Japan have taken any great interest in whale fishery. It is said that they have made the most of the whale not only by preserving the oil, but certain portions of the creature are canned and eaten in the place of canned beef, which is very expensive in those Oriental countries. You may be able to tell what the label on the outside of the can says, but the label is no evidence by which you can be sure of the contents within. There is no assurance that canned whale would be so labeled. There are far better foods for the human race than canned meats.

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Co-operation Corner

Who Will Help?

THERE are many of our readers who prize greatly the SIGNS OF THE TIMES, and the blessed truth which it contains. Some of them are not so situated as to do any missionary work whatever. Some are not so circumstanced financially that they are able to take clubs of the SIGNS. There are others who are able and who would be willing, we are sure, to subscribe for clubs of the SIGNS, if they knew they would be used in a good way in helping to save souls who do not know the Lord Jesus and His message. For instance, there is before us a letter regarding a lady who lives so far away from other habitations, out upon the prairie, where one has said it "would take a good spy-glass to see anything but the sky." She would be glad to use these papers, and to send them to those who are poor and needy, and who are interested; and she is a sample of many others. Who will contribute to this fund for enlarging the circulation of the SIGNS OF THE TIMES in a way in which definite, individual missionary work shall be done? We shall be glad to give credit in the SIGNS OF THE TIMES to all those who will contribute for this purpose. If there are those who do not desire that their names shall be published, we will credit the amount which they send to any designation which they may desire.

Immortality

We would recommend as a brief help in study of the immortality question, "Is Man Immortal?" Apples of Gold Library, No. 86. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

Those who are making an investigation of the Bible teaching on immortality should secure the tract "Thoughts for the Candid," Bible Students' Library, 47. Single copy, post-paid, 2 cents; 50 cents a hundred. This office.

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Note.—Read our "Coöperation Corner" on the previous page.

We begin, in this issue, a series of articles on the sanctuary and its meaning, by Mrs. S. N. Haskell. We are sure many of our readers will peruse them with great interest. These will take the place of the articles on the priesthood advertised, which were to be furnished by the editor. His trip East prevented his writing them in time for this closing volume. This we regret, but the articles from Mrs. Haskell will compensate.

The proposed race-track gambling law now before the people of California, to be submitted November 5, has not, it is stated, one newspaper in California in favor of it, or at least that has expressed itself in favor of the proposed law. No political party has endorsed it, and "legitimate sportsmen" and their publications are repudiating it, while various organizations are forming for its defeat. There is a great deal of exhortation to people to arise and defeat it, but it really would seem as if it were defeated in advance. Certainly it ought to be.

We wonder if our readers went over all the items in "Our Work and Workers" department in our last issue. If they did, they read there of 483 different persons who had accepted the truth of the message which the SIGNS OF THE TIMES bears to the world, and were added to the church. There are besides these, 889 who are reported as being baptized. These do not include the number above,—a total of 1,372 reported. Note that this has reference only to those reported. In our gathering together these facts from our various state conference papers, we have not noted the many smaller reports of one and two; nor are all reported in these papers, by any means. For instance, we have attended four camp-meetings ourselves, but we have failed to find any report of these camp-meetings during this year thus

far. It will also be noted that three churches have been erected and dedicated, and that eight churches have been organized. Certainly this is an encouraging report, but this is only one of many.

Valuable Paper.—The following kind note comes to us from one in Southern California who has been reading along religious liberty lines in the SIGNS OF THE TIMES:

"The SIGNS OF THE TIMES is a very valuable paper. An utterance of 1776 of the Presbytery of Hanover, Virginia, and the Baptists and Quakers to the General Assembly of Virginia, 1776, is not asking more than a God-given right. I am seventy-nine years old, and a Methodist and a Socialist. We do not want to go back to the Dark Ages. I have not yet found one comrade that wants church and state united, and I have talked with many since getting your valuable paper. God bless you and prosper you and your paper. I am  
"Yours for equal rights for all,  
"J. E. H."

His Coming Is Near.—The Kansas City Star of October 4, this present year, in a despatch from Denver, declares that twelve different clergymen, representing the Episcopal, Presbyterian, Baptist, and Congregational denominations, unitedly declare that Christ will return to earth in this generation, and that His coming may be expected at any moment or hour, as prophesied in the Scriptures, and that October 6 these clergymen were to preach upon that subject. It is declared that sin is rampant in the world, vice is increasing, the world is becoming more wicked instead of better. That the prophecies of Christ's second advent mentioned in the Bible have come to pass is ascribed as the cause of the approaching return of Christ. Now according to this report, it seems that the good brethren are looking upon some things in an exaggerated light. There are certain things that must yet come to pass before the Lord comes, but they are right in declaring that the coming of the Lord is near. This is what the SIGNS OF THE TIMES has been declaring for more than thirty years, and it is abundantly sustained by the Word of God, and by the fulfilment of that Word in numerous signs and omens.

Catholic Defense League.—The "London Letter" of the Western Watchman, in its issue of October 10, declares that an energetic priest, Father Dowling, is engineering a Catholic Defense League. "He draws attention to the fact that there is a section in Italy who are quite prepared to seize the Vatican and all it contains when next the papal chair becomes vacant, on pretense that the Vatican and St. Peters belong, like the rest of church property, to the Italian government, and are only loaned to the church for the purposes of religion. And there is a large following of modern Italians ready to make the expenses of the war an excuse for this fresh act of sacrilege. Father Dowling's argument is that if church property were vested in an international association, with due safeguards against encroachments by the laity, it would be impossible for a single government to sequester the goods of the church, because the association could appeal to the ambassadors of its various members' nationalities."

We would just remark that it would seem as if with such a large anti-Catholic mass of Italians as this seems to indicate, Roman Catholics ought to be willing that Methodists and other Protestants should do the best they could to convert them.

Right or Success.—The present political struggle through which the United States is passing has a great influence in the development of character. There are some who desire to be right. They may be wrong in their conclusions through various reasons,—misinformation and otherwise; but they have a desire to be right, and what they do, to do it because it is right. There are others that desire success. The spirit that seems to govern them is that expressed by a politician in days gone

### Memory Text for the Week

John 11: 25

"Jesus said unto her, I am the resurrection, and the life: he that believeth on Me, tho' he die, yet shall he live."

by, in a toast, "My country, may she always be right; but right or wrong, my country." The same principle leads many to say, "My party, may it always be right; but right or wrong, my party." It recalls an expression of Lord Melbourne, in a cabinet meeting in the early days of Queen Victoria. Melbourne was then prime minister. The meeting threatened to break up in confusion. He put his back to the door, and in a cynical way said: "Gentlemen, we can tell the House the truth, or we can tell it a lie. I don't care which. All I insist on is that we shall all tell the same lie, and that you shall not leave the room until it is settled what it is to be." And so it is with many political conventions; it is not the essential thing in the minds of many whether the convention is right, or whether it is wrong, but that everybody shall know what it is and observe it. There is one thing that is above all this, and that is to be right, to have a conscience void of offense, to submit all political parties and all political programs, and for that matter all religious parties and programs, to the matter of eternal right, and stand with the right; for he that stands with the right stands with God, and is bound to triumph in God's time.

The shooting of Colonel Roosevelt is one of the numerous happenings which show the class of cranks that will be developed more and more by the heated discussions of the age. Judging from the speeches and the publications of the time, it is clear that nearly everybody is convinced that there is much that is very wrong. And in view of this, there are many defamatory as well as inflammatory utterances. There are certain unbalanced minds that take these things very seriously, and there is no forecasting what course their mania will lead them to take. This man Schrank who shot Mr. Roosevelt was under the delusion that the "spirits" were driving him to do the deed. Men who are not under the popular delusion concerning the immortality of the soul and the conscious state of the dead, are immune from the deceptions of such deceiving "spirits."

On October 16 a typhoon swept the Philippines, extending over a very wide area. It is estimated that the damage will reach some \$25,000,000. The army and navy have joined the local government in measures of relief. This great storm follows very quickly the similar one that spread so much destruction in Japan a few weeks ago. And while such storms are incident to that part of the world, yet it is a noticeable fact that destructive storms and great disasters are becoming more and more frequent and appalling in all parts of the world. These things should make men think. There is a clear cause for it all. The Lord says, in His Word, that He has a controversy with the people because of their iniquities. This old earth is struggling in her death throes beneath the weight of her degradation in her career of sin. The end is not far away.

A new complication has been thrown into the rebellion in Mexico by Felix Diaz, nephew of the deposed president Porfirio Diaz, suddenly coming to the front as a leader. He has seized several important posts, the city of Vera Cruz being among them. A messenger is on the way to France to confer with his distinguished uncle, who is to be his adviser. Five thousand federal troops that were drawn up to help overthrow the new Diaz all mutinied. It would seem at present that the name of Diaz, even tho' it be worn by the nephew of the deposed but very successful old president, is one of the most formidable things that the Madero government has to encounter.