

# Signs of the Times

## According to His Will

Dan. 4 : 35

By Eliza H. Morton

The Most High rules here on earth  
According to His will,  
And none can stay His hand, or say,  
"What doest Thou?" Be still!"

'Tis not God's will that men shall sin,  
Or evil dwell below;  
And yet He lets the wicked live,  
That all His love may know.

The universe must justice see;  
And sin shall show to all,  
Its awful character at length,  
The measure of the fall.

God's will on earth will surely be  
Exemplified at last,  
When all the wo that sin has wrought  
Is ever in the past.

'Tis working now, that perfect will.  
We pray it may be done  
In all its fulness, till at length  
The controversy's won.

Then let Thy will, O God, in us  
Our lives transform each day,  
Until our feet with gladness tread  
The holy city's way.



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

## 3907—Drawing All Men to Him

Will you explain the meaning of John 12:32? Will the time come when all men will be drawn to Him? It seems that Christ has been lifted up, and He says that He will draw all men to Him, and we know that all men have not as yet been drawn to Him. U. S. M.

How do we know that that is the case, that all men have not been drawn to Him? The text does not imply that all would accept Him. It does not imply that all would become Christians, but it does mean that there would be that attractive power in the Lord Jesus Christ that would turn the hearts of men toward Him; and for aught we know, every soul that has ever heard of Him has had longing for Him. But the sins of the world have crushed out the longing, and Christ has been allowed to pass, while men have hardened their hearts against Him. The very fact of His death, His lifting up upon the cross, has drawn the attention of the world to the Lord Jesus; and even beyond this God draws men. Those who have not heard His name at all have been moved and affected by Him. So we read in John 1:9, "That was the true Light, which lighteth every man that cometh into the world." Not one single soul in this world but has light enough to light him to God, if he will but follow it; and yet it lies in his power, and in the power of every one, to snuff out the candle that God lights, and harden the heart against the appeals of His Spirit.

## 3908—When Was Christ Glorified?

Will you please tell us through the "Question Corner" when Christ was glorified? E. W. P.

It depends upon what we mean by the term "glorified." Certainly glory is due to him who finishes his work and finishes it in harmony with the will of God. Just before our Lord died upon the cross, He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." On the cross He declared, "It is finished." Character met its consummation in dying for the right. Preeminently, therefore, He was glorified when He ascended up on high, as recorded in Acts 1:9-11 and in the 24th Psalm, foreshadowed on the mount of transfiguration. It is to this which Eph. 1:20-23 refers,—"Which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the church." Then was Christ glorified. The same is taught in Philipians 2, speaking of the humiliation of our Lord Himself, giving Himself even to the death of the cross: "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." See Phil. 2:9-11. But when He comes the second time, He will be glorified in His saints. In them the fullness of the glory will come home to Him, when "He shall see of the travail of His soul, and shall be satisfied," and sin shall be banished forever from God's universe.

## 3909—The Seventh Day

Can you prove that Sunday is not the seventh day of the week, instead of the first, as the majority seem to believe? I take it that Sunday was the seventh, because of the scripture that as Jonah was three days and three nights in the belly of the whale, so was the Son of Man to be three days and three nights in the heart of the earth. Now Jesus was crucified on Friday. Hence He would only have spent two nights and a small part of one day, provided He were resurrected on Sunday morning, as every one seems to believe He was. I do not believe that any one could have authority to actually change God's holy day, but I do believe that the world is keeping the actual seventh day, believing it to be the first. H. P.

Now in the first place, God knew which day the seventh was when the manna fell. There can be no question regarding this by a believer in the Word. He pointed out by a threefold weekly miracle, for forty long years, just which day was the seventh day. There could be no doubt about it. (See Exodus 16.) No manna fell upon

that day. However ignorant the Jews were, however much they might wish to pervert or tamper with God's commandment, there could be to them no question regarding the day of the week. The Sabbath was the seventh day of the weekly cycle, and God marked it Himself miraculously. A few days after the fall of the manna began, He spoke His own law from heaven, in which He declared that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. Then at the time of the commandment, there could be no question whatever regarding it, for the miracle of the manna was still current.

When Jesus died upon the cross, and was placed temporarily in the sepulcher, it is stated that the holy women who followed Him returned from the sepulcher, and kept the Sabbath "according to the commandment." Luke 23:56. There certainly could be no question at that time, for Inspiration declares that the day which they kept was the Sabbath day "according to the commandment." The next day was the first day of the week. Now the day which the Jews kept at that time was the same seventh day which we have now. They have been scattered to all parts of the earth, but wherever they have gone they have carried with them the seventh day. And that seventh day corresponds to our seventh day at the present time. Nobody disputes it who has regard for history and fact and astronomical data.

We have before us a chart of the week prepared by the late Pastor William Jones, of Mill-yard Church, London, assisted by his Imperial highness, Prince Louis Lucien Bonaparte, the great European linguist. This chart has nine columns. The first column gives the language, and where spoken; the second column, the name of the week, or cluster, or cycle, of seven days; the next seven columns give the names of the days of the week.

This chart gives the name of the week and the days of the week in 107 ancient languages and dialects, mostly of the Eastern or Oriental world. In addition to that, it gives us the same thing in 53 languages of Europe. Of these 107 languages and dialects, 71 name the seventh day as a sacred day, most of which call it "the Sabbath" itself; 37 of the 53 European authorities also call it "the Sabbath." Not one of them calls the first day of the week by the term "the Sabbath." Some of them indicate that it is a holy day, but the Sabbath day is the seventh day always. Take for instance the Georgian language in the Caucasus. The week is called "seven;" the week is also called "Sabbath." The first day is called "Lordly day;" the second, "day two to the Sabbath;" the third, "three to the Sabbath;" the fourth, "four to the Sabbath;" the fifth, "five to the Sabbath;" the sixth, or our Friday, "preparation day;" and the last day, "Sabbath." Now many of these languages were spoken and used by nations entirely separate, having had no international communication at all with each other. It certainly is a remarkable fact, which can not be set aside, that all have the same cycle of days, and so many of them, heathen tho they are, recognize the seventh day as the sacred day of the week.

The Scripture record and history of nations; the observation and record of eclipses; the Jews scattered among all the nations of the earth and still retaining the same day, which they have always held in theory and sometimes in practise; the uniform testimony of Christianity that Sunday is the first day of the week, kept in honor of the resurrection,—all prove beyond the shadow of a doubt that our seventh day, or Saturday, corresponds as nearly as Roman reckoning can make it to the seventh day of the Scriptures and of the commandment, while Sunday corresponds to the first day of the week. The day of the death or the resurrection of Christ does not affect the Sabbath, nor does the Bible anywhere define the heart of the earth as the grave. That expression seems to have reference to the powers of darkness into which Jesus was delivered when arrested. See Luke 22:53.

## 3910—Prayer by Catholics

Is it true that the great political conventions which nominated Taft and Wilson were opened by prayer by Catholics? M.

Yes, so far as we know, Catholics may have prayed in all the political conventions. The convention was opened by ministers of other de-

nominations also. So far as the political régime is concerned, it was simply to meet with popular favor that this was done; and first a minister of one denomination was asked and then another, and the compliment was passed around to various ones, in order that in a political way all might be won if possible. It meant nothing more than this.

## 3911—Hardening the Heart

I would like an explanation of John 12:37-40. It seems they could not believe if they had wanted to. U. S. M.

Compare verse 40 with Matt. 13:14, 15, etc. We there learn that they hardened their own hearts and shut their own eyes. It is not until men reject the Word of God that the Lord withdraws His Spirit from them, and the withdrawing of His Spirit is bound to harden the heart. But He does not do that until men show that they do not desire His presence. The language used of God is simply allowing the heart to be hardened. Men harden their own hearts always, by rejecting the truth; and so while Christ is lifted up in order that all men may be drawn to Him, and all men are affected by that drawing power, yet they may harden their own hearts as did the Jews, and not receive Him.

3912—Inquirer.—Regarding the statement that Martin Luther told his mother, when she was dying, that the Catholic Church was the safe one to die in, we know nothing about it at all. Such statements as that are to be received with a grain of salt. We do not recall now just the time of the death of the mother of Martin Luther. It took Martin Luther quite a long time to get out of the Catholic Church; and if his mother died during this time, he may have told her that. He didn't see the truth of the matter all at once; it came to him gradually. Such a statement as that proves nothing one way or the other.



## Schedule for the Week Ending November 23, 1912

|           | November 17 | 1 Thessalonians 3, 4; |
|-----------|-------------|-----------------------|
| Sunday    |             | Psalms 114            |
| Monday    | 18          | 1 Thessalonians 5;    |
|           |             | Psalms 115            |
| Tuesday   | 19          | 2 Thessalonians 1-3   |
| Wednesday | 20          | Ephesians 1           |
| Thursday  | 21          | " 2                   |
| Friday    | 22          | " 3                   |
| Sabbath   | 23          | " 4;                  |
|           |             | Psalms 116            |

Three epistles come into this week's reading,—the finishing of 1 Thessalonians, 2 Thessalonians, and Ephesians. As remarked last week, 2 Thessalonians was written a few months after 1 Thessalonians, both from Corinth. Ephesians was written probably in the year 53, and is thought by some to be a general epistle to various churches, partly because of its contents, and partly because of the fact that in the earlier manuscripts "at Ephesus" is wanting. However that may be, the instruction is good for the Ephesian church, as well as for others. Our chapters on 1 Thessalonians close with very definite, clear instruction concerning the manner of our Lord's coming, and practical teaching to those who are waiting for Him. Supplementary to this are Psalms 114 and 115, both inspiring and instructive, especially concerning idolatry.

2 Thessalonians was written to correct some errors that had been imbibed because of the first epistle. It clearly shows us that the apostle did not believe that the Lord was coming in his day, and that the Lord would not come until the great apostasy had taken place. It also deals with the coming of the Lord.

The remainder of the week is filled with the first four chapters of Ephesians. Wonderfully deep are they in their instruction, the strong meat of spiritual Christianity, the first one dealing with God's election in eternity, in time, the sanctification in the Spirit, the exaltation and power of Jesus, the work that He does for those who are without Christ, but who receive Him, and the mystery of God and the oneness of His church and gifts, with excellent practical instruction which grows out of these things. Psalm 116 supplements Ephesians 4.



# 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

### Fishers of Men

(Mark 1:16-20)

IN these lessons, we follow the Gospel by Mark. It is not a study of the book,—simply sundry lessons gleaned therefrom of the Master's life and work and teaching. In our last, it was His message and its time. In this, it is the call of His first disciples.

THE first thing we note is the place where Jesus sought His disciples. Why did He not go to Judea? It was not because He was timid. While He was not bold, or boastful, or self-assertive, He was always brave to do His duty. It was not because He was ignorant, that He did not go to Jerusalem; for at twelve years of age He surprised the great doctors in the temple by His mental acumen and intelligence, and in every after-encounter His superior knowledge and wisdom were more than a match for the casu-

ditions, to gather from those who were not educated to believe that truth could come only through the traditions of the elders, to gather disciples from those who were not wise in their own conceits, from those who were not self-satisfied. Therefore He went to freer Galilee, to the hardy peasants who had seen God's power and wisdom in the stars at night, as their boat rocked on the quiet sea, who had felt their helplessness in the mighty storms which frequently swept down from the mountain gorges and lashed



The present site of Bethsaida, "the city of Andrew and Peter," now in ruins. At the time of the calling of the disciples it was a prosperous fishing village. A little bit of the sea may be seen in the left of the picture. Sin never beautifies a land.

THUS reads the passage: "Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him."

istry and sophistry of Pharisee and Sadducee, of doctor and priest and scribe. It was not because He did not know that there were men at Jerusalem,—able, devoted, well-balanced men. Surely it would seem that He could have better supplied His cause with directing material from the groups of men revolving around Gamaliel, Annas, Caiaphas, and Nicodemus. But all these He passed by, and came first to the Sea of Galilee. Knowing Him, the reason is obvious. He preferred to gather His disciples from those who were not bound about by truth-pervverting or truth-chaining tra-

the beautiful lake into a fury, who had learned that God was above men and cared for them all, and whose honest, hungry hearts longed for God and the Deliverer from sin whom God had promised. Therefore Jesus sought the region of Galilee.

THE men He wished to choose were found in Galilee of the Gentiles, where the Jews were mingled with other peoples, until many of them had come to believe that there was salvation for other men. It was among these people that a Roman centurion could find hope, and the Jews say of him, "He loveth





our nation, and he hath built us a synagog." Jesus went down among the lowly fishermen by the sea, the men who toiled on the deep under the stars of God. He would choose His disciples, His teachers, His missionaries, from such a class, that the world would not give glory to the missionaries, or to the men chosen. It is God's plan that no flesh shall glory in His presence, and therefore He has not followed the wisdom of the world in His work for souls, because "the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." 1 Cor. 1:25-29. So God chose the Galilean fishermen, bearing with them even to the very close of His ministry the brogue of the Galilean district. But these men were educated by the greatest Teacher that the world ever knew; they learned the great principles of the plan of salvation from the lips of the Master.

"FISHERS of men"—that is what Jesus would make those who would follow Him. He calls, and the call reaches other souls. They had been fishing for fish. They knew all its uncertainties and all its hardships, all its disappointments, all its constitution-breaking experiences. They must have reasoned among themselves that it would be harder to fish for men. They knew the uncertainty and insincerity of men.

THERE are fishers for men. Satan and his agents have fished for them from the time that sin entered this old earth, and he has gathered them in, with all the various nets and hooks and wiles of which he is master,—one in the net of drunkenness, and another in that of lust, and another in that of power,—by all the various ways and means by which men can be attracted from the path of godliness and righteousness to a life of selfishness and ease and dissoluteness. Christ wanted those who would fish for men, and gather them into the great net of God, not for destruction or despoliation, but for salvation eternal. He has had His fishers in all days and in all generations; He has them to-day. But they must fish men out by the straight, clear devices indicated in our Lord's message in our last number. Men are not to be caught by the wiles of evil, they are not to be deceived. They themselves must yield to the fishermen, "repent, and believe." God has declared that in the last days "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16. But He does it by the same everlasting gospel that our Lord Jesus Christ died to give to the world. Rev. 14:6.

THE fishermen responded. Simon and Andrew were just casting their net into the

sea for a haul, but "straightway they forsook their nets, and followed Him." James and John were mending their nets preparatory to casting them into the sea, and they left their nets and followed Him. There was instant response to the call of the Master. Straightway He called, and straightway they left their earthly things to respond to the call. There is always blessing in promptness in doing the right thing; there is always weakness and disappointment in delay. There are many souls who would have been stronger had they followed their Lord without hesitation when He first called them. Said the writer of the 119th Psalm, presumably the prophet Daniel: "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments." There are many souls in God's cause who would have been far stronger men, far stronger workers, if they had yielded themselves fully, promptly, in the beginning. That full and prompt yielding would have brought such blessing that it would have been the foundation of a habit of just such promptness in all time to come. God does not want rashness, but He does want the soul to decide regarding the thing that is right; and when the right comes, He wishes quick, prompt decision. Why not? Why should we dally and parley when we know what duty is? Why not yield to the duty, do it at once, and stand on the right side of the question forevermore? These four disciples, Peter and James and John and Andrew, whom Jesus met down there by the Sea of Galilee, were among the strongest of the twelve. They were among the first who were really called to the Master's service, and the record indicates that they were among the most prompt to respond to that call. Promptness in yielding to the call of Christ opens the heart to His presence. It forms open channel between the soul and its Saviour. That soul feels free communion with Christ its Lord, and to that prompt response Christ the Lord sends abundant blessings to fortify the soul against the deceptions of the enemy. That prompt response does not mean loitering behind, becoming a straggler in God's army; it means that that soul is at the forefront where the Master leads, prompt to do duty, growing stronger continually in the duties done, learning to bear burdens by bearing them, until life closes. The narrative is a very simple one, but the lessons it contains are of vital importance to success in Christian life.

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THE false religions of the world are so many varied efforts of man to save himself. They are all acknowledgments on the part of the devotees that they are in a lost condition. There is almost a universal acknowledgment that man needs a Saviour, that he is out of harmony with his God. The matter of which he is really ignorant is how to find a way out of his trouble, how to find a Saviour that can give him peace. There is just one way of salvation, one Saviour that can make peace between the sinner and his Creator. That one way, that one Saviour, is Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

## Two Sabbath Reforms—Which?

THE first part of the thirteenth chapter of the book of Revelation describes the great "beast" power that has been the strong persecutor of righteousness all down the ages. This "beast" has appeared at different times under various guises or "heads," and in this chapter under consideration, it is said that the prophet saw one of his heads apparently doomed to destruction. His words are:

"And I saw one of his heads as tho it had been smitten unto death; and his death stroke was healed: and the whole earth wondered after the beast; and they worshiped the dragon, because he gave his authority unto the beast; and they worshiped the beast, saying, Who is like unto the beast? and who is able to war with him? . . . And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the Book of Life of the Lamb that hath been slain. If any man hath an ear, let him hear." Rev. 13:3-9.

All agree in saying that the great beast power of the Apocalypse is the persecuting force that Satan has exercised against the true church of God. The sixteenth century Reformation that swept Europe carried with it a spirit of freedom and liberty that every one said would destroy the "beast" power of persecution from the face of the earth. Our "civilization of the twentieth century" is one of the outgrowths of that mighty Reformation. And men are saying that we can never have persecution and its horrors as in the days of old. Those who are saying this the most strongly are the evolutionists, who believe that the race is developing irresistibly toward a higher plane. But God has spoken right into the face of this strong evolutionist sentiment, that the "death stroke" of the beast is to be healed, and all the world is to wonder after him; all will worship him who are not standing with the Lamb that has been slain. We will see ere long who knows best—the infinite God who sees the end from the beginning, or finite, erring, mortal man.

Such, in brief, is one of the prophecies that tell of the restoration of the beast, or the persecuting power. And that restoration is to be right at the end of time; for the most solemn warning in all the Bible is directed against it, and that warning prepares a people to stand ready for translation at the coming of Christ. The words of the warning are these:

"And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Three leading things are warned against in this text. There is the "beast," his



"image," and his "mark." The last part of the thirteenth chapter of Revelation tells the story of the "image" and the "mark." There is another beast introduced there which helps on the beast that had the death stroke, and causes all the world to worship the wounded beast and to receive his mark.

Now we have the issue fairly before us in the language of the prophetic Scriptures. A beast power comes forward demanding homage. All the world are told that they must worship him and receive his mark. If they do not do this they will have to suffer death, as is shown by the latter part of the thirteenth of Revelation, which we have not taken the space to quote. And while these combined beast powers are demanding worshipful allegiance (which, by the way, shows that they will be religious powers), the mighty God is sending a strong message against this destructive apostasy. It is not necessary to say that no combination can be formed that will finally win against the infinite Jehovah.

But you ask, What is this "mark" that the beast power is demanding shall be received, and against which God sends such a strong warning? A little thought will enable one to see how to avoid receiving it. It is said of those who are developed under the message that God sends, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus"—three great distinguishing characteristics, "the patience of the saints," keeping "the commandments of God," and "the faith of Jesus." They are Christians, for they have the faith of the Christ. But they also keep the commandments of God, and they have the patience of the saints. They seem to have a well rounded out Christian character.

Until very recent years, there was not much controversy in the Christian world concerning the commandments of God. All agreed that they should be kept. But while all are still agreed concerning nine of the Ten Commandments, yet it has been pointed out clearly in recent years that the Sabbath commandment does not call for Sunday keeping. There is no evading the fact that it calls for the observance of the day the world calls Saturday. And while this commandment calls so plainly and explicitly for the observance of the seventh day, which the world names Saturday, there is not to be found in all the Bible a single whisper of evidence that God had ever transferred the Sabbath from Saturday to Sunday. God is not the author of this apparent change of the Sabbath. In recent issues of this paper, we have shown, however, that a power was pointed to in prophecy that would think to change God's law.

The issue, then, is over the commandments of God, because the ones who triumph with God are found keeping His commandments. And the mark of apostasy would have to be, from the very nature of the controversy, an institution that would set up a rivalry to God's commandments. And see how strikingly the facts harmonize with the prophecy. The prophecy foretells a controversy that was to involve God's commandments. And we have right before us in the world to-day two rival sabbaths. One is plainly required by the commandment of

God, and the other has only the authority of man.

A world-wide movement is gaining ground and momentum, which seeks to make the observance of Sunday universal by the enactment of human law. They tell us that man's physical and spiritual natures both require it, and that we can not advance to the highest civilization till we have Sunday laws everywhere, and have them rigidly enforced. All through the past, when men have sought to compel the consciences of their fellows by demanding something of them that was contrary to the plain teaching of the God of the Bible, they have found that men who really believe God will not yield. They stand ready for any persecution or any suffering, but to yield a conscience that remains truly connected with God is an impossibility. This unyielding spirit over purely matters of conscience and religion is taken by men to be nothing more than stubbornness, and all the governmental machinery is set to work to break the stubborn will.

Is it possible that such a bitter struggle confronts the men of this generation? We have these two rival sabbaths. One of them rests on a divine command, and the other on human law only. And we have the prophecy which tells of the fierce conflict that will be waged with the commandments of God and the faith of Jesus as the issue. Where do we stand? Are we with God and His plain Word, or will we take the awful risk of trusting to the sheer force of numbers that depends on human enactment for a divine institution? T.

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## Invisible Power Made Visible

"For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; so that they are without excuse." Rom. 1:20, A.R.V., margin.

**T**HE unseen may be clearly seen. The invisible is made visible. "From the creation of the world [they] are clearly seen, being understood by the things that are made."

Electricity, which is itself invisible, by making the carbon incandescent enters into the realm of the visible. We still do not see the power; but we do see what it does, and this is all that is essential.

Or electricity may operate a motor, and thus move a mass of machinery. We do not see the power; but we hear the whir of the quickly moving wheels, and we see the machinery in operation. We do not see the electric energy; but we do see what it does, and thus learn of the power through its workings.

No man has seen the force of gravitation at any time; but its effects, its work, all men have seen and felt. We can not climb a hill, without feeling its downward pull. We can not leave anything unsupported except gravity drags it to the earth. Our globe swings out like a mighty pendulum in its magnificent orbit, and sun and moon and sister planets all swing in sympathy with its majestic movement.

Gravity is not seen; but what it does is clearly seen, else we would never know of its existence. We do not see gravitation, but we do see its mighty work in the earth and

heavens. Altho unseen, through its visible effects men know of its existence and confess its wondrous potency.

Gravity has a part in giving us our snow and rain. All water-power is merely this selfsame energy exerted on the particles of water in seeking to draw them to the lowest possible level. Gravitation causes the daily tides of the ocean, which are such a factor on our seacoasts. Gravitation is the power that holds all the heavenly bodies in their places, and that, as God's finger, keeps them forever in the paths appointed to them.

Unseen, nevertheless by its works it is made known. If you should tell a scientist that you do not believe in such a thing as gravity, because it is invisible, he would think you a simpleton. And yet men sometimes declare, by no better argument, that they do not believe in the existence of God, because He is invisible.

All forms of energy are made manifest by their effects upon material things. The presence of heat is revealed through its effects upon the nerves of the skin; excessive heat, by its causing many objects to expand, burn, or melt.

And in a still more marked degree, light is revealed to the eye by its illumination of the objects upon which it falls. The X-ray was discovered because of its effects upon the photographic plate and other substances. And the chemical rays, tho invisible to the eye, are known by their mysterious effects upon many things. All these different forces are known, not by being visible, but by affecting those things which are visible.

Thus the invisible is brought within the realm of the visible. And thus these invisible things are "clearly seen, being understood by the things that are made."

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Still another author adds his evidence to the mass, that Shakespeare never wrote one of his plays, but that they were written by Sir Francis Bacon. This author, Sir Edwin Durning-Lawrence, in analyzing old book-plates and first-folio spelling, shows that Shakespeare was a poor, ignorant attaché of the theater, too ignorant to write, whose name Bacon borrowed and used in order to save himself from prosecution, and yet has left evidence in his writings that would prove to future generations that it was Bacon who wrote what was supposed to have been written by Shakespeare. And he seems to have fairly good arguments for it. Thus it is that the world's idols crumble.

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Governor Woodrow Wilson, of New Jersey, said an excellent thing in an address delivered in the First Presbyterian Church of Seagirt, October 20: "Always be afraid of the man who is indifferent to his own success, and certain of the success of the thing that he represents. Stand out of his way, for he has behind him the thoughts of the Almighty." That certainly is worthy of study in Christianity. One of the great difficulties has always been that men are careful for themselves, and not of the things of God.

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There is no comparison between Christianity as a whole and any other religion whatsoever. Christianity is more than a theory, more than a system of ethics; it is a life. It has ethics far superior to all other religions, but it has what no other religion possesses, the power, the life, to cleanse, to regenerate mankind. Said Jesus, "The words that I speak unto you, they are spirit, and they are life," and faith is that which grasps the life.



## The Tabernacle and the Ark

By Mrs. S. N. Haskell

### The Tabernacle

**T**HE tabernacle as pitched in the wilderness was a beautiful structure. Around it was a court enclosed with linen curtains suspended by silver hooks from pillars of brass trimmed with silver. Viewed from any side, the tabernacle was beautiful. The north, south, and west sides were upright boards, ten cubits high, covered with gold within and without, and kept in position by silver sockets underneath and golden rings and bars overlaid with gold extending around the building. The front or east end was a beautiful curtain "of blue, and purple, and scarlet, and fine twined linen, the work of an embroiderer." Ex. 36:37, margin. It was hung upon five pillars of acacia wood overlaid with gold, which added much to the beauty of the entrance. The rich rainbow tints of the curtain with cherubim wrought in it, which formed the door of the building in which God promised to dwell with His people, was a beautiful "shadow" of the entrance to the wondrous heavenly sanctuary, where, with a rainbow of glory encircling His throne, the Father sits, while ten thousand times ten thousand angels pass to and fro at His command. Rev. 4:2-4; 5:11.

### The Covering

The roof or covering of the tabernacle consisted of four curtains of cloth and skins. The inside curtain was like the curtain at the entrance of the tabernacle, of blue, purple, and scarlet, and fine twined linen, with golden cherubim wrought in it by a cunning embroiderer. Ex. 26:1, margin. This formed the ceiling of the tabernacle, which was a faint representation of the canopy of glory above the throne of God, filled with myriads of angels ready to fulfil His command. Eze. 1:28. Over this was a curtain of goats' hair, above that a covering of rams' skins dyed red, and over all a covering of badgers' skins, which formed a good protection from the weather. The different colors of the coverings, blending with the golden wall and the beautiful

entrance curtain, or veil, as it was called, added much to the beauty of the building.

### The Pillar of Cloud and of Fire

Over the tabernacle rested the pillar of cloud by day and the pillar of fire by night which went with Israel in all their wanderings. Ex. 40:38. In the midst of the desert heat, there was a cool, refreshing shelter beneath the shade of the cloudy pil-

ible presence lighted up the entire encampment, so that all could walk safely through the darkness. What a beautiful type was thus given of the Christian's walk! There may be no visible light; but when the light of God's presence surrounds one, his pathway is light. David knew of this when he wrote, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Ps. 89:15. The weakest trusting children of God can have the blessed light of God's countenance to guide them safe from the pitfalls of Satan if they will surrender their hearts to His service.

Within the golden walls of the tabernacle, priests of divine appointment performed a work representing in types and symbols the wonderful plan of redemption. The work of Christ has two distinct phases, one performed in the first apartment of the heavenly sanctuary, the other in the second apartment. He offers salvation free to every one. Many accept, and start out on the Christian pathway. Christ reaches down His infinite arm to encircle and support every one that calls upon His name, and no power of earth or Satan can force a child of God out of His protecting care. John 10:28, 29. The only way any can be lost is by their letting go their hold upon the infinite hand. Like Peter, if they take their gaze from Christ, and fix it upon the sea of life, they sink, unless like him they cry out, "Lord, save me," and are rescued by the Saviour. Matt. 14:28-31.

The work of Christ is illustrated by the

parable of the marriage of the king's son. All, both bad and good, are gathered as guests at the marriage; but there comes a time when the king comes in to examine the guests, and then all are excluded except those who are clothed with the wedding-garment of Christ's righteousness. "Many are called, but few are chosen." Matt. 22:1-14.

There were two apartments to the sanctuary, or tabernacle. In the first apartment a service was performed throughout the year, which typified the work of inviting and gathering the guests to the marriage. In one day, at the end of the year of service, a work was performed in the second apart-



"And they shall make an ark of acacia wood." Ex. 25:10.

lar, for those that served in the tabernacle or worshiped in its court, while without was the scorching heat of the desert. Isa. 32:2. What a beautiful type of the covering God spreads over His people in the midst of this wicked world, so that it is possible to dwell in the secret place of the Most High and abide under the shadow of the Almighty One (Ps. 91:1), while in the midst of the turmoil and strife of this wicked world! At night, when the intense heat abated, and darkness covered the desert, then above the beautiful tabernacle hung the cloud as a great pillar of fire "in the sight of all the house of Israel, throughout all their journeys." Ex. 40:38. God's immediate, vis-



ment of the sanctuary, which typified the work of choosing out from among the many that have accepted the call, those who are worthy of eternal life, as illustrated in the parable by the king examining the guests.

## The Ark

The ark was the central figure of the entire sanctuary. The broken law contained in the ark was the only reason for all the sacrificial service both typical and antitypical. When the Lord gave directions for making the sanctuary, His very first instruction was: "They shall make an ark of shittim [acacia] wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." Ex. 25:10-22. It was overlaid within and without with pure gold, with a crown of gold around the top. The cover of the ark was called the mercy-seat. This was of pure gold. On either end of the mercy-seat were cherubim of beaten gold, with their wings stretched forth covering the ark, and their faces looking reverently toward the law of God contained in the ark. There is great consolation in the fact that God Himself covered the broken law with a mercy-seat, and then He, the merciful God, took His position upon that seat, and every sinner that comes confessing his sins receives mercy and pardon. That mercy-seat, with the cloud of glory, the visible representation of God's presence, and its covering cherubim, is a wondrous "shadow" of the throne of the great God who proclaims His name as "Merciful and Gracious, Long-suffering, and abundant in goodness and truth." Ex. 34:5-7.

## It Contained the Tables of Stone

Within the ark was the Lord's own copy of that holy law given to mankind in the beginning. "Where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13. Therefore the Lord could never have driven our first parents from the Garden of Eden (Gen. 3:22-24) on account of their sin, if they had been ignorant of God's holy law. How God proclaimed His law to our first parents, He never revealed in His holy Book; but when it was necessary again to make His law known to His people after their long servitude in Egyptian bondage, He had the account of that wonderful event recorded, so that the generations to come might know that God came from heaven and spoke the Ten Commandments with an audible voice in the hearing of all Israel. Deut. 4:10-13. After God declared the Ten Commandments from the top of Mount Sinai in the hearing of all Israel, He wrote them upon two tables of stone, and gave them to Moses, with the instruction, "Thou shalt put them in the ark." Ex. 31:18; Deut. 10:1-5. The ark was placed in the most holy apartment of the sanctuary, where no mortal eye could gaze upon it except the high priest, and he only one day in the year, when he went in before the Lord to sprinkle the blood of the Lord's goat before and upon the mercy-seat to atone for the broken law within the ark. "The wages of sin is death" (Rom. 6:23), and the broken law demands the death of every sinner. In the typical service, the blood was sprinkled above the law, to show faith in the blood of Christ which would free the righteous from the demands or curse of the law. Gal. 3:13.

God communed with His people from the cloud of glory which rested above the mercy-seat between the cherubim. Ex. 25:21, 22. These golden cherubim with outstretched wings were but a shadow of the covering cherubim that surround the throne of God in heaven. Eze. 28:14, 16.

## Government Requires Law

There can be no government without law. The very suggestion of a kingdom is always connected with law. There could be no judgment without a law as a standard of judgment. God declares that "as many as have sinned in the law shall be judged by the law." Rom. 2:12. All God's commandments are righteousness. Ps. 119:172. The establishment or foundation of His throne is righteousness and judgment. Ps. 97:2, margin. "There was nothing in the ark save the two tables of stone" (1 Kings 8:9), is the divine record. The pot of manna was laid up "before the Lord" (Ex. 16:33, 34), and Aaron's rod that budded was laid up "before the testimony" (Num. 17:10). Paul, enumerating all the contents of the most holy place in the order that he has, leads some to suppose that at some time the pot of manna and Aaron's rod might have been placed in the ark; but the ark was made for the one purpose of containing God's holy law. Deut. 10:1, 2.

No profane hands were allowed to touch the ark. Uzzah was smitten for reaching forth his hand to steady the ark when the oxen which were drawing it stumbled (2 Sam. 6:6, 7, margin), while thousands of "the men of Beth-shemesh" were smitten for looking into the ark (1 Sam. 6:19). None but priests were allowed to carry the sacred chest. Deut. 10:8.

## Hidden by the Prophet Jeremiah

On account of the wickedness of the two sons of Eli the priest, the ark was carried onto the battle-field, and captured by the Philistines; but God impressed their hearts to return it to Israel with a golden trespass-offering. 1 Sam. 4:3-11; 5:1-12; 6:1-18. When Solomon's temple was built, the ark was placed in the holy of holies (1 Kings 8:1-6), where it remained until taken by the prophet Jeremiah and hid in the mountains, before the Babylonian captivity, lest it should fall into the hands of the Gentiles. 2 Maccabees 2:1-6.

The writer of the Apocrypha states that the ark will again be brought forth in the last times. 2 Maccabees 2:7, 8. Whether that copy of the law which God gave at Sinai will be brought out again or not, there will be a copy of that same law be traced as with a pen of fire in the heavens, before the wondering gaze of the inhabitants of earth, in connection with the second coming of Christ to the earth. Ps. 50:6; 97:6; 98:2. That holy law is the standard by which all will be judged. That law will condemn the guilty; for "sin is the transgression of the law." 1 John 3:4; Rom. 7:7; James 1:23, 24; 2:8-12. The same law that condemns the sinner, will witness to the righteousness of those who through faith in Christ have tried to walk in harmony with its righteous precepts, humbly seeking forgiveness for every transgression. Rom. 3:21.

| TYPE   | ANTITYPE   |
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| Ex. 26:33. The ark was placed in the most holy place.                      | Rev. 11:19. The ark was seen in the heavenly sanctuary.                          |
| Ex. 25:21, 22. God's visible presence was manifested above the mercy-seat. | Ex. 34:5-7. The Lord gives His name as Merciful and Gracious and Long-suffering. |

## "Comprehended It Not"

By Mrs. E. G. White

**T**HE Lord Jesus, the Majesty of Heaven, laid aside His royal robe and relinquished His royal crown, gave up His high command, and came into the world, all seared and marred with the curse. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." Did the world appreciate the light? — No; they refused to accept the bright beams of the Sun of Righteousness. "And the light shineth in darkness; and the darkness comprehended it not." Thus it will be until the close of time. The Son of God came personally into the world, and men did to Him as they listed. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth."

## His Heart Overflowing with Love

The Son of God came to our world with His heart overflowing with love for fallen man. He was in the express image of God, and equal with God in character. He was the brightness of His Father's glory, the express image of His person. He came to meet and to conquer His adversary, Satan, the fallen angel, who had become exalted because of his brightness and wisdom, and who desired to place his throne above the throne of God. Satan desired to set aside the law of God, whose precepts could not be altered any more than could His character or His throne. Satan sought to be first among the ranks of heaven, to have the supremacy in the courts of God, and for this sin he was cast out of heaven, and became the lowest of all creatures. Christ came to controvert Satan's assertions, and to reveal his misrepresentations of the character of God. The Son of God clothed His divinity with humanity, and came to the world without parade or display, that He might be accepted, not because of outward attractions, but because of His heavenly attributes of character, as revealed in His words and works. He presented to men lessons whereby their souls were brought into



comparison with the law of God, not in a legal light, but in the light of the Sun of Righteousness, that man by beholding might be changed into the divine image.

Jesus taught that in no case is man to give up his mind to the guidance of his fellow man, or to follow his own vain imagination. This is what men will do if they drop eternity out of their reckoning, for they will fail to contemplate the things of heaven, and will make the world and the things of time their first consideration. When Christ came to the world, He found men engaged in pursuing phantoms as tho they were realities, and eternal realities were looked upon as unreal and unimportant. They were wholly given up to strife for worldly conveniences and for providing possessions for the future.

The Lord Jesus requires that those who would serve God shall make the world and its interests subordinate to the interests of pure and undefiled religion, and He gave to man in His own life an example of what it meant to be a loyal worshiper of God. If men follow the precepts and example of Christ, they will not become the sport of Satan's temptations. They will not let day after day go by without a thought of God, as they follow out their own devices and plans, as did the inhabitants of the world in the time of Noah. In Noah's day men carried out their plans with no reference whatever to God, upon whose power they were continually dependent. We should continually realize that God is at our right hand, saying, "This is the way, walk ye in it."

Jesus bids us learn of Him, for He was meek and lowly in heart. If He had thought that the best way to save perishing souls was to charm the senses and attract them to His standard through pomp and display, He could have surrounded Himself with worldly attractions, and presented to them maxims and sentiments that would have won the approval of the world.

#### The One Remedy

But there was but one remedy by which man could be saved,—man must believe God's Word, and follow the example of humility and meekness of heart. Jesus leads the minds of men from their worldly philosophy and self-exalting sentiments to the purity and virtue of the gospel. He leads them away from their false religions of fancy and human reason. There is a religion in the world that is apparently beautiful, but which leads men to turn with disgust from the representation given by Christ of the office work of the Holy Spirit. Of the Comforter which He was to send to His disciples, He says, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." The natural heart does not enjoy this constant reproving of sin and continual exalting of righteousness. Men feel disgusted when they are represented as helpless to do good; yet Jesus declares, "Without Me ye can do nothing." The Word of God requires humility and practical godliness, and the picture of man's dependence upon God is mortifying to the selfish independence of man, to his grand ideas of eloquence and finery and parade, which he esteems as essential for the conversion of the world.

#### Enamored by the Fanciful

Those who are enamored of this religion of fancy do not relish the idea of destroy-

ing the old man with his deeds, and bringing into subjection every rebellious thought to the dominion of Christ. They do not desire to submit themselves to the control of the Spirit of God, which works in the human heart to expel every corruption and establish vital principles of virtue, temperance, godliness, brotherly kindness, and Christlike love. Yet those who receive the Spirit of God, tho they were dead in trespasses and sins, will experience the active working of that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realize their helplessness, and who come confessing their sins and believing in Jesus. All the faculties are to be brought under the control of the Spirit of God. Unaided humanity may struggle with all its power, may exercise reason, eloquence, and philosophy in seeking to repair the ruins of a fallen, disordered world; men may listen to the theories of men, but the question to ask is, What have been the results? Jesus answers, "Without Me ye can do nothing." When all the wisdom of the schools, all the accumulations of human ability, are brought to bear upon those who are dead in tres-

passes and sins, they avail nothing for the reformation of character. Human selfishness remains in all its depravity. The Spirit of God alone can make and keep men pure. Its work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil-doer. It is the grace of Christ which brings salvation to every one who receives it. Those who are converted, experience peace and assurance forever. In place of being slaves, they are made free through Jesus Christ. Brought into the liberty of obedient children, they can say, "I delight in the law of God after the inward man."

Man is full of frailties and imperfections, and dependent upon God, and yet he stretches himself to enormous proportions of importance, and makes boast of his human wisdom and achievements. He forgets that he is in the world which God has made by His own wisdom. And shall man refuse to admit his obligation to the law of the Creator? The truly converted soul will stand true to the law of God, and be obedient to all His commandments.

## God's Great Oneness

By Charles L. Taylor

**O**NENESS is divine. Unity is God's great concept of life. Before time began, even "before the foundation of the world," the great purpose of the Godhead was to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:4, 10.

The unity of which the scripture speaks is one that embraces within its provisions

teth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

#### The Center of All Hopes

Our Lord Jesus Christ was the "universal Man," the "Desire of all nations." In Him centered the hopes of men of every age, every nation, every clime. Patriarch, priest and prophet, Jew and Gentile,—all have found or shall find salvation through His name. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

It requires no reasoning whatever to discover that God's plan in Christ contemplates but one great system of faith, one great unit of believers, one great truth, one great Teacher, one great result—this is a mighty and self-evident fact. The apostle, by inspiration, sums it up most beautifully and completely when he says, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:5, 6.

#### Reflecting the Same Image

From whatever angle this truth is viewed, it reflects the same blessed image of unity in the Christ. Take the church, the body of true believers of all earth time. By what name is it known in the records above?—It is styled "the church of the First-born," "written in heaven." Heb. 12:23. In that church are Abel, Enoch, Noah, Abraham, David, Paul,—all who by faith accepted the righteousness of the Messiah, and obtained title to everlasting possessions.

So absolutely true is it that the believers of all ages are counted as one in Christ, that Abraham, the man of faith who lived more than 1,800 years before Christ, is called "the father of all them that believe." Rom. 4:11. "And if ye be Christ's," says Inspiration, "then are ye Abraham's seed, and heirs

### Sweet Day of Rest

By Delwin Rees Buchner

It is the hallowed day of peace and rest,  
And yet wee, powdered, blossom-scented  
bees

Buzz busily among the apple-trees;  
The oriole, with sunset-painted breast,  
Seeks flakes of fleece with which to line  
her nest;

While, in the lawn, keen-scented antlets  
seize

Stray cracker crumbs to cram their  
granaries,

Lest winter come as an unwelcome guest.  
Yea, even God Himself doth work, else  
would

The worlds not whirl around in dizzy  
space,

Thus disconcerting the Eternal's plan.  
But O, how wonderfully wise and good  
Is He, who through His boundless love  
and grace

Hath set apart a Sabbath day for man!

God's great universe. All created intelligences, whether men, or angels, or unfallen beings of worlds afar, are invited to share its blessings. Jesus said, "And I, if I be lifted up from the earth, will draw all unto Me." John 12:32. And when, at last, the redemption work of Jesus Christ shall have been completed, "every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them," shall unite in saying, "Blessing, and honor, and glory, and power, be unto Him that sit-



according to the promise." The church of Christ is the church of all probationary time.

#### But One Church in Reality

If it be true — and it is — that there has been from earliest times but one church, and that "the church of the First-born," then in a most beautiful sense the children of God in all ages have been Christians. Abraham was a Christian, for he saw the day of Christ and was glad. John 8:56. David was a Christian, for he spoke repeatedly of Him who was to come. This thought is tremendously emphasized in the words of the apostle, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15. Whatever men may have been called on earth, in heaven those who are His have been known by His name.

In various ways the blessed Word of God brings before us the unity which is found in the Lord Jesus. Under the figure of the body — that delicate organism which is declared to be "fearfully and wonderfully made" — the apostle sets forth the relationship existing between Christ and His church, and the relationship between the different members of that church. Christ is the great Head, — "He is the Head of the body, the church." Col. 1:18. And as the Head of the whole body, He is the Head of each particular member and part. "The head of every man is Christ." 1 Cor. 11:3.

#### Source of the One Life Current

From the great Head, Christ, there comes to the body and to all its parts one great current of life. Listen! "The Head," says the Word, is that "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19. And again the Lord admonishes His children to speak the truth in love, and to "grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:15, 16.

Every one who enters fully and truly into God's great life plan, becomes intimately, yes, vitally connected with Christ. He bears within himself the divinity of the Head, he is controlled directly by the mind of the Head, and shows forth in his experience the glories of the Head.

#### Compared with the Human Body

In this great spiritual organism are found also those beautiful inter-relationships which are found in the human body. The individual parts "are members one of another." Eph. 4:25. In every normal being, each part is dependent upon every other. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26. A great spiritual circuit is established, the Christ life flowing to all through all. That gift of life which blesses the one goes on through the one and becomes the blessed gift of all.

This is "the unity of the Spirit." Eph. 4:3. It is a unity which has for its bond the invisible power of divine unction. It is that unity which existed between Jesus

Christ and His Father. "That they all may be one; as Thou, Father, art in Me, and I in Thee." John 17:21. It is the unity which at once makes the believer the bond-servant of Christ, and yet leaves him in a world of absolute freedom of belief and action.

It is, indeed, good and pleasant "for brethren to dwell together in unity." But whenever or wherever this blessing is realized, it is because the one mind governs each brother, each sister. Diversity will be present, but not unlikeness; difference of opinion, but not dissension. The great oak has no two leaves which exactly resemble each other; and yet, while all are dissimilar, each one loudly declares, I belong to the oak. In the church, among Christian brethren, there are diversified gifts and individuality of action; but all positively testify, We are Christians, parts of the same great tree. Oak life makes oak leaves; the Christ life produces Christian faith and action.

Were all men fully and completely to surrender to God, make His will their will, and His mind their mind, then should we see one great common faith. All would be taught of God (John 6:45), and all, consequently, would see the same truth, and stand as a unit in belief. It is only man's unwillingness that debars the great Teacher from leading into that oneness for which Jesus prayed.

#### Is Unity by Federation?

To-day men are seeking to bring about unity by means of federation. The effort, however, will not succeed, for federation can be brought about only by compromise and suppression of much that is vital. Such unity is but a mild form of coercion, a visible cloak covering invisible disorder and

spiritual chaos. Churches of different beliefs and practises may come together in a great spiritual trust, but, as a matter of fact, their union must smack of the same error that constitutes the pseudo forced oneness of the Papacy. There is no unity except that which is founded in oneness of mind, oneness of choice, oneness of faith, oneness of life, oneness of spirit, and all rooted and grounded and founded in Christ Jesus.

Jesus prayed for oneness. His prayer will be answered, but never perfectly on earth. No one visible church has ever known it completely. It is the privilege, tho, of each believer so to submit to the leadings of the divine that when God's great church of the ages, called out of every nation, kindred, tongue, and people, shall finally be gathered before the throne, he may be numbered among them, and unite in that wonderful united chorus of praise which shall then be offered.

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#### Tempted as We

O, WHEN we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down, with the tread of His foot and the brush of His hand as He passed, and to remember that the path that He trod He has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of Him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us. — *Selected.*

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THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. — *Emerson.*

## Our Bible Reading

### The Hope of the Ages

1. What was the hope of Enoch, who lived before the Flood?

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Jude 14.

2. In what language does the psalmist express his hope in the second coming of Christ?

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98:5-9.

3. In what prophetic words does Isaiah express the hope of his time in the second coming of Christ?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

4. How did Job tell the story of his faith in seeing Christ in person on the earth?

"O that my words were now written! O that they were printed in a book! that they

were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27.

5. What is one among the many New Testament promises of His coming?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

6. What is one of the promises of the Apocalypse, the closing book of the Bible?

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The Wicked Cities and Their Doom

**L**AST week we had something to say in this department of the paper in regard to the wickedness of Chicago and New York City. The prophecy of Jeremiah was quoted to show that because of the wickedness that is centering in the great cities, they are doomed to destruction.

While New York and Chicago were used as examples, yet it was stated, on authority, that those cities are in no wise worse than the average city of the nation, or for that matter, of the world. We promised that this week we might give some of the details of conditions as found in Portland and elsewhere, in order to show that the degradation of the cities is becoming universal.

Toward the close of last year, leading citizens of Portland, Oregon, organized a Vice Commission, on a plan similar to the commission of Chicago, spoken of last week. This commission employed a number of "operatives," or detectives, to investigate conditions carefully. No one of these investigators knew of the existence or work of any other one. They were kept under the direction of the commission, and worked apart, in different sections of the city, as they were ordered. When there was any doubt in regard to a case after one investigator had made his or her report, another one would be sent, without the knowledge that the other had worked there; and their reports on the case were compared. This is an indication of the painstaking work that the commission did in order to arrive at accurate results. They sought carefully neither to minimize nor to exaggerate, but to get the exact facts.

Their investigations covered certain central sections of the city where there were the most rooming houses, apartments, hotels, and the like. Five hundred forty-seven places were investigated. Of these, only 98 were moral, while 18 were of a doubtful character, and the remaining 431 were pronounced immoral under the following classification:

Wholly given up to prostitution or assignation, 113; immoral tenants desired or preferred, 124; immorality countenanced or ignored, 194.

Two paragraphs from the report of the commission read:

"A person might stand on the roof of one of the principal churches of the city and throw a stone into any one of fourteen immoral places, ten of which are wholly immoral.

"Nine places were investigated, immediately surrounding one of the principal department stores of the city, and only one of them was found to be moral. Four were wholly given up to prostitution or assignation, and the remaining four were of the intermediate grades of immorality."

Several leading ministers of Portland were members of the commission, hence it can not

be said that the foregoing reference to the meeting-house is made with a view to casting slurs at religion. It is simply a statement of a condition over which that particular church has no power.

### Vice Monopoly

It was found, in the investigations of Chicago and New York, that a regular "vice trust" or "vice monopoly" existed. The gain was so great that individuals and also small combinations of individuals formed "trusts" or "combines" on the same general plan that is followed in legitimate trade. The commission in Portland gives quite an extended re-

### IS THE WORLD GROWING BETTER?



"Justice standeth afar off: for truth is fallen in the street, and equity can not enter." Isa. 59: 14.

port on this subject, from which we subjoin a few paragraphs:

"Closely allied to the element of profit in commercialized vice in relation to the conduct of hotels and rooming houses is an observed tendency on the part of individuals and realty firms to acquire and either manage or control properties in which immorality contributes to the revenue. This tendency is manifested from instances where one person owns or controls two such properties, to that wherein a dozen or more such places are owned or controlled by one real estate firm.

"This tendency is illustrated in its incipient form by two cases, one of which concerns two respectable appearing hotels under the management of the same landlady, and the other involves four houses, a shade lower in the hotel classification, in all of which immorality is simply countenanced or ignored. In this latter case even the passive encouragement of immorality is found to be profitable, and the impulse is to reach out and make more money.

"As an intensification of this tendency, a startling example is afforded in the case of a group of fourteen apartment houses under one management."

Speaking of the assumed respectability of some of those who engage in this infamously degrading "business," the commission say of the proprietor of a certain resort, that he "is a business man of some means and social standing, evinced by the fact that he maintains a handsome and luxurious home on the Heights." The "Heights" is the name for the location of the exclusive aristocratic dwellers in Portland.

In regard to the owner of a group of four of these immoral places, the report states that—

"This landlord is a young man, single, clean-cut, well educated, and evidently of respectable antecedents. He engages in this business in a spirit of cold cynicism, giving to its direction his entire time and mental energy. His sole ambition seems to be to acquire other property of the same general character, and conduct it in the same manner."

Under the head of "General Observations," the commission says:

"First.—The general absence of a keen sense of personal responsibility on the part of owners of real estate for the proper conduct of their property. In this connection, this commission has on file an accurate list of all properties investigated, together with a list of the names of owners of such properties, as they appear on record. Among owners of land on which, or of buildings in which, immorality is carried on for commercial gain, are the names of men, women, and institutions that for probity, honor, and good repute, stand high in public esteem—lawyers, doctors, bankers, real estate firms, prominent business men, city officials, church corporations, publishers, members of the Vice Commission. It is a general condition. And it is this general inertia of ignorance or indifference or denial of responsibility on the part of good men that lies close to the couch of this ugly problem. . . .

"Second.—The economic effect of commercialized immorality as it obtains in the various classes of houses reported on is a matter of simple deduction. Obviously, the ability to command higher prices for rooms rented to immoral people and for immoral purposes materially increases the rental price of rooms to respectable folk. Therefore a burden is imposed upon all classes of hotel and lodging house patrons, especially upon respectable girls and women who are working in this city without the protection of a home and are obliged to seek living accommodations in the cheap hotel, or in the lodging or rooming house. The spread of immorality among the more ostensibly respectable of these places raises the room rent to a figure which drives many of these girls and women into cheaper and manifestly disreputable houses. Contact and association deadens the sense of decency, and at the same time widens the area of demoralization. Almost by involuntary process the army of fallen women is thus recruited.

"Third.—The insidiousness of this evil is evident. As commercialized vice spreads through houses of public accommodation, its demoralizing influence is exerted in a most insidious way. It tempts



the cupidity of proprietors. It furnishes a convenient and comparatively safe field for the lecherous exploits of the libertine. It subjects the vanity of weak women to terrible temptation, which too often leads them, for the sake of gaiety and good clothes, to take the plunge into the underworld. It opens up new territory in which men and women who trade and barter in prostitution may conduct their business with greater profit and safety. It develops abnormal phases of viciousness and dangerous deceit, as this commission discovered and can show by its records cases wherein apparently respectable lodging houses and hotels have been converted into centers of activity for a wide circle of depraved people; where debauchery of almost unbelievable character is practised; where blackmail is hatched against those who have money and social position. Even beyond all this, the evil of commercialized vice has been found by this commission flourishing virulently in a house of refined and respectable surroundings, under the managerial control of a minister of the gospel who lives outside the city, and on the list of one of the city's benevolent institutions as an applicant for the patronage of young women who were seeking respectable rooming places."

The conditions set forth in the conservative report of this Vice Commission of Portland are certainly appalling. And the most appalling thing about it is that any well-informed person will tell you that what exists in Portland is characteristic of all the other cities. Men claiming respectability are making a business of trading in vice. The only excuse the proprietors of these resorts have to offer is that "it pays." They can make money fast and easy by giving their time and their properties to such work, and hence they go into it headlong. Is it any marvel, in view of these conditions, that the apostle Paul says, "In the last days grievous times shall come. For men shall be lovers of self, lovers of money"? 2 Tim. 3:1, 2. Note particularly that it is in the "last days" when the apostle says these grievous times shall come, and it is all because men are "lovers of self" and also "lovers of money." Supreme love of self, manifested in part through the love of money, is loading these last days with grievousness. "Commercialized vice" is only one of the avenues through which this love of money is manifesting itself, but the "grievous times" ought to come as a penalty if there were nothing in addition to the "vice trust" to call for it.

What are men thinking about? How can any one give himself to such a work of degradation as is manifested in what is brought to light through the investigations carried on in so many of the cities?

God's Word says that He turned "the cities of Sodom and Gomorrah into ashes," condemning them "with an overthrow, having made them an example unto those that should live ungodly." 2 Peter 2:6. God's Word plainly tells what He intends to do with the corruption that is spreading like a plague in our great cities. He has given examples of His displeasure with such wickedness. The day of His retribution can not be put off. The warning should be sounded with intense earnestness, that destruction lies just before all this wicked work, and that all who continue to pursue it, will be destroyed along with their evil deeds. The hour is vibrating right over the world now when the solemnly grand words will apply, "Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the first

and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." Rev. 22:10-15.

T.

## The Situation in Turkey

THE Balkan allies that are at war with Turkey have made unprecedented progress. It would appear without question that the Turk will soon be driven out of Europe unless the "powers" intervene. But the "powers" can not agree among themselves. They are as jealous of each other as they can possibly be.

One of the leading complications in connection with any action that the European nations might take is the bitter hatred that has existed for the past several years between England and Germany. These two nations are among the strongest, if not the very strongest, of the powers of Western Europe. Germany has one of the greatest, and best drilled, and best equipped of the armies of the world. Her army is the pride of the emperor and of the German nation. She has a navy that is struggling for supremacy, and is near the front rank.

Germany is not at the present time in a mood for concerted action. As an instance of her feeling, the despatches under date of October 27 told of a note that was sent to the German imperial chancellor Von Bethmann-Holweg, from Sir Edward Grey, England's prime minister. This note was looking toward some settlement of the Balkan question by the powers. Emperor William had been explaining to one of his grandchildren the use of miniature Krupp guns when the chancellor was announced. The note from England was handed to him, and after glancing his eye over it, he returned to the little prince and the toy gun. After firing the miniature cannon at a lot of toy soldiers, he turned again to his chancellor, upon which the chancellor said, concerning the note, "What shall I do with it?" "Light your pipe with it," said the kaiser. Following this, however, the emperor and the minister had quite a long chat over the situation, but no report is given of the conclusions that they reached.

Yet it is evident that Germany has her eye on the situation, and that she is not in a mood to make any agreements except such as would in the end result in her advantage. We know, from the program of prophecy, that this war can not last very long, for there are to be no long drawn out wars until we reach the very close of probation. We have frequently set these matters before our readers through our columns, together with the prophecies that told the story. But just how this matter may be terminated, at this writing it is difficult to conjecture, in fact conjectures are useless. There are a great many who think that the downfall of the Turk in Europe will really mean the close of probation and the end of the world, but there are others who believe that there is very strong evidence that the prophecy does not take into account any such overthrow of the Turk.

These are times not for speculation and conjecture, but for earnest, prayerful study and thought. Let us study carefully and faithfully the prophecies that give the program for the world in this time. They will be fulfilled literally, regardless of any human speculations or interpretations.

T.

Every little while we are treated to some new "evidence" that man developed up from lower forms through the monkey. But why is it that there are not some stray fragments to be found in the woods somewhere of some of this development now? Why do we not find some animals that are somewhere between the monkey and the man? Why is it that illustrations found on the oldest Egyptian monuments show that there has been no development in race characteristics during the time of authentic

history? If that evolutionist development theory had the least semblance of truth in it, there ought to be a regular series of creatures on earth in all the stages of development from the tadpole to the monkey, and from the monkey to the man. When men will quit dreaming about what might have happened millions of years ago, and think about actual fact, they will more likely arrive at the conclusion that the monkeys have descended from the man instead of the man coming up from the monkey. There was a good reason on the part of the Jehovah of the Bible for putting those stringent laws into the Mosaic code against the cohabiting of men and beasts. God would not have made laws against such heathen customs unless the heathen were practising those things, and unless there was the further danger that the custom would be brought among the Hebrew nation. The argument that such crosses between men and beast could not propagate themselves is not sound, for the reason that the race is degenerating physically, and what is true of the weakened animal nature of to-day would not necessarily have been true of the stronger men and animals that existed just after the Flood. It is hard to think that the infinite Creator, who has shown His love for the beautiful in all that He has made, would have created man, His masterpiece, and then cartooned this man by creating the monkey in all its varieties. We know that God did not create sin, but sin is here just the same. And it does not seem difficult to grasp the thought that sin, and not evolution, is responsible for the monkey.

T.

**Mothers the Best Teachers.**—We think there is a great deal of truth in what the *Denver Republican* says, in speaking of the teachings of eugenic societies and other organizations anxious to exploit the sex question. It declares that it should be left with mothers. In the first place, we feel there is no question at all but that children ought to be taught, and ought to be taught in a careful, proper way, the secret of life; but we believe, after all, that the one to do that, above every one else, is the good, pure mother. When it is taken into schools and into all sorts of circles, it is likely to do more harm than it does good. Mere knowledge of itself will not save. It needs a stronger, more sympathetic, more tender, more powerful hand than any society can exert, to hold the young from being led astray, and this generally is found in the mother. Let the efforts of the people who are so burdened be put forth to help the mother, and let the mother come in connection with her children. Of course it is sad that there are so many mothers who are ignorant, careless, seemingly unconcerned, regarding their daughters. It is these, doubtless, who have stirred up the reformers; but to enlighten children, and then turn them back to such uninstructed mothers, is likely to do more harm than good. Enlighten the mothers, and help them to help the children.

"Harper's Weekly" of October 19 well says that "the Cedar Grove, New Jersey, school board that wants its Canadian high school pupil to declare allegiance to the United States flag every morning, has misapprehended its duties." It has. It certainly does not foster respect for a country to command arbitrarily that outward homage shall be paid to its flag. And along a parallel line, it does not arouse respect for religion to enforce it. These are lessons taught through all the ages.

Guglielmo Ferrero, the historian, in a carefully prepared article for the press, says that the Balkan war now so strongly under way is the struggle between the barbarism that Turkey represents and the advance of civilization. He is not sure whether the present will be the deciding war or not, but he thinks that the time must soon come when a war will be waged, before which the old barbarism of the Ottoman must give way.

A striking cartoon in the Brooklyn "Eagle" makes the dime novel responsible for the reign of thievery and vice that is giving New York City so much notoriety at present. Pernicious reading-matter and strong drink are twin evils that are doing their full share in cursing the world.



# HOME AND FIRESIDE

## Make Childhood Sweet

Wait not till the little hands are at rest  
Ere you fill them full of flowers;  
Wait not for the crowning tuberoses  
To make sweet the last sad hours;  
But while in the busy household band  
Your darlings still need your guiding hand,  
O, fill their lives with sweetness!

Wait not till the little hearts are still  
For the loving look of praise;  
But while you gently chide a fault,  
The good deed kindly praise;  
The word you would speak beside the bier  
Falls sweeter far on the living ear.  
O, fill young lives with sweetness!

Ah, what are kisses on cold, icy lips  
To the rosy mouth we press  
When our wee one flees to her mother's arms  
For love's tenderest caress!  
Let never a worldly bauble keep  
Your heart from the joy each day should reap,  
Circling your lives with sweetness.

Give thanks, each morn, for the sturdy boys,  
Give thanks for the fairy girls;  
With a dower of wealth like this at home,  
Would you rifle the world for pearls?  
Wait not for death to gem love's crown,  
But daily shower life's blessings down,  
And fill young hearts with sweetness.

Remember the homes where the light has fled,  
Where the rose has faded away;  
And the love that glows in youthful hearts,  
O, cherish it while you may!  
And make your home a garden of flowers,  
Where joy shall bloom through childhood hours,  
And fill young hearts with sweetness.  
— Selected.

— \* \* —

## The Parents in the Home

The Place Which They Occupy

By Mrs. L. D. Avery-Stuttle

**S**ITTING in my window, one evening, I saw a very beautiful sight — one which set me thinking. A working man in soiled overalls, with dinner-pail in hand, came slowly down the street. One might easily imagine him to be very tired, and perhaps a little discouraged also, judging from the look of dejection upon his face, as well as from his shuffling gait.

Suddenly a change came over him. His lagging step quickened; his eyes brightened; the look of weariness vanished.

What magic power had so suddenly possessed this man, making him forget weariness and hunger?

Far down the sidewalk came the patter of little feet. Papa's baby had seen him coming, and hurried to meet him as fast as the toddling feet could fly.

A little blanket has been pinned on the baby head by loving hands, and the tiny apron is "spick and span," even if the chubby face above it is a trifle dirty.

That man acts as fresh and unfatigued as he did in the early morning, as the chubby form is lifted to a seat on papa's shoulder.

Well, it was a pretty sight; and it made me certain of two things: first, that this man loved his little boy; and second, that he was kind to him. I felt quite sure, also, that in after-years, that baby boy, grown to manhood, would think of that father with veneration and love.

O, blessed be the man to whom baby feet fly as naturally as birds to their nests! and happy the woman toward whom the dimpled arms of babyhood are extended lovingly! O, commend me to that man or that woman whom little children love!

"But," says one; "is it not the business of the father and mother, first of all, to command obedience?"

Most certainly; there can be no true love without obedience. God has laid a responsibility upon parents, which it is impossible to overestimate. But with the responsibility comes also a sacred joy, to which even the angels of heaven must be strangers.

What position do the parents occupy in the home? — Undeniably they are the head of the family. To them pertains the duty of caring for and ministering to the physical necessities of their children, first, last, and constantly. But while this must be done, of far greater importance is the duty of ministering to the spiritual nature of the child.

And to the mother, more than to any other, this sacred trust has fallen by common consent. But I sometimes question if, in the wide-spread anxiety for the mother to be faithful and true, it may not be possible that the father has in some degree been overlooked. And I question if God will not hold both parents equally responsible for the bringing up of their children.

"But suppose we do our best, and after all, our children later go astray?"

Ah, this is the cry from many a sad and loving heart! Look at that family. The children have grown up and left the old home. They each received the same parental training, and yet some of them are gone wofully astray, while the others are a credit to their parents and friends.

Yes, they all received the same training. Well, possibly here is where the trouble lies. Perhaps when Mary and John were children, they both ran away from school one day. The mother whipped them both. Result: Mary became obedient and docile; John, on the contrary, became reckless and self-willed, and more determined than ever to resist the will of both parents and teachers.

Now it seems to me that it is the province of the parents — both of them — to study the peculiar disposition and temperament of each child in the family circle, — study them carefully and prayerfully. That which would be stern discipline to one child, might not be sufficiently severe to bring good results in another case. A single glance of sad displeasure given by the mother, to little Mary, might be all the punishment needed; while for another, "the rod" which the wise man recommended is the only reasonable alternative.

A wise physician studies the physical make-up and the especial temperament of each of his patients. It would hardly be sensible to administer the same medicine, in the same amount, to a delicate and sensitive woman, which might, with perfect propriety, be given to a large, strong nerved and coarsely organized man, — simply because they are both "adults."

But a thousand times more necessary is it for parents to use tact and judgment in dealing with their children. The boys and girls may wander from the right path in after-life; but I tell you — and I hope my words will sink deep into the heart — I tell you that if these wayward boys and girls have pleasant memories of their childhood home to look back upon, if they can remember nothing but loving and tender words and importunate prayers, then there is surely hope that they will some day return to the path of virtue and true happiness.

If not — but the other picture is too sad to dwell upon.

Yet the highest place in the home should be given — and is given by common consent, as well as by the command of God — to the parents.

Let no sacrilegious hand place any other upon that pedestal of honor.

It is with a feeling of real sorrow that we read the history of Eli, the aged priest of Israel. How plainly we can "read between the lines," and get a general idea of his family, when young Hophni and Phinehas were but lads in the old home! Eli did not occupy the honored position which belonged to him, and which belongs to and should be accorded every father. His sons were headstrong and wilful, even in childhood. Without doubt, Eli remonstrated with them. But their faults were regarded as mere childish follies, and went unpunished. "Surely," reasoned the father, "when my sons are grown, they will see for themselves the foolishness of sin, and will themselves turn to righteousness."

Vain hope! The vicious habits of the wayward youth grew with their growth, and strengthened with their strength. They had never felt the restraining hand of parental authority. The parents had not insisted upon respectful obedience when it would have been comparatively easy to enforce it; and now the rebellious sons, priests of the Lord, shamed their holy office, disregarded the feeble protest of their aged father, perjured their own souls, broke their marriage vows, esteemed the virtue of woman as lighter than vanity, cast aside every consideration of decency and manhood, and offered insult to the holy law of the Most High.

Still, ever and anon the same old-time feeble protest of the white-haired priest sounded idly in their ears: "My sons, why do ye such things?"

We all remember too well the tragic ending of these three misguided lives.

But too many parents have lamentably failed to take warning from this sorrowful example. Consequently there are many Elis in the world to-day, and many parents who demand and receive no more respect than he did.

Let us be thankful that it is the privilege of parents to —

Sow the seed in the young heart's soil,  
And water the seed with tears.  
We shall reap the harvest of all our toil  
In the light of eternal years.



## III. The Conceited Door-Knob

SAID the door-knob to the door: "Please let me go, I beg, implore. I'm tired of swinging here with you, from day to day, the decades through."

"I'm handled by the rich and great; for me all classes pause and wait; and when I turn, you open wide; but if I'm still, you still abide."

"To me it then is clearly plain, for me to travel would be gain. I'd see the world; I'd get me fame; I'd have renown, and honored name."

The door replied, with patient smile: "You'd better bide with me a while. 'Tis here you are of greatest use. Away from me you'll find abuse."

"Don't be alarmed," the knob replied; "for me, all doors will open wide. The rich, the poor, the small, the great,—all on my motions meekly wait."

"Well, be it so," the door replied; "but when you've fallen from my side, you'll find your fancied greatness o'er, and wish to be with me once more."

The knob fell off with rattling sound, and tumbled helpless to the ground. Nor rich, nor poor, nor high, nor low, cared where the poor door-knob should go. The door-knob soon with sorrow learned that door-knobs, out of place, are spurned. His pride and fancied greatness o'er, he wished himself back on the door.

'Tis only those who keep their place, and do their work by help of grace, who can be counted great at all. Pride always goes before a fall.—*T. H. Jeys.*

— ★ ★ —

"ONCE loved deeply, all truths are so beautiful that they ravish us beyond ourselves, and the first rapture of life is to point them out to others. Nor does the rapture die, but grows in the using."

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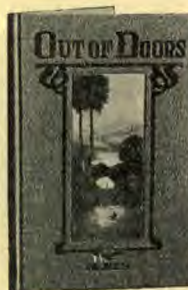
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PUBLISHED WEEKLY

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

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Character is higher than intellect. A great soul will be strong to live as well as strong to think.

The Lord is "thy keeper," but not thy jailer. His keeping—it is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against evil.

We earnestly hope that the series of articles beginning in this issue, on the great message of today, by Pastor C. L. Taylor, will be carefully read and pondered. They will repay study.

A. O. T., associate editor, who has also been the office editor of the paper during the last four months, has been called East just as this paper is going to press. He takes with him to Adel, Iowa, the remains of his stepfather, Mr. Payne, who died November 2 at the ripe age of ninety-four.

Before we send out our next issue, it is hoped that some one of three men will be chosen president of the United States. Most papers concede the defeat of Mr. Taft. The contest really lies between Governor Wilson and Mr. Roosevelt. The three-cornered—perhaps we ought to say, five-cornered—contest may throw the election into the House of Representatives, and there may be other contingencies. The wise man will possess his soul in patience.

"Jesus" is the Greek word corresponding to the Hebrew word "Joshua," that is, "Joshua" in Hebrew was called "Jesus" in Greek. Both words mean "saviour." Said the angel of our Lord, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Bear the meaning of the word in mind; it will be help in time of need. And such a Saviour! He is able to save to the uttermost. Heb. 7:25. He not only saves from past sins; He also saves from sinning. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a pe-

culiar people, zealous of good works." Titus 2:14. Redeemed from iniquity is redeemed from lawlessness, or transgression of law; and he who does not transgress God's law is "zealous of good works." This is the mission of Jesus to the world. Is this what He is doing for you? If not, to you He is not Jesus—a Saviour. Effectual faith makes Him an effectual Saviour,—one who saves us from sin, who keeps us from falling.

Immortality is God's seal of perfect righteousness. None but righteous beings are made immortal. God only has inherent immortality. Man was created capable of both righteousness and immortality, but his immortality is made to depend upon his righteousness. As "the wages of sin is death," and "sin, when it is finished, bringeth forth death," so righteousness, when perfected, brings forth immortality, or deathlessness. Perfected righteous character is worthy to persist forever.

The child of God is born of the Spirit of God. This birth does not take place after some experience in the Christian life, or, in other words, after the man has overcome; man is born of God in order that he may overcome. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4. What is here meant by the world is shown in the second chapter, verses 15-17. The very fact that one does overcome the world and all it implies, is a proof that he is born of God; for only the children of God are overcomers. They are not children of God because they are overcomers, they are overcomers because they are children of God.

## Our Bible Band

How many want our Bible Band Schedule to continue in the same way or about the same as last year? How many wish to go with us in another journey through the rich pastures of the Word? How many wish to enter our Bible Band for the first time? Write soon. Drop a postal card to the editor. Do not forget it or put it off.

It is impossible for man to do better than he is. What is not in him will not come out of him. A bramble-bush will not bear grapes. Man has no power within himself to raise himself above himself. The result of every effort of this kind is summed up in the words of one of the strictest of men, outwardly: "For to will is present with me; but how to perform that which is good I find not." Rom. 7:18. Paul found no uplifting power within himself.

It is when man realizes his utter weakness, and only then, that the strength of God is given in answer to faith in Christ. The Lord sometimes allows men to fall, that they may realize their weakness, not that they may despair, but that they may take hold on His strength. "For when we were yet without strength [or, being still without strength], in due time Christ died for the ungodly." All are "without strength," all are ungodly; but to him who realizes this, the gracious invitation is, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Germany is interested in maintaining things as they are in the Turkish Empire. Doubtless she has in mind her concession of a railway down through the Euphrates Valley from the Dardanelles to the Persian Gulf, with a strip of territory six miles wide on each side if we rightly remember. Turkey's dismemberment in Europe may affect Germany's standing in Asia and her commercialism generally in that part of the world. It is difficult for M. Poincaré, the French minister, to get the European powers to act on the principle or motive of "disinterestedness." How can Germany be disinterested? or Russia? or England, with her great East India possessions? Yet it is of interest. Turkey's defeat

## Memory Text for the Week

John 12:46-48

"I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."

will for a time—God's time—give a freer field for God's last gospel message; and when that goes to all the world, then will the end come.

Foreigners and Insanity.—Mr. Thaddeus S. Dayton has an article in *Harper's Weekly* of October 19, entitled "Importing Our Insane," that presents some statistics that are certainly alarming. Premising that foreign countries would be glad to be rid of their feeble-minded and insane population, we are told that "in the asylums for the insane and the feeble-minded, the foreign inmates are in the majority. In nearly every part of the country they are crowding out the native-born, for they are increasing two and one half times as fast. One alien out of every fifty becomes a lunatic. The ratio among the native Americans is one in 450." We are told that the proportions regarding the feeble-minded are undoubtedly similar. Generally speaking, therefore, "about two immigrants out of every fifty that enter this country are either actually or potentially mental cripples. Each of these defectives costs the state about \$3,500 to maintain until his existence ends." If no more aliens were admitted to the institutions, the total bill for the maintenance of those already there would be in the neighborhood of \$175,000,000. New York State alone is paying nearly \$4,000,000 a year to feed and house the alien insane in its civil and criminal asylums. In the two largest hospitals in New York City, the percentages are respectively 59 and 57 foreign-born, and in some of the Western States the percentage is above 70. One of the doctors who examines these immigrants tells us that while the number of the insane and feeble-minded aliens who are known to be in this country runs into many thousands, the majority of them have already left descendants here, and thus have started a vicious strain that will lead to misery and loss in future generations. It is one of the many serious items that point out very clearly, in accordance with Holy Writ, the trend of the age, the degeneracy of the race.

What It Would Do.—In an article on "The Passion for Christ," a recent number of the *Sunday School Times* well says: "The religion that never brings us into real contact with human need, never drives us into the places where life-and-death struggles are taking place, can never be a religion of fire, for it is not a religion of reality, and therefore not a religion of triumph. If we could shake our 'family,' not to say 'fashionable,' churches into the 'slums' for actual rescue work; if we could sink some of our earnest but essay-writing ministers 'down among the dead men,' seeking, and by God's grace saving, lost souls; if we could change some of our 'evening services' from 'musicales' and 'preludes' and 'lectures' into downright evangelistic efforts 'meaning business,'—we should find a new flush coming into some pale spiritual cheeks, a new tone into some voices, and a new grip into some hands."

A plot to seize the czar and compel him to abdicate was discovered a few days ago, and it is reported that the conspiracy has "stirred all Russia." The leader was Admiral Chagin, in command of the imperial yacht, who was considered one of the czar's special favorites.