

# SIGNS OF THE TIMES

Ye are the Branches



The Word of the Lord endureth forever.

The words that I speak unto you.

They are Spirit and they are Life.

I am the Vine

PEDRO LEMOS

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3913—Six Days of Genesis 1

How can it be proved that the world was created in six twenty-four hour days from the Bible? And also prove that the world was not created in six long, indefinite periods of time.

W. H. G.

The Bible does not use the word "create" regarding the six days' work. The word used for that invariably is "made." We are told that "in the beginning God created the heaven and the earth," but "in six days the Lord made heaven and earth." But we presume that it is regarding these six days mentioned in Genesis 1 that our correspondent raises the question. And the only way we have of proving it from the Bible is to take just what the Bible says. The Bible says that the world was made in six days. It does not in any way, so far as simple human language is concerned, discriminate between these days and other days. Each one of these days was composed of a light part and a dark part—the evening and the morning—just the same as all the other days of the Bible. Those six days fitted the earth for the abode of man. God could have made it all in one day. He could have done it in long, indefinite periods; but He did not do it in one day, nor did He take long, indefinite periods. He could have done it all in one hour—the Infinite could; but He did not do it in that way. He took just six days of morning and evening, six days of twenty-four hours each—for if the language means anything, it means this—in the fitting of earth for the home of man. These days after the sun appeared were days that were measured by the sun, for the sun was to rule the day. Not only that, but these days are designated by numeral adjectives, as "day one," "day the second," "day the third," "day the fourth," which would make them definite days. One of the latest Biblical works which we have is "The Companion Bible," only three parts of which have been issued to the present time. It is published by Henry Frowde, the Oxford University Press, which prints the Oxford Bibles. It has this note regarding the days: "Evening . . . morning, put for a full day. The beginning and the end of anything is put for the whole of it. Compare Eccl. 3:11; 10:13; 11:6; Ps. 92:2; Isa. 41:4; 44:6; 48:12; Rev. 1:8, 11, 17; 2:8; 21:6; 22:13. . . . First day, equivalent to 'day one.' The word 'day' may refer to a prolonged period when used without any qualifying words, but when qualified with a numeral (cardinal or ordinal), it is defined and limited by it to a day of twenty-four hours. It is further limited here by its boundaries, evening and morning, as well as by the seventh day. Compare Ex. 20:9, 11. See Appendix 11." Appendix 11 says: "The word 'day,' when used without any limiting words, may refer to a long or prolonged period; as 'the day of grace,' 'the day of visitation,' 'the day of salvation,' 'the day of judgment,' 'the day of the Lord,' 'man's day,' etc. But when the word 'day' is used with a numeral (cardinal or ordinal), as 'one,' 'two,' 'three,' etc., or 'first,' 'second,' 'third,' etc., 'evening and morning' (Genesis 1), or the 'seventh day' (Ex. 20:9, 11), etc., it is defined, limited, and restricted to an ordinary day of twenty-four hours." When the instruction was given to the Hebrews, as recorded in the 16th chapter of Exodus, it must have been understood by them as a day of twenty-four hours, and so also when the commandment was spoken from Mount Sinai, and the fall of the manna confirmed all of this. The commandment was in harmony with the institution of the Sabbath. Everything in Biblical language indicates that the days of Genesis 1 were days of twenty-four hours. If this be not the case, then language is meaningless. Genesis 1 sets aside all theories of evolution. If we are not to accept that, there is no reason why we should accept Jesus, for Jesus Himself places His own approbation upon the writings of Moses. He declares to the Jews, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

The whole story of creation is beautiful and consistent. The very beginning of the race is beautiful and consistent, and God has left the record of the might and power of His creation and transformation in His Word to encourage every soul who needs creative power to make him anew, the new creation in Christ Jesus. The beginning of that work for this earth in that

wonderful week was the calling of light in the place where darkness existed. So we read in the bringing of light to the poor sinner a reference to that: "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. The devout soul will find hope in the fact that when God spoke, it was done; that when God said, "Let there be," there was. It will be an assurance to him that all the promises that God has made concerning the renewing and regenerating of the poor, sinful heart are all possible in Him.

### 3914—The Passover Supper, or a New Supper

As recorded in the 13th chapter of John, did Christ really eat the Jewish Passover with His disciples, or did He institute a new supper to be perpetuated in this dispensation until fulfilled in the kingdom of God?

D. N. W.

Both. Jesus not only ate the Passover, but He instituted a new supper. These are both indicated in Luke 22:14: "And when the hour was come, He sat down, and the apostles with Him. And He said unto them, With desire I have desired to eat this Passover with you before I suffer." Then follow His words at that supper. The account of the Passover continues to verse 18, inclusive. Then follows the institution of the Lord's Supper after the Passover: "And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me. And the cup in like manner after supper [that is, after the Passover supper], saying, This cup is the new covenant in My blood, even that which is poured out for you." And the apostle Paul, in the 11th chapter of 1 Corinthians, verses 23 to 26, shows us clearly that this was to be perpetuated until Christ should come again.

### 3915—The Head of the Church Then

I read that Constantine signed an edict enjoining the cities of the Roman Empire to refrain from work on Sunday in 321 A.D.; and in 364 A.D., at the Council of Laodicea, it was decided not to Judaize, and also to keep Sunday. Kindly inform me who was at the head of the church at that time, if it is known if there was a pope or not.

The Roman Church claims popes all the way back to Peter; but we would hardly believe that the early fathers in the church would call themselves popes of Rome, or designate the bishop of Rome as the head of the church. In fact, in the early centuries the bishop of Rome was considered to be simply one of the bishops in the church, as was the bishop of Alexandria, the bishop of Ephesus, the bishop of Jerusalem, the bishop of Constantinople, etc. According to the Roman Catholic claim, the pope of Rome from 314 to 335 was Sylvester, and at the time of 364 was Liberius. The head of the church in 321 was Constantine, who arrogated that authority to himself, and who molded the church after the model of the Roman Empire to a great extent.

### 3916—The Catholic Bible

Is the Catholic Bible an older and better translation than ours? Are the additional books in that Bible inspired?

The Catholic Bible is sometimes called the Douay Version. In 1582 the Reims Version of the New Testament was translated at Reims, the Old Testament at the same time, but printed at Douay in 1609, 1610. In 1611 appeared what is commonly called the Authorized Version, but previous to the Douay Version were the translations of Wyclif, and Tyndale, and Coverdale, and Matthew, and Taverner,—the Great Bible, the Geneva Bible, and the Bishops' Bible. No, it is not a better translation. It is not a translation from the original Greek, but from the Latin Vulgate,—a translation from a translation. The additional books in the Douay Version were not in the ancient Hebrew collection, nor even in the earliest editions of the Vulgate, and they were considered as uncanonical books by the early fathers in the Christian church. Then their doctrines indicate that that is the case also. If

one will read them, and compare them with the other Scriptures, he will certainly find reasons sufficient to set them aside, even as they were set aside by the early Christians, and by the Jews themselves, as Apocryphal writings.

### 3917—Shall Never Die

Will you please tell me in your "Question Corner" what Jesus meant by saying, "He that believeth on Me shall never die"?

The passage is found in John 11:25. To understand the text, use the context. Verse 24 reads, "Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." The response of Jesus was to that remark of Martha's. Jesus said to her, "I am the resurrection, and the life: he that believeth on Me, tho he die, yet shall he live [that is, at the last day]; and whosoever liveth and believeth on Me [at the last day] shall never die." He wanted to impress upon her that the resurrection and the life were in Him, and that He was the one who would bring them to life then, and as He had power to bring them to life then, He would have power to bring her brother to life before the last day should come. God's children fall asleep, and will, until death shall be swallowed up in immortality. But while they do, their life is hid with Christ in God, but "when Christ, who is our life, shall appear," then shall they also "appear with Him in glory." See Col. 3:1-4.



### Schedule for the Week Ending November 30, 1912

Sunday	November 24	Ephesians 5, 6
Monday	" 25	1 Timothy 1, 2
Tuesday	" 26	" 3, 4
Wednesday	" 27	" 5, 6
Thursday	" 28	2 Timothy 1, 2
Friday	" 29	" 3, 4
Sabbath	" 30	Hebrews 1, 2; Psalms 117, 118

In our first day's reading we conclude Ephesians 5 and 6, filled with practical instruction. Then follow 1 and 2 Timothy. 1 Timothy was probably written in about the year 65, and 2 Timothy the year following. They were instruction by the apostle Paul to his own "son in the faith," Timothy, who was himself a minister of God, and through Timothy to all Christian ministers in all ages to follow. The principles contained in these two books, if followed by the minister of Christ, would well fit him for noble work for souls. In fact, it is marvelous, the amount of instruction that is packed in these two little epistles. They are inspirations to true manhood and to loyalty to God. They also emphasize the second coming of Christ. In the last of these letters the apostle's death was just at hand, and he wrote with the headsman already in view.

The last day of the week has for its lesson the first two chapters of Hebrews, a general epistle written in about A.D. 63. The writer of the epistle is not known. It is generally spoken of as the epistle of Paul, but while Paul takes special pains in other epistles to let us know that he did not receive the gospel by men, or through men, the writer of the epistle to the Hebrews tells us that it was "confirmed unto us by them that heard." It does not bear the characteristics, in either its beginning or ending, of the epistles of the apostle. Some have thought it was written by Barnabas, and others by Apollos, and still later it has been contended that it was written by Priscilla. However this may be, it matters little. It is not the writer, but the substance of the epistle, which is needed by the Christian church. The first chapter presents before us the exceeding majesty of the Son of God, far above all creatures, Himself the Creator; and the second chapter, His humiliation in our behalf, becoming one with the human family in order that He might save them. These two chapters are supplemented by Psalms 117 and 118,—a sweet little psalm of praise and a psalm of thanksgiving for Jehovah's saving goodness.

# Sigmas 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

### A Sabbath Day in the Synagog at Capernaum

(Mark 1:21-28)

AFTER the record of the call of the fishers of men, Jesus went to Capernaum, the city in and around which much of the earthly ministry of our Lord centered. Here people listened to His wonderful teaching, here they witnessed His holy life, here they beheld His wonderful works. No wonder that the rejection of all this brought the busy, bustling city low, "as one speaketh out of the ground," until its very site was disputed. Turning from the word of life brings ruin, even in this sphere. See the words of our Lord in Matt. 11:23.

THE incident of our lesson occurred on the Sabbath day in the synagog. Jesus observed the Sabbath; it was customary for Him to attend services at the synagog. Luke 4:16. In all His life was manifest perfect obedience to the Father. In working out salvation for us, He became our perfect example. He said, "I have kept My Father's commandments, and abide in His love." His beloved disciple declares, "He that saith he abideth in Him ought himself also to walk even as He walked." He was living God's life in human form.

HE taught in the synagog, as many teachers and scholars were privileged to do after the lesson of the day. Wonderful was His teaching to the astonished people, who had listened from Sabbath to Sabbath, through many years, to the traditions of the elders, the learning of the scribes, the subtle sophistry of lawyers, the disputations of Pharisee and Sadducee, all of which left the mind bewildered and the soul unfed. People had come to the synagog for refreshing, as a company on a thirsty desert to a river, but the hoped-for river was a mirage, the expected bread was chaff.

BUT Jesus fed them. He taught as one having authority, and not as the scribes. He came direct from One who sent Him, with a clear, definite message. He had come from God's presence, and His words were Spirit-filled. He had met man's tempta-

tions, and conquered, and His heart burned with eager desire to save the tempted. He was incarnate Love longing to save.

THERE was another one interested, the prince of darkness. He must thwart the ministry of Jesus if possible. Not being able to seduce by his temptations the Man of Nazareth, he would harass and discourage Him; so he projected into the blessed Sabbath service a poor human possessed of an unclean spirit, a demoniac. Men do not believe in the devil now, do not believe that

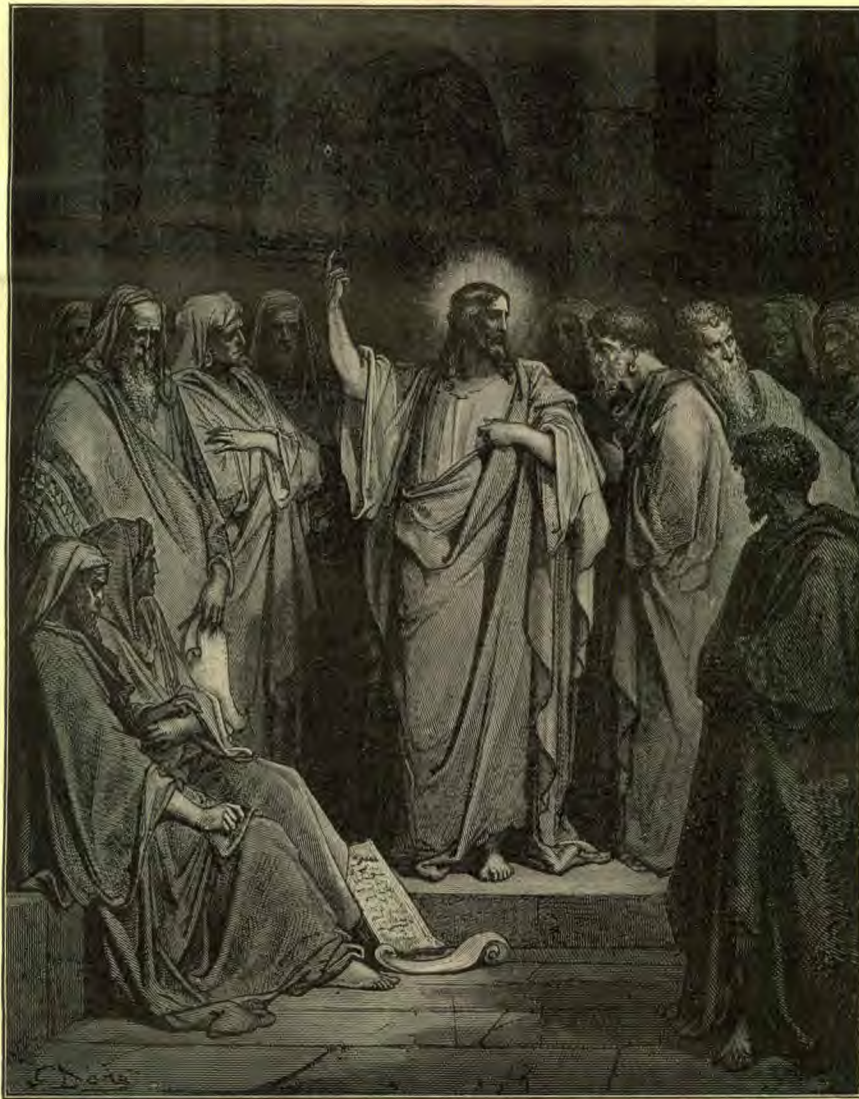
and bodies of poor humans, causing insanity, depravity, violence. It was an unclean spirit which possessed the poor, half insane man at Capernaum. And there were many others such in Palestine at that day, even as there are in the world at this day.

WE may well believe that as the demoniac came into the presence of Christ, his poor enslaved mind longed for deliverance, and sought to cry out for it. And we may well believe, also, that the controlling demon used the human organs of speech directly contrary

to his victim's desire. The record says, "And he cried out, saying, What have we to do with Thee, Jesus Thou Nazarene? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." The demon did know, and the whole host of them had known that the Holy One of God was in the earth from the time the holy Child was born in Bethlehem. They had been told, doubtless, of His blameless boyhood, His progressive youth, of His baptism in the Jordan, God's approval from heaven, of the temptation in the wilderness, and the defeat of their prince Diabolus. They had been deputed to harass, annoy, counterwork, Jesus and His plans, and the unclean demon at Capernaum was a part of the devil's plan. But the demon knew, also, that if Christ were victorious, a certain judgment-day was coming, and its consequent destruction. Hence the question to Jesus, "Art Thou come to destroy us? We have naught to do with Thee. Let us alone." Even so talk men, and turn from their Deliverer.

BUT behind the voice of the unclean demon, Jesus heard the heart-cry of the poor vic-

tim for deliverance, He saw his pitiable plight, He knew his abject and terrible bondage. He saw, in the pitiable insane wreck before Him, the millions of other human wrecks, made so by the enemy because of their yielding to his leading. He would work this miracle, He would deliver this soul, that all thus bound in all the future might have hope. Therefore He responded, to the mad shriek of the demon, "Hold thy peace, and come out of him," and with a final effort to destroy, "the unclean spirit, tearing him ["convulsing," throwing him down, margin and Luke], and crying with



Gustave Doré

IN THE SYNAGOG AT CAPERNAUM

there is an active, malignant foe. They prefer to believe that he does not exist. And this pleases the devil also, for men to believe this; he can better deceive them. But if we believe the Bible, there can be no doubt of the old historic belief. There is a devil. He has his angels, or demons. Once he was an angel of light; and when he fell, his angels fell with him. He is the deceiver of the whole world. He comes at times as an angel of light. His demons also come, sometimes as angels of light, sometimes as spirits of dead friends. Some come as low, bestial, violent intelligences which possess the souls

a loud voice, came out of him," doing him no harm. From the body and mind which belonged to the Son of God, He cast out the usurper, and the same word restored the ruined house, and placed mind and will again in control.

THE people were amazed. "A new teaching!" they exclaimed. "Why, this Man even commands evil spirits, and they obey! He commands with authority." He went through no formula of ancient mystic lore, He spoke no unknown words in a mysterious way; but His speech was simple and clear. The simplest auditor understood its import. He neither vociferated nor shouted, but behind the clearly spoken word there was the will and the power of the Infinite. Before it demons trembled and fled. Sin was cleansed away, soul and body were healed.

O SOUL, you who are bound by the chains which some demon of uncleanness, dissipation, or malice, or violence, has welded upon you, there is hope for you. You despise your own weakness, you hate the chains, you get some glimpses of the sordid sinfulness of it all, you know that in some way you are responsible, and therefore deserve your lot, and you go on, in despair, into ruin. Your life is unclean in imagination, and you know it. You tell untruths, you seek to deceive your fellows, and the demons deceive you into believing that you do deceive others; but the discerning despise your falsity of life, see the hollowness of your profession. You are under the control of a lying demon, and often falsify when it would be to your temporary advantage, as well as your eternal, to speak the truth. You have a violent temper, you fly into a rage at a word, and speak acridly, acridly, bitterly. You try to excuse by sickness, or nerves, or nature, yet you know it is wrong. The demon of violence possesses you. Perhaps you may not be given to violent outbreaks, but you hold malice against those who you think have wronged you. You hate them. You would at least not sorrow if ill should overtake them. You would like to "get even." You are controlled by a malicious demon. You may be under the power of the demon of appetite, or pleasure, which leads you to dance and laugh and dissipate the hours, involved in which are the issues of life and death. You may be a worshiper of mammon, giving soul and body to the getting of gold which perishes.

Do you, one and all, not wish to be free, free from the demons which drive to despair and destruction, which goad to depravity and death, which shut the soul from wisdom and knowledge, from glory and peace, from love and light eternal? There is freedom for you in Christ Jesus. One word from the Master in response to your all-absorbing heart-cry will bring deliverance and break your chains. Will you not, with all your heart and soul, utter it,—utter it even in the most abject attitude of cursed bondage, and believe He will hear? You have been in the possession of the thief; now the rightful Master has come, and He says to you, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Let the Lifegiver into your soul, and make it pure, make it free; for "if the Son therefore shall make you free, ye shall be free indeed."

## Power Is Eternal

"For from the creation of the world His invisible things, even His eternal power and divinity, are plainly seen, being perceived by means of the things that are made: so that they are without excuse." Rom. 1:20, Dean Alford's Translation.



OUR text affirms that power is eternal. "Even His *eternal* power," are the words of the scripture. Two thousand years ago God, through the apostle Paul, in the words of the text, taught the doctrine of *the eternity of power*.

Power does not waste. Power does not fail. Without suffering from fatigue, it moves on through the wide stretches of space from world to world, moving with a speed almost incredible, and that never slackens or fails. No power is ever lost. It is active forever. Power is eternal.

Such is the view given in the scripture. Does science confirm the words of this wonderful text? Science that tends to act independent of all restraint; science that holds as its adherents men of all forms of faith and many of no faith at all; science that views only a small fence corner, so to speak, of God's wide domains; science that studies wholly the material world, and that will not receive the Word of inspiration as its guide,—what says science on this important question?

Follow us patiently for a little way, and we will trace the argument.

Take a few simple illustrations. If you rub your finger briskly to and fro upon any surface, say of cloth or wood, you will feel a sensation of warmth. The muscular energy has been changed into heat energy.

If you rub briskly over a cloth or wooden surface a smooth, light piece of metal, such as a button or a thin key, it will soon become warm and even quite hot to the touch. This is another example of muscular energy of motion being changed into heat energy.

Place a lump of lead upon an anvil and strike a blow with a heavy hammer. The lump will be crushed out of shape, and you will find, on picking it up, that it is quite warm. Motion has thus been changed into heat. Not all the energy has been thus transformed, it is true; for part remains in the rebounding hammer, and part is transferred to the anvil, setting it in slight motion. And some of the energy is changed also into the energy of vibration, called sound.

We often speak of some of these forms of energy as being wasted or lost; but strictly this is not true. It is merely unavailable or lost to the purpose in view. Examples of unavailable energy are quite common.

A saw used to cut wood or metal becomes warm or even hot; a drill or gimlet may become so heated while in use as to destroy the temper; a file heats when cutting a piece of metal. An axle must be oiled to prevent this "loss" of energy which is in the form of unavailable heat.

To show that this heat is not lost, it is necessary to show the distinction between kinetic and potential energy.

Place a stone on the floor before you. It is devoid of energy, powerless to do work. Now take the stone from the floor and place it on a shelf near the ceiling. Looking at it lying motionless on the shelf, it seems as devoid of energy as when it lay upon the

floor. But is it as powerless as it was before? Let us see.

Attach one end of a cord to it, and, passing the cord over a pulley, wind it around the shaft connected with a coffee-mill, sewing-machine, or other convenient machine. Suddenly push the stone from the shelf. As it falls, it sets in motion the machinery, and you thus do work with the power given to the machinery by the stone.

Thus we see that the work done upon the stone in raising it to the shelf was not lost; the stone pays it back while descending. In this we find an important difference between the stone when on the floor and when on the shelf. In the first place, it is powerless to do work; in the second, it can do work. In both places it is motionless; but when on the shelf, it has an advantage, and this advantage it gets through its position. But it secured this advantage by having work done upon it when you raised it to the shelf. In the stone lying motionless on the shelf, there exists a power to do work as real as that in the stone when falling.

From this fact, we perceive that energy may exist as actual motion, as when the stone was falling; or it may exist in a stored up condition when lying on the shelf. In the first place it is called kinetic, or moving, energy; and in the second case it is called potential, or possible, energy, or energy of position.

We are all accustomed to forming potential, or stored up, energy. It is as much a habit with us as it is to store up vegetables in the fall. We store up energy—that is, form potential energy—when we wind up the spring or weight of a watch or clock, to be given out slowly as kinetic energy in the movements of the machinery. We store potential energy when we bend the bow, and the flying arrow is an example of kinetic energy.

Take, as further example, a lump of coal. A certain amount of potential energy resides in this mass of black coal, called the force of chemical affinity, or briefly, chemism. Burn the coal. The carbon and hydrogen of the coal unite with the oxygen of the atmosphere, and the chemism of the coal is satisfied, but the energy appears as *heat* and *light*.

If the coal has been burned beneath a steam-boiler, the heat passes to the water and expands it, converting it into steam, and the potential energy of the coal is thus converted into the *expansive power of steam*. The steam, expanding, forces itself into the cylinder of the engine and against the piston-head. Under this pressure, the piston is driven forward, causing the wheel of the locomotive to revolve. Thus the potential energy of the coal is, through the expansive power of the steam, made manifest in the motion of the train.

Now the moving train, in forcing its way along the track, is constantly losing its moving power because of the friction and resistance it encounters. But the energy thus consumed is not lost; it is merely unavailable. If we could follow it, we should find it reappearing somewhere either as heat or as potential energy.

When the engineer opens a certain valve, some of the expansive power of the steam, through the agency of a small contrivance, causes a vibration of the air, and the result

to the ear is a shrill whistle. If the brakeman applies the brakes, the train after a few moments comes to a rest. Its motion ceases, but the energy which caused it is not lost. This motion has been transformed into heat, which has passed to the wheel and the brake, to be dissipated at last to the air.

Let us come back again to the lump of coal. This time we will apply the potential energy of the coal in a different direction. Instead of burning the coal under the boiler of a locomotive, we will heat it in a smelting-furnace in contact with roasted zinc ore.

Coal, when heated to the igniting point, has a strong affinity for oxygen; but in the furnace, the coal is shut away from the oxygen of the atmosphere. However, the zinc ore is a compound of zinc and oxygen; consequently, the coal, to satisfy its strong affinity for this gas, seizes the oxygen, and thereby sets the zinc free. The potential energy of the coal is now satisfied, and hence gone from the coal; but it is not lost. It is now potential in the zinc. That is, the potential energy of the coal is now the potential energy of the zinc.

If we dissolve the zinc in dilute sulfuric acid, the chemical affinity of the zinc for the acid will be satisfied; but if this has been done under the right conditions, we have as a result an electric current.

Coil the connected wires of this electric battery around a small bar of soft iron. We thereby cause the electric current to flow in spiral lines about the bar of iron. The energy of the zinc, which seemed to be lost, we now find in the attractive force of an electro-magnet.

If next we connect with our electro-magnet appropriate machinery, we have what is popularly called a dynamo; and the energy now appears as an electric current, capable of running light machinery.

Or we may connect our zinc and sulfuric acid battery with the proper telegraphic appliances and thousands of miles of telegraph-wire, and the energy of the zinc, as an electric current, will cause the wire to throb with the impulses and emotions of a human soul. Almost annihilating time and space, we send our message of weal or wo to some far distant city. What was once but the imprisoned power of coal or zinc has become the winged power of the electric telegraph.

Thus, and in many other ways, energy may be transferred from one mass to another. By simply changing the mode of application, the power appears under entirely different manifestations, to produce a different class of phenomena.

We may test the truth of this principle by exact measurements; but we will find, in all these transfers of energy from mass to mass and from one sort of energy to another, that there has been absolutely no loss of power whatever. Scientists have found this to be a law to which there are no exceptions.

"No portion of energy is ever lost or destroyed. The total quantity of energy in the universe appears to be constant."—*Appleton's Physics*.

"Energy can in no way be either created or destroyed; the total amount of energy never changes; it is always conserved. This is a fundamental principle of all science, and is known as the conservation of energy."—*Andrews and Howland's Physics*.

"When one form of energy disappears, an exact equivalent of another form always takes its place, so that the sum total of energy is unchanged."—*Gage's Physics*.

"All natural phenomena are the manifestations of the same omnipresent energy, which is transferred from one portion of matter to another without loss. The sum total of all the active [kinetic] and latent [potential] energies in the universe is constant and invariable. In other words, power is indestructible."—*Prof. Josiah P. Cooke*.

All these statements are equivalent to saying that power is eternal. If "power is indestructible," if it is never lost, if "it is always conserved," it is manifestly, as the text says, everlasting; power is eternal.

Thus does science impartially and unintentionally confirm the truth of the Word. Men who had no idea of corroborating the Word; men who had no faith in the Word; men who worked along scientific lines all in ignorance of this truth of the Word,—these men—please note the fact—without knowing that they were doing so, confirm the Word.

Two thousand years ago, our text declared the eternity of power; and now, after years of patient toil and investigation, scientists declare with emphasis the same essential truth; and, furthermore, they have rested the whole science of physics upon this principle, making it a foundation corner-stone.

There is no mistake; God's power is eternal, and men acknowledge the fact.

Power is invisible; so is its Author.

Power is infinite; so is its Author.

Power is eternal; so is its Author.

At this point let us sum up our argument. The Word speaks of a revealed power, and the field of science shows this power forth. The Word states that this power is invisible; and science confirms the fact. The Word affirms that this power is eternal; and science supports this truth.

But the Word further declares that this invisible, eternal power is of God; and upon this point science must also present her testimony.

R.

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### "Wooden Swearing"

WE are asked to say something regarding bywords, expletives, what is sometimes called "wooden swearing." Really, they all belong to the same family—profanity—so-called "wooden swearing" and bywords and expletives. Some of them are disreputable, all of them ought to be.

There are proper oaths. God has sworn by Himself to confirm His promises. Judicial oaths are proper. So Jesus took oath before the high priest of His nation, who adjured him to tell whether He (Jesus) were the Christ or not. Then Jesus responded to the judicial proper oath. But of the extra-judicial oath, the voluntary act, our Lord says: "Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." Matt. 5: 34-37.

Now we would not understand that the Lord would confine His prohibitions to the things named,—Jerusalem, the earth, heaven, the head. In fact, what is said after that, precludes not only these things, but

all things that are used as bywords. These are simply named as samples of the vast number of oaths heard in every country and in all ages.

The oath was given first as an added confirmation of a statement, as, Thus and thus I have told you, and I swear that it is true. If a man were a worshiper of the true God, he would make oath by Him. If he were an idolater, he might swear by any one of a hundred gods, or by all of them together. So one of the characters of Macaulay's poems swore by the "nine gods." Many of those heathen oaths have come down to us, and are commonly used by Christians who do not think they are using profanity at all. Take the words "Jove," and "Gosh," and all such kindred terms. They can be traced back to heathen deities.

There are different motives which prompt men to swear. Some swear because they think it "manly." What a pitiful conception it is of manliness! But some one among their companions swears, and *he* is their hero, and so *they* swear. How natural it is to imitate the lowest elements of character in our poor, human heroes!

Some swear to emphasize their statements. That was the old heathen practise. They feared some one would not believe what they said, and so they swore by some one god, or many, that what they said was true. The same practise is still continued. Men and women utter meaningless oaths, such as "I hope to die," or "I cross my heart," etc., etc. What a small opinion such have of their own words! Why is it necessary to multiply expletives, words that are utterly meaningless, to enforce or emphasize a plain, simple declaration?

Some swear only when they are angry. That is, they lack facilities of expression, they can not find words to express their pent up feelings, and so they swear. How foolish that is! It does not help one in any way. It gives no one respect for himself, it certainly does not lead others to respect him more.

Some swear even tho they condemn it in themselves, and others because it is habit. They formed the habit when they were young, perhaps, and yet the greater number of such ones will never swear in the presence of ladies and strangers. If they can abstain from it under such circumstances, they certainly could under all circumstances. Some do not like to take the name of God in vain, and therefore they will substitute adjectives that are of the same meaning, as, "Mercy," and "Goodness," and "Gracious," and "Heavens." Others, fearful that these may be wrong, are prone to use words of weaker signification, like "O dear," and "My land," and "Sakes alive," and one very common word that is heard on almost every hand, "Gee." All of them are modified oaths. People despise themselves for using them, but continue.

Let us plead with our great family of SIGNS readers, to abstain from them, put them away, enlarge our vocabulary, find other ways of expressing ourselves, think so much of our own word that we are willing to let it stand naked and alone, without surrounding it with one to a half dozen expletives. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

## The Candlestick and the Table

By Mrs. S. N. Haskell

### The Golden Candlestick

**T**HE golden candlestick with its seven golden lamps was on the south side of the first apartment of the sanctuary. It was made of gold beaten into shape by the workman's hammer. Ex. 25:31-37. It took many skilful, molding blows to form the flowers and bowls of the candlestick; but the candlestick was to be made after the heavenly model, to teach heavenly lessons to mankind. Ex. 25:40. John the beloved disciple was permitted to look into the first apartment of the heavenly sanctuary, where he beheld the seven golden candlesticks. He also beheld the Saviour in the midst of the glorious golden candlesticks of which the earthly one was a shadow. The Saviour, in explaining to John the meaning of what he had seen, said, "The seven candlesticks which thou sawest are the seven churches." Rev. 1:12-20. Seven is a number denoting completeness. The candlestick of beaten gold, with its seven bowls for the lamps, was an "example and shadow of heavenly things." Heb. 8:5. Its seven branches, each holding aloft a lamp, represented the church of God. The individual that forms a part of the "church of the First-born, which are enrolled in heaven" (Heb. 12:23, margin), will often feel the workman's hammer; "for we are His [God's] *workmanship*, created in Christ Jesus unto good works." Eph. 2:10. Then, "beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you." 1 Peter 4:12. It is only the Master Workman fashioning you to become a part of the great church enrolled in heaven.

The candlestick in the type held seven lamps. The beloved disciple had also a view of the heavenly lamps, of which the earthly ones were models. Before the throne of God in heaven, he saw seven lamps of fire, "which are the seven Spirits of God." Rev. 4:2, 5. The church of Christ is the candlestick to hold up the light in the midst of moral darkness. The Saviour says, "Ye are the light of the world." Matt. 5:14. The Spirit of the Lord is said to be the eyes of the Lord, which "run to and fro throughout the whole earth, strongly to hold with them whose heart is perfect toward Him." 2 Chron. 16:9, margin; Zech. 4:10. Then the brightness of our light depends upon the condition of our heart. The Spirit is searching throughout the earth for those whose hearts are perfect toward God, and it will strongly hold with such ones; their light will not burn dim. The lamps in the earthly sanctuary were to burn continually. Lev. 24:2. So the Christian is ever to let the Spirit of God rule his life, and thus shed its light abroad.

None but the high priest could perform the sacred work of lighting the lamps in the earthly sanctuary. The high priest trimmed and lighted them each morning and evening. Ex. 30:7, 8. So none but our High Priest, that was "in all points tempted like as we are," can give us the help we need. In the morning, we need His Spirit to direct us during the day; and at evening, we need it to enlighten our minds as we review the work of the day, that we may detect the flaws and

dropped threads in the warp of our lives. The trimming and lighting of the lamps was a beautiful type, with a daily lesson for us at the present time. It was a link in that wonderful threefold typical service, celebrated each morning and evening, while the "multitude of the people were praying without" the sanctuary. Luke 1:10. The whole burnt offering in the court, the incense and burning lamps within the sanctuary,—it was a wonderful type, which will never lose its beauty. Whenever an individual will fulfil in his very soul the antitype of the typical "whole" burnt offering—that is, wholly surrender himself to God, place himself and all he has upon the altar, to be consumed in God's service, as He directs—that individual, whether he be rich or poor, learned or ignorant, will be covered with the fragrant incense of Christ's righteousness, and his name will be enrolled with the



church of the First-born in heaven; and here in this sin-cursed earth, as he goes to and fro, he will be a part of the great candlestick, and from his life will shine out the bright rays of the Spirit of God.

The question may arise in many hearts, How may I become a light-bearer in the earth? When Zerubbabel was trying, under very adverse circumstances, to rebuild the temple in Jerusalem, he came where the difficulties appeared like mountains before him. Then the Lord sent His prophet with a message to help and encourage him. The prophet Zechariah was given a view of the golden candlesticks, and also shown whence the oil came that supplied the lamps. He saw two olive-trees, one on the right side of the bowl, and the other on the left side, which through golden pipes kept the lamps supplied with oil, that the lamps burned brightly. Zech. 4:1-10. The prophet asked the angel the meaning of what he saw. In reply, the angel said, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Then he gave a message to Zerubbabel to go forward, and the mountain of difficulties would become a plain before him; and that as surely as his hands had

laid the foundations of the house of the Lord, so surely would he finish it.

Zerubbabel was walking by faith in the words of the prophets who had told how and when Jerusalem would be rebuilt (2 Chron. 36:20-23; Jer. 25:12; Hosea 1:7); but they were dead, and he now faced difficulties he might be tempted to think the prophets had not expected would arise. Then God sends a living prophet with a message of encouragement to keep the light burning, and enable Zerubbabel to press forward and complete the work he had begun.

TYPE	ANTITYPE
Ex. 40:24. Golden candlestick in the first apartment of earthly sanctuary.	Rev. 1:12. John saw the seven golden candlesticks.
Ex. 25:37; 40:25. There were seven lamps upon the candlestick.	Rev. 4:2, 5. John saw seven lamps of fire before the throne of God in heaven.
Ex. 30:7, 8. The high priest trimmed and lighted the lamps in the earthly sanctuary.	Rev. 1:12-18. John saw Christ our High Priest in the midst of the candlesticks.
Lev. 24:2. The lamps were burning continually, always shedding forth light.	John 1:9. The light of God's Holy Spirit through Christ lightens every soul.

### The Table of Showbread

The table of showbread was placed on the north side of the first apartment of the sanctuary. The table was two cubits long, a cubit in width, and a cubit and a half in height. It was overlaid with pure gold, and like the golden altar, was ornamented with a crown of gold around the top.

On the Sabbath day, the Levites made twelve loaves or cakes of unleavened bread. 1 Chron. 9:32; Lev. 24:5. These cakes were placed on the table hot, each Sabbath day (Lev. 24:8; 1 Sam. 21:3, 4, 6; Matt. 12:3, 4), arranged in two rows, six in a row, with pure frankincense on each row. Lev. 24:6, 7.

During the entire week the bread lay on the table. By some translators it is called "the bread of the presence." At the end of the week it was removed and eaten by the priests. Lev. 24:9. This explains why Ahimelech the priest had no common bread on the Sabbath to give to David, as the priests were accustomed to eat the "hallowed bread" on that day. 1 Sam. 21:4. It was not lawful to bake common bread upon the Sabbath. The command was very plain that all bread for Sabbath use in the homes should be baked upon the sixth day. Ex. 16:22, 23. But the Lord directed that the Levites should prepare the showbread every Sabbath. 1 Chron. 9:32.

All the service connected with the table of showbread was done upon the Sabbath. The priests served "unto the example and shadow of heavenly things." Therefore there is a heavenly lesson for us in the antitype of the showbread. It was a continual offering before the Lord. It taught that man was wholly dependent upon God for both temporal and spiritual food, and that both alike came to us through the One who "ever liveth to make intercession" for us before the Father.

It, like all other types of the sanctuary service, met its fulfilment in Christ. Christ is the true bread of which the showbread was a type. He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and

the bread that I will give is My flesh." Then He added, "Except ye eat the flesh of the Son of Man, . . . ye have no life in you." John 6:51, 53. Even His disciples could not comprehend His words, and murmured. Jesus read their thoughts, and said to them, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. His Word is the true bread of which we are to eat. As the bread in the presence of God was taken out from the sanctuary and eaten, so Jesus said, "The word which ye hear is not Mine, but the Father's which sent Me." John 14:24. The Bible came from God. God Himself gave it to Christ. Christ signified it by His angel to the prophets. The prophets gave it to the people. Rev. 1:1.

We often read the Bible as a mere form of godliness, or to get something to give to others; but if we would receive its life-giving power into our own souls, we must have it "hot," warm from heaven. There is no more appropriate time to let God speak to our own souls through His Word than on the Sabbath day, when we lay aside our worldly cares and business, and take time to study the Holy Word, and let it come into our inmost hearts until we hear God speak to us, not to another. The priests were not only to set the hot bread upon the table on the Sabbath day, but later that same bread was to be eaten, and become a part of their very being. God designed that each Sabbath day, His people should gain a fresh experience in divine things, which would make them better fitted to meet the temptations of the week. The soul that never gains a deeper experience on the Sabbath than on any other day, fails to keep the Sabbath as God would have him. We may have a few minutes of quiet study of the Word on the Sabbath day, when we hear the Lord speaking to us individually; but if the words are not incorporated into our lives, they give us no abiding strength. Each Sabbath day, in the type, the priests set hot bread on the table before the Lord, and also ate the bread prepared the Sabbath before; and as they assimilated it, they received strength from it for daily duties.

Peter evidently understood this truth when he admonished the church to desire the sincere milk of the Word, that they might grow thereby, and if they did this, they would be "a royal priesthood." Here is the secret of true Christian living. Eternal life does not come to the soul through forms and ceremonies. They are all right in their place; but eternal life comes from feeding upon the true bread which comes from the presence of God, God's Holy Word, the blessed Bible.

TYPE	ANTITYPE
Ex. 25:30. Showbread always before the Lord.	John 6:48. Christ said, "I am that bread of life."
Lev. 24:5. There were twelve cakes of showbread, the number of the tribes of all Israel.	1 Cor. 10:17. In speaking of the church, Paul says, "We being many are one bread, and one body."

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"SOME people get no good of the sermon because they are absent-minded, others get no good of the sermon because they are absent from the services."

## God's Message for To-Day

By Charles L. Taylor

### II—Conditions of the Religious World To-Day

[The first article in this series, "God's Great Oneness," appeared last week. It ought to be read in connection with this, that we may see what should be and what is.—EDITOR.]



CHRISTENDOM divided!

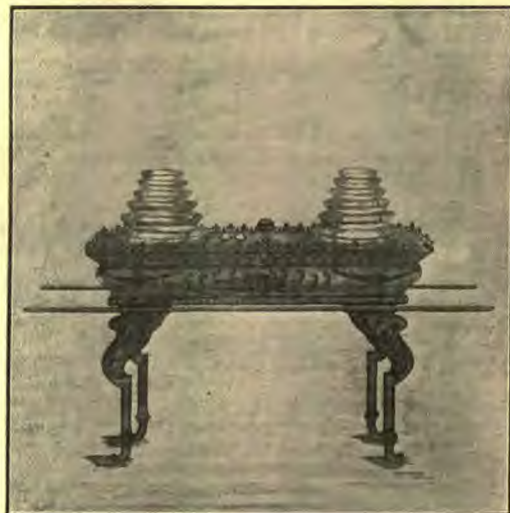
Sects and cults numbering hundreds!

Religious chaos bordering on spiritual anarchy!

Hopelessly separated into independent, non-coöperative, repellent units—a house divided against itself—this is the religious world of to-day.

Through conflict of creeds, differences of faith, counterworking of leaders, variance of standards, and discord of members, the professed church of God of the twentieth century is causing the gospel trumpet to give "an uncertain sound," and the great unsaved world knows not "the meaning of the voice." 1 Cor. 14:8, 11.

It requires no argument to show that so-called followers of Jesus Christ are far in-



deed from answering His prayer "that they all may be one." John 17:21. They are many.

It is of no particular credit that religious teachers, many of them, are ready to step forward and proclaim that, after all, the differences existing are apparent rather than real. "Is it not true," they say, "that denominational faiths are but different roads leading to the one great center?" They seem to forget that the roads of which we speak begin at the center and end at the circumference; and that those following these roads are traveling from the center rather than toward it.

Reference to the words of inspiration makes it plain that divergent denominational pathways are certain evidence of worldly weakness and carnality. The trouble began in a lack of conversion, in forgetfulness of Christ Jesus. Writing to the Corinthians, the apostle said: "It hath been declared unto me of you, my brethren, . . . that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" "For ye are yet carnal: for whereas there is among you envying, and

strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 1:11-13; 3:3, 4.

No apology may reasonably be offered for the unlovely, unattractive picture presented at this time by the church. Only one answer may be given to those who inquire why the church is now split into hundreds of sects; and that is that the great Teacher, God's Holy Spirit, has not had and does not now have its rightful place in men's lives. Men follow men rather than God, and man's word rather than God's word.

Over and over again the honest in heart have been thrown into confusion and distress by the various conflicting church teachings; and in despair they have asked, "How may I know what is right, when all the churches say, 'We are right?'" Certain it is to every candid mind that somebody is wrong.

#### A Survey of the Field

Scan the field! Behold the Babylon of organization! First and foremost stands Rome, the church of many centuries—tho by no means apostolic—proud, intolerant, and declaring as heretical all who fail to acknowledge her teachings or submit to her customs; whose unity is based on coercion; and whose communion admits of neither actual freedom of conscience nor true liberty of action.

Behind the great overshadowing presence of the Roman Church, with her marvelous array of mystery and inconsistency, stand the multitude of so-called Protestant churches. I say so-called, because it is a sad fact, and one which is well known, that many Protestant bodies have ceased to protest against the principles of the Papacy, and are ready to join hands with her in certain lines of church work which they believe will prove an uplift to society.

As an illustration to the point, take a statement made not long ago at a meeting of the Federal Council of the Churches of Christ in America. Appealing for the unity of all Christendom, the Rev. Dr. Lloyd, of the Protestant Episcopal Church, said, "There never will be anything like unity until the Greek and Roman churches unite with us." What must be the condition of Protestantism when it stands ready to welcome a unity which embraces Romanism? Protestantism has almost ceased to protest.

#### Church Federation—Its Meaning

In this connection, let it be noted that the great Federation of Churches has committed itself, in principle, to a union of religion and the state, thus sanctioning and laboring to sustain the very fundamental doctrine of papal errors. And remembering that this federation includes within its membership "over thirty denominations, representing eighteen million adult communicants, and fifty million adherents," we may easily see how fully Protestantism has given itself up to Rome, and thus may see also how little of the old-time Protestant material is really left. And yet this is only one of present-day chaotic religious conditions.

Great efforts are made nowadays to bring

about a condition, or at least an appearance, of unity. The federation movement has for its chief end concert of action. The fact remains, however, that there is no true basis for real spiritual unity. Whatever of unity comes through federation is based on compromise. The Baptist is still a believer in immersion, the Episcopalian still a believer in sprinkling. They may appear to be a unit, but they are not. They have not the same mind. And when they work together as missionaries, they continue to teach divergent views. If they divide the field, and do not work together, but each in his own sphere, then each has abandoned his right and his duty to give to a *part* of the world, at least, that which he holds to be God's truth. Such unity is worse than open disagreement, for it robs men of all genuine liberty, and smacks of hypocrisy and utilitarianism. It may succeed politically, but not spiritually, and in the end, leaves the world to perish in doubt and confusion.

Think of it, dear reader! If you are a church-member, bear in mind that your church, if federated, has abandoned her original gospel position, and has agreed to bury much of her true faith, in order to participate in a great movement which ultimately shall prove her complete spiritual overthrow.

#### Higher Criticism

Practically all the great churches of today are honeycombed by that infidelity which masquerades under the garb and name of "higher criticism." Old-time faith in the Bible as an authoritative, inspired word of God, as the great inflexible, unchangeable standard of divine truth, has almost ceased to be. Comparatively few of those who occupy the pulpits of the land are willing longer to stand on the old Protestant rock of "the Bible and the Bible only;" but, contrariwise, seek to introduce the various man-made teachings of the time, holding that the Scriptures are but a part of a great evolutionary system, which includes within its scope the writings of great modern scholars.

So far has this infidelity found place among Protestant teachers and believers, that the Roman Church now stands up and poses before the world as the great defender of the Scriptures. And multitudes actually believe her claim. Speaking of the uncertain, confusing teachings of the time, a certain editor remarks: "We would venture the opinion that it is just here Protestantism fails. The world misses the splendid assurance, the serene reliance, and the courageous faith that challenges skepticism, materialism, and ungodliness through the voice of the Catholic Church."

Even in matters of faith where the churches seem to agree, there is to be found a perfect Babylon of conflicting claims, illogical logic, inharmonious reasonings. Take the question of the Sunday. One church holds it to be a sabbath; another, *not* sabbath, but Lord's day. One says the Sunday is to be observed out of respect to the fourth commandment; another, that the fourth commandment is not now obligatory. One tells us that Sunday, without doubt, is the first day of the week, the day of Jesus' resurrection; another, that time is lost, and we can not tell which day of the week is the first or resurrection day. One church teaches

that God requires the observance of one seventh of our time, that it matters not which day is chosen; another declares rigidly for the one day — Sunday — and asks for a law to compel everybody to keep it. One teaches this, another that, opposing one another in phases *ad infinitum*.

#### The Consequences

In view of all the foregoing, it is not at all strange to find the churches down spiritually. "Lovers of pleasure" is written everywhere. Never so much form, and never so little power! Commercialism has supplanted the love of God, formality the warmth of the Spirit. "The world is growing better," declare a thousand pulpit orators; but they are really saying that the church is growing worse. It is only because of spiritual retrogression and religious deterioration that church leaders view the world as they do.

It is only to be expected that low spiritual standards, so prevalent in all localities, bring great weakness and inefficiency. The church has no power to draw sinners or to hold saints. Conscious of this, ministers are resorting to cheap, worldly advertising to attract crowds and fill the empty pews. Of course, they sometimes succeed, but ever to the shame and further weakening of the church which they seek to build up.

The great doctrines and mighty arguments of the gospel of the Lord Jesus are made to give place nowadays to political and other present-day, stirring questions. High-salaried divines are expected to keep their religious ideas up to date, abreast with the times. Municipal reforms and cleansing of politics have therefore crowded out individual conversion and heart cleansing. The result is X — 1, — the church minus Christ.

With power gone, the churches earnestly seek what Rome sought and found centuries ago, — connection with worldly authority. What they fail to accomplish by the agency of the Spirit, they hope to bring about by the strong arm of law. This, dear reader, is the secret of the great effort of church federation. By banding together, the great churches hope to become so strong that they can dictate to the state, and secure the passage of civil laws which shall compel respect for religion and religious observance.

But why go further? The case is one of open, self-evident confusion and spiritual discord. God calls it Babylon. Surely it is not His planning, and it receives not His sanction. He has better things for His children. He has them for you, dear reader. He has them for me. Those better things will be pointed out in a future article.

[The third article in this series is "The Healing Remedy" for the divisions of Christendom.]

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"It is far better to pray often, than to make long prayers. As in our taking frequently a temperate supply of fresh nourishment, the Lord providentially repairs the continual wastes of our bodies, and keeps the fluids in a healthy state; so, in our frequent use of private prayer, He graciously restores the soul (Ps. 23:3), and causes it to prosper and be in health (3 John 2). The Christian, therefore, can not too frequently approach his blessed Saviour, and hold communion with his God in prayer."

## A Perpetual Memorial

By Mrs. E. G. White



THE law of God is immutable in its character, for "it is easier for heaven and earth to pass, than one tittle of the law to fail." The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The psalmist says, "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever." In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In the Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout His ministry upon earth no small share of His teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because He did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the Sabbath, He was accused of Sabbath-breaking. But this was a false charge, for He declared that the works of mercy and necessity which He had done were lawful works and in harmony with Sabbath-keeping. In their ignorance and superstition the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath-breaking, with violation of the law of God?

Jesus said at the close of His earthly ministry, "I have kept My Father's commandments, and abide in His love." Neither the Saviour nor His followers ever broke the law of the Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath-breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure His condemnation and death. But because no fault could be found with Him, in order to secure His death it was necessary that men should perjure their souls by testifying to a lie.

Christ not only honored the Sabbath throughout His life upon the earth, but He



provided that its sacred claims should be remembered and honored after His death and resurrection. When warning His disciples of the destruction of Jerusalem, which did not take place until forty years after His ascension, He said, "But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time." In accordance with His instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, or upon the Sabbath day. After the death of Christ the disciples "rested the Sabbath day according to the commandment." After the ascension of Christ, Paul, the great apostle to the Gentiles, preached to both Jews and Gentiles "on the Sabbath day."

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or His followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish,—lead men away from the commandments of God to the veneration and obedience of the traditions of the world. Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as tho it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of His truth, the keepers of His law, the depository of His sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the Word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when He appeared on earth as a man among men, He came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "My holy day." Christ announced Himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept

by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever been or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the

Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah. Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus, under the pretense of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then induced them to reject Christ, the Lord of the Sabbath.

(Concluded next week)

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"MUTUAL FORBEARANCE.—If we wish to succeed in life, we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the real men of every-day life, men precisely like ourselves. This fact of common aims, ambitions, and infirmities, ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time in some way help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help."

### Prayer

Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosoms take,  
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;  
We rise, and all the distant and the near  
Stands forth in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of power!  
Why therefore should we do ourselves this wrong,  
Or others,—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee?

— Archbishop Trench.

## Our Bible Reading

### Five Noted Events at Our Lord's Coming

1. *The destruction of earthly kingdoms and the wicked.*

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints." 2 Thess. 1: 7-10.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11: 15.

2. *The raising of the righteous dead.*

"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." 1 Thess. 4: 16.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in His own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15: 22, 23.

3. *The translation of the righteous living.*

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 51-55.

4. *Then, and not till then, will God reward His people.*

"For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

5. *The setting up of His everlasting kingdom.*

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

"At His appearing and His kingdom." 2 Tim. 4: 1.



# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The Balkan War



HERE is presented in this department a small war map of the Balkan territory, including Turkey and the little powers which have arisen against her, and the portraits of the four smaller countries which have allied themselves against their old tormentor, Turkey. These little countries are not able to cope with the Turk separately. It was not believed that they would be together. They have, however, surprised the world.

Montenegro is not a large state. The whole country holds only 225,000 people, and its capital city, Cetinje, has a population of only 4,500, but every able-bodied male citizen between 18 and 62 is subject to military service, making the maximum military strength of the country about 50,000 men.

For four centuries the little kingdom has maintained its independence against Turkey. It opened the conflict October 8, when the Montenegrin minister took his leave from Constantinople.

Montenegro has been the only Balkan State which has never bowed the knee to Moslem domination. The aged King Nicholas and three of his sons led their army to the front, and his son Prince Peter is said to have fired the first shot at Podgoritza.

Montenegro had some pretext for declaring war, we are told, but not so with the other states; and yet they have seemed to think that their only hope was to stand together, or fall separately.

Bulgaria is larger, really the strongest of the four states. It has a population of 4,284,844, less than the population of the city of New York, with an area of 37,200 square miles. Its capital is Sofia, its king Ferdinand, who seems to be certainly a vigorous and forceful ruler. The armed strength of Bulgaria is 52,500 in peace, with 297,000 reserves, or total war strength 350,000.

Servia, the capital of which is Belgrade, and whose king is Peter, has a population of 2,493,770, about the same as Chicago, with 18,630 square miles. Its total war strength is listed as 175,000. Its peace army is 35,000.

Greece has a population of a little less than Servia, with a few more square miles of territory. Its peace strength is 25,000, with available for duty, but unorganized, 200,000.

European Turkey has a population of 6,000,000, and 65,000 square miles of territory. Its military strength in peace is about 375,000, its war strength 725,000; available for duty unorganized, 2,000,000. Its ruler is King George.

All this war strength is on paper. Its accuracy is tested in time of war.

Dr. George Washburn, ex-president of Robert College, Constantinople, in an article in the New York "Independent" of October 31, lays before us some of the real grievances existing in the Balkans. In the treaty of Berlin, some

form of autonomous government was granted by the Turkish government to Macedonia (a province within the borders of Turkey), but the Turks declined to carry out the provisions of the twenty-third article, and the powers could not agree to enforce it. Old Sultan Hamid was too clever for them, and the new Young Turkish government has failed to effect the reforms. "During all these years there has been a reign of terror in Macedonia which has not only been a disgrace to Europe but has aroused the indignation of the neighboring Christian states."

The Christians of Macedonia are divided among the Bulgarian, Greek, and Servian races, and are kindred to the Montenegrins. Naturally they would unite, and yet it was a

surprise to Europe when it was found that they had united. Dr. Washburn thinks that nothing but the cold-blooded neglect of the great powers to listen to the cry of the Macedonians could have brought about such an alliance. The Turks entered the war with light hearts and wild enthusiasm. The declaration of war was welcomed in Constantinople with as much joy as the revolution of 1908. They seemed to think it would be a very easy matter to crush the small powers. And yet many of the wiser ones among the Turks hesitated. One old Turk remarked, "Whenever the pot boils in Europe and blows off the cover, it always falls on our heads." And this has seemed to be the case at the present time. It has seemed strange, to many, that the powers did not step in and prevent this war; but the difficulty has been that the powers of Europe could not agree. Each one has

special interests of its own, and its own sympathies and point of view, as the London "Times" expresses it. Had they been united, they could have ordered the Balkan States to abandon their warlike intentions. But this must be accompanied with some program of settlement which would be satisfactory to the smaller powers; and no solution, the "Times" tells us, of the Macedonian question would be regarded as satisfactory that did not involve the disappearance of direct Turkish rule over the greater part of European Turkey. But no European power wished to undertake that task, and that was especially true of France and England, who have so many Mohammedan subjects under their flags. Austria is opposed to any change in the Bal-

kans peninsula which does not leave the way open for her to come down to Saloniki and annex Macedonia to her own empire, and is therefore opposed to any enlargement of Montenegro, Servia, Bulgaria, or Greece.

Dr. Washburn declares that she would be glad to see the country peaceful and better governed by the Turks until her time comes, and that she would rather see the whole population massacred than to see the territory divided among the neighboring Christian states.

And opposing her is Russia, whose great ambition is to secure Constantinople, and Austria is the great object in the way. German ambition, Dr. Washburn tells us, seems to be confined to the exploitation and perhaps the annexation of Asiatic Turkey.

France is recorded as a special protector of Greece, and has friendly relations with Bulgaria, and both English and French are generally in sympathy with the Christian population of Macedonia; and yet since the Crimean war, the governments have professed to defend the integrity of the Turkish Empire. Still we are told, in the same article, "The truth is that Turkey has no protectors." Every power would be glad to see the last of the Turkish rule in Europe. It is only a question of who shall have the spoils of the



MAP OF THE BALKAN STATES



Charles, king of Rumania, who keeps out of the Balkan war, remaining neutral (From the "Illustrated London News")

empire. As England and France do not covet any of these, they are in a limited sense their best friends. All this is an old story.

Dr. Washburn says: "The only foreign soldier of whom the Turk is afraid is the Montenegrin. These mountaineers have never been conquered. A Turkish soldier once said to me, 'I am not afraid of men, but these Montenegrins are devils.'"

The Turkish army has been greatly improved of late years, under the direction of the distinguished German officers loaned to Turkey by the emperor. The Bulgarian army was thought to be fairly well trained and disciplined, but has had no experience, so it was not known what it would do. The Greek army was considered an uncertain quantity. The Servian army was supposed to be composed of good fighters, but not very well disciplined or reliable. However, the last week has been full of revelations to the surmisers and guessers of the relative strength of these various powers engaged. Take, for instance, the city of Adrianople, considered to be one of the Turks' strongholds, one of the defenses of which had been planned and carried out by German engineers, and the Turkish commanders had for years devoted their grand maneuvers to the problem of the defense of that city against an invading army from Bulgaria, but the Bulgarians defeated them on that very practise ground.

From the time that Bulgaria began her southern march toward the strongholds of Turkey she has gone straight on. Battle after battle she has fought with tremendous power and vigor, but in every case she has conquered. As one paper expresses it, the Bulgarian commander had flung out a battle line of fifty miles, and within a week had coiled his right wing closely about Adrianople.

In the meantime little Montenegro had enveloped Scutari, Servia had marched forward toward the south, captured towns like Uskup and others, uniting finally with the Bulgarian army. Greece had climbed up from the south and invested Saloniki. In fact, all of the outposts of the Turkish Empire have fallen, and the Bulgarian army stands victorious at this writing at the gates of Constantinople, while Turkey is herself suing for peace. In fact, she is demanding peace, under friendship to the powers. Unless peace is granted, she threatens to massacre the Christians within her borders. This she would hardly dare do, in view of what might come afterward. Angry and desperate as she may be, she would hardly care to take the responsibility of meeting the tremendous vengeance which would follow in such case.

Germany seems to be more favorably disposed than the other nations to intervene in behalf of the Turks. She certainly wishes to keep intact her own interests in Asiatic Turkey. But there is no union between the powers. Some of them, it would seem, would be perfectly willing to see Turkey divided up among the smaller Balkan States. Austria alone is not in favor of permitting the Balkan allies to divide the fallen Turkish territory among themselves. And so the powers are alining themselves on either side, regarding the future of the Balkan States, so despatches

from London under date of November 5 inform us. If this were done, it would check Austria's path to the Aegean Sea, a port upon which she is determined to have. Montenegro, Servia, Greece, and Bulgaria are all claiming big portions from the captured Turkey. None of them will be content with a mere wish-bone. One correspondent declares that the emperor of Russia will be taken as arbitrator between Servia and Bulgaria, in regard to these conquests.

But there is another element that enters into it: the Balkan allies are themselves somewhat divided as to the respective portion each shall have. Out of this the greater powers may find an opening wedge for stronger in-

reserves had nothing but the old muzzle-loading rifles at the best, and these some of the soldiers were too ignorant to load. Sometimes when they fired them, they fired into the backs of their comrades, and sometimes over the heads of the enemy. All the correspondents tell us that the Turkish troops fought well, but were outmatched by the Bulgarians in every conflict.

The world will look on with interest at the outcome. Certainly it looks as tho the world would be better if Turkey were eliminated from Europe, the Moslem power humbled, and more religious freedom given. This would permit the heralds of the gospel, which have naught to do with politics but everything to do with soul saving, to do much more rapid work than they have been able to do in the years hitherto. This is the one hopeful thing which we see in this war, which, like all other wars, is horrible. We pray that further cruelties and barbarities may be averted, that the lives of the innocent may be preserved, and that the European powers may have that wisdom, and act with that agreement, which will bring liberty and strength to the peoples of that long-suffering region. Sometime the war of Armageddon will open upon the earth, but that time is not yet. God's message must go to all the nations of the earth. His gospel of the kingdom must be preached as a witness to all nations, "and then shall the end come." And then no power will hold the winds of strife, or stay the fearful battles of the war of Armageddon. Beyond that comes the Lord Jesus Christ, the Sovereign of that kingdom which shall never fall, nor give way to another.

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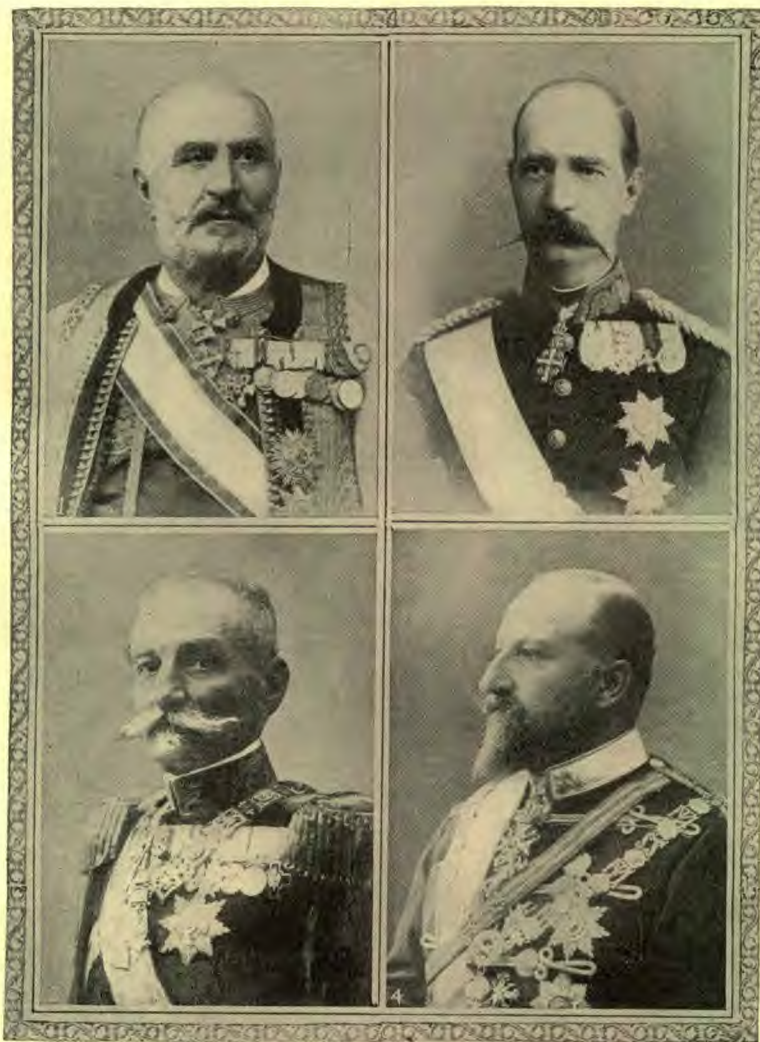
#### A World Conflict Impending.—

By special cable to the *World-Herald* from Berlin, under date of October 7, Frederick Werner declares that the fear of a war in Germany with France is dispelled by greater fears of a much larger conflict, and one of the reasons given for this is that there are many disturbances in all the various governments, and that the government of more than one country is tempted to rush into some foreign adventure in order to avert the attention of the people from disturbing events at home. Everywhere, he declares, there is a feverish activity to perfect a military machinery so that a mobilization may be effected almost immediately, and that these so-called maneuvers are virtually mobilizations undertaken under the impression that real war was near. And of course all this is in harmony with many prophecies

of the Scripture which clearly predict the war of Armageddon in the near future.

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Ecuador has her revolution, altho the South American revolutions are likely to be forgotten in view of other bigger troubles. However, just recently, led by Colonel Saavedra, who fought with Alfaro in an unsuccessful revolt a few months ago, an army has now captured the city of Limonez. In connection with this we read that our government has reached an agreement with Ecuador for the sanitary improvement of Guayaquil, a port that has been called "the pest of the whole Pacific." American experts will take hold of the matter to clean up the town.



THE ALLIED KINGS OF THE BALKANS

(From the "Illustrated London News")

1. Nicholas, king of Montenegro, the "old lion" of the Balkans, poet, dramatist, journalist, editor, a great soldier. He runs his own press bureau.

3. Peter I, king of Servia, born 1846, and proclaimed king June 11, 1903, by the officers of the Servian army after they had murdered King Alexander and Queen Draga.

2. George I, king of the Hellenes, born December 24, 1845, elected king in 1863. He is brother to the king of Denmark, and of the dowager queens of Great Britain and Russia.

4. Ferdinand, czar of Bulgaria, the strongest ruler of the Balkan allies, who dreams of an empire on the German model, made up of the Balkan fragments.

tervention. However it is, Turkey is conquered. The Bulgarian army has already cut off the capital's (Constantinople's) water-supply. The advance guard of the Bulgarians are under the very guns of the last stand of the Turks. The Turks themselves are endeavoring to flee from Constantinople, but are held there by practical force. The fall of Saloniki, the Biblical Thessalonica, is expected at this writing. Strong Greek force is at the very gates, while another combined detachment of Bulgarians is making enforced marches toward the city. The sultan's soldiers are in bad condition. There are hosts of wounded, thousands have dropped out of the ranks exhausted from want of food, and most of them have thrown away their rifles. Many of their

# THE HOME AND FIRESIDE

## Plenty of Time

I hear you complaining, dearest,  
You have ever too much to do;  
Your temper is worn with trying  
To make old things look like new.  
You sew for the little children,  
You mend for the rollicking boys,  
You were never a shirk, and you always  
work  
Till your life is shorn of joys.

If the day were longer, dearest!  
If you never need go to bed!  
But the time goes racing by you  
Till the hurrying week has sped;  
And your basket's overflowing,  
And your tasks are never done.  
Poor, weary friend, will they never end,  
Till the sleep of death is won?

It's time you are needing, dearest!  
Ah, yes! but there's time to spare  
If you'd let our Father carry  
One end of your load of care;  
If you'd tell Him all your trouble,  
And ask from His tender hand  
The gift of His peace, your pain would  
cease;  
His way you would understand.

There is time for loving, dearest,  
If we take the time there is,  
And fill that up with sweetness,  
Whatever beyond we miss;  
Let the little frocks be plainer,  
Let the dust alone for a while;  
Let the goodman see how blithe can be  
His home in your tender smile.  
—Margaret E. Sangster.

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## The Children in the Home

By Mrs. L. D. Avery-Stuttie

**U**ST as long as the home proves to be, in the opinion of the youth, the brightest and most cheerful place on earth, just so long there need be no fear of their wandering after forbidden pleasure.

The theater, the dance hall, and even the saloon, are each, in their line, attempting to outrival the home. And it is a sad fact that in many instances, they are only too successful. It surely becomes parents to study the cause or causes which produce such effect.

Children and young people — yes, and older ones, too — like life, and warmth, and color, and good cheer, and music, and flowers, and books, and pictures; and if they can not find some or all of these at home, the chances are that they will go where they can.

“O, well,” says one, “I am a poor man. I can't have everything dainty and pleasant at my home. I have to work hard for a living; and I consider that what is good enough for me, is good enough for my children.”

Granted. But in my opinion, the very best that you can furnish is none too good for your own family. The idea that almost anything is good enough for the children at home, is a most mischievous and mistaken one.

Do not misunderstand me. It would be very foolish in Mr. A to undertake to furnish his humble home in the same elegant manner that Judge B adorns his splendid mansion. But there are very few even among the poorest, who can not have a few flowers in summer-time at least; and in this day when good pictures can be purchased for little, the very poorest of us may be able

to afford a few cheerful and instructive ones, I am sure.

Some artistic soul may arise in indignation at the very suggestion of “cheap pictures.” But better cheap than none at all — only if the thoughts they suggest be clean and pure and elevating. It is wonderful how a bright picture will enliven a bare, comfortless appearing room.

Then, O ye home builders, hear me: If you would have your homes attractive for the children, have plenty of windows, and don't keep the shades drawn down. I have stepped from the sunlit outer world, into rooms which were so dark that I could not tell the color of the carpet. One might discern the frames of a few pictures, but the pictures themselves were invisible. And little children live — or try to live — in such homes as these!

Did you ever turn over a stone or a piece of board in the back yard, and notice the color of the grass which struggled to grow under it?

God has given us the beautiful sunlight; let us appreciate it. He knows that it means health and happiness and rosy cheeks and bright eyes for the children.

“Yes,” says Mrs. More-nice-than-wise, “and it means faded carpets, too, and streaked draperies.” “Indeed it does,” agrees Mrs. Careless; “and besides, the dust and dirt are so much more visible when the sunlight comes in.”

But sunlight is the best remedy in the world for “the blues,” and the children love it. Watch a group of little ones at play indoors. They will be likely to choose the sunniest corner of the room. Children cluster about the light as naturally as bees around a flower.

Then, too, children like color. It seems to me that their fancies should be consulted and gratified as much as is reasonable. If Eliza has a particular liking for pink, why should we insist that the new dress or ribbon shall be brown? These may seem to be small things. Maybe they are. But little things are those which children notice most. And little things make up the sum of life. If I wanted a child to become weary of home, then I would have dark curtains, and heavy, opaque shades, and very dark draperies at the doors; and I would have dark pictures in dark frames on a dark wall, with no hint of color or brightness anywhere.

But that is not what we want to do. We are anxious to make home a pleasant place, one which is desirable to live in and to stay in. We want our children to grow to love it so much that when at last it becomes necessary to leave the old home, fond memory will ever picture and repicture its sunny rooms and its pleasant, homelike atmosphere, and most and best of all, its loving words and its evening and morning songs of praise.

And this thought brings another: There is nothing which appeals to the children, with stronger attraction than music. Now I am sure that by no means every home can afford the luxury of the more expensive instruments. But believe me, there are none of

them — not even the very best — which can begin to equal the human voice.

Then, O, let the children learn to sing! encourage them in it. There is not in all the world its equal as a dispeller of gloom, unless it is prayer. Let the songs which lull the little ones to sleep at bedtime be soft and sweet. They like this kind best of all. I know a tiny blue-eyed lassie who teases with earnest insistency for that quaint, old-fashioned cradle song,—

“Hush, my dear! lie still and slumber!  
Holy angels guard thy bed.”

Yes, let there be some good instrumental music in the home if possible; but in any event, forget not to sing. Let young and old join in some cheerful chorus frequently. Singing is the sunshine of the soul. Gloom and melancholy and “blues” can not long stay in its cheering presence; and it is a good antidote for many of the ills of the body as well as for those of the soul.

We must not forget the flowers. They speak to the soul through the eye, as music does through the ear. They are elevating and refining in their influence. Let John have a little section of ground in which to raise vegetables if he wants, but don't forget to leave generous space for Lucy's flowers.

Once when I was very ill in a strange land, a single flower sent me by a friend, preached a louder sermon to my listening ear, of the love of the All-Father, than almost any I ever listened to from the pulpit.

There are sweet peas, and roses, and morning-glories, and bachelor's-buttons, and tall, stiff hollyhocks, and old-fashioned sweet pinks. Each possesses a peculiar attractiveness of its own.

When the frost comes, encourage Lucy to transplant some of her choicest flowers to the sunny bay window — just a few of them, not a wild jungle.

I remember a most beautiful window-garden which I once had in the south bay window. It was just a strong, thrifty, old-fashioned red nasturtium. I placed a large, thrifty slip in a glass of water. When the little rootlets appeared in plenty, I planted it carefully in a jardiniere under the window, across which, back and forth, I wove some strong cord. It was not very long before my plant had covered the entire window, and was a mass of beautiful red and yellow blossoms. How we all enjoyed its sweet, bright radiance!

Then, of course, we must have books — and books suitable to all ages. How can we reasonably expect John, who has just celebrated his tenth birthday, to become absorbed in the scientific treatises which we may enjoy so much? If we expect anything so illogical and unreasonable as this, we shall be disappointed.

But whatever the home must lack, let it not be deficient in these two things,— light and love. Both are cheap; but like many other things which cost little, they are priceless. Their worth can not be estimated.

If Johnny's room has only one little window, opening on the back alley, don't decide that it's good enough for Johnny. Let in the

sweet, pure air and sunshine. They will do more for the children than any amount of costly furniture and elegant surroundings. Let us not forget that if house plants can not grow and thrive in a cellar, neither can children live healthy and normal lives in the dark.

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**Kisses on Interest**

A FATHER, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face lately. Of course, it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more; and yet if you were sick, that face would appear more beautiful than an angel's, as it hovered over you, watching every oppor-

tunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her breast; those neglected lips, that gave you your first baby kiss, will be forever closed; and those sad, tired eyes will not be able to see. And then you will appreciate your mother; but it will be too late."—*Selected.*

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**At the Table**

THE temper of the family is often indicated by the atmosphere of the table. Three times a day all gather there to have the body fed. If there is at the same time an animated conversation, pure and dignified, it will prove stimulating to all, and an educator to the younger members. Thus three times a day something is added to the stock of information. If, on the other hand, the family drop in one at a time, as the manner of some is, and each one hurriedly disposes of what is set before him, as if eating were a burden, then hurries away, there is an unsatisfied feeling, an uneasiness which will develop nervousness and irritability, aside from the irreparable loss of regular, healthful conversation. Whitelaw Reid, in referring to the wonderful conversational powers of Reverdy Johnson, said it was his habit to rise early, read two hours before breakfast, and rehearse at the table what he had read. The act of repeating impressed on his memory what he had to read, so that he could go over a chapter of history, giving the most minute details and almost the style of the author. Pleasant repartee in moderation is stimulating. It promotes good feel-

ing. But sensational or gossipy small talk narrows the mind, and tends to friction and ill-humor; and that family who are led in the social table-talk by wise and cultivated parents will have little time to give to the failings of neighbors or weak-minded members of the community. It will prove very profitable to give some attention to this important question.—*Herald and Presbyter.*

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**Do You?**

THEY were sitting together in the street-car. "I do hate people that are forever talking about their neighbors," said the woman with the peaked hat. "So do I," coincided her companion in the cashmere shawl. "There's Mis' Green," continued Peaked Hat, "continually a carryin' things back and forth. Think she'd better look to home. Goodness knows she and her husband live a regular cat-and-dog life." "Yes, indeed," said Cashmere, "and her daughter Sarah isn't half cared for. I was tellin' Mis' Jones only yesterday that the way Mis' Green neglected that girl was a cryin' shame. O, by the way, did you hear that story about Tilda Smith?" "No. What is it?" exclaimed Peaked Hat, turning half around in her seat in her eagerness, her eyes sparkling in anticipation of the coming treat. But, gentle reader, never mind what it was. Neither you nor I care anything about it. We hate tattling as bad as Peaked Hat and Cashmere did.—*Selected.*

—★★—

WHEN trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, by all means keep still till you recover from your excitement, at any rate. Things look different through an unagitated eye. Silence is the most massive thing conceivable, sometimes.—*Dr. Burton.*

**Signs of the Times Magazine**

(Published Monthly)

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**Signs of the Times Magazine**

Mountain View - - - California

The Message Is in the Contents

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## Two Object-Lessons in Heredity

THERE has just been published a history of what is called the Kallikak family. The name, however, is fictitious. The father descended from a long line of good English ancestry. He at first had criminal intercourse with a feeble-minded girl. The result was a feeble-minded son. This son married a normal woman. They in turn produced five feeble-minded and two normal children. Practically all the descendants of these defectives have been traced, as well as those of the two normals. From both lines, normal and defective, has come a long line of defective stock, 480 in all. Of these, 36 were illegitimate, 24 confirmed alcoholics, 3 epileptics, 33 sexually immoral, 82 died in infancy, three were criminal, 8 kept houses of ill fame, and 143 were distinctly feeble-minded. Only 46 were found who were apparently normal. The rest are unknown or doubtful.

But the originator of this stock, after the Revolutionary War was over, married a Quaker girl of good ancestry, and settled down to live a respectable life. From this legal union with a normal woman, there have been 496 descendants. All of these except two have been of normal mentality, and these were cases of insanity, presumably inherited through marriage with an outside strain. In all the 496, there is not an instance of feeble-mindedness. The offspring have universally occupied positions in the upper walks of life. They have never been criminals or "ne'er-do-wells." While, on the other hand, from the feeble-minded woman there has not been a single instance of exceptional ability. Most of them have failed to rise above the dead level of mediocrity, while most of them have fallen far below this minimum standard.

— ★ ★ —

## Impressed by Pageantry

A CORRESPONDENT in Colorado tells us that he was present in Denver on the occasion of Cardinal Farley's visit to that city recently. The ovation was very great indeed. The cardinal was taken over the city in a private car, and dined and feted like a great potentate. At the dedication of the new cathedral in Denver, at which our informer was present, seated only about ten steps from the balcony on which "his eminence" was seated, the cardinal was surrounded by a distinguished company, which included the governor of Colorado. 15,000 persons marched in the parade, accompanied by nearly all the bands in the city, each band of music preceded by the United States flag, which in nearly every instance was dipped as it passed "his eminence," who was seated with his hat on. In the new cathedral, before the high altar the cardinal conducted mass; and at the elevation of the "host," thousands knelt in the dust, and a large majority in the crowd removed their hats. The writer, who has witnessed many celebrated pageants in honor of European royalty, is free to confess that as far as reverent subserviency was shown, this one stands unique. But these very impressive pageants are what are molding the American mind toward Catholicism.

— ★ ★ —

Referring to the results of the Becker trial in New York, the *Thrice-a-Week-World* remarks that New York City alone pays the enormous sum of \$6,000,000 a year for its administration of justice, chiefly because of the prolixity and procrastination of procedure, and it cites the Becker case as an instance of proper and rapid work, consuming, as it did, but seventeen days. And it closed 100 days after Rosenthal was shot. On the other hand, there has been in most cases unjustifiable delay. London promptly convicts eight murderers out of nine indicted. New York slowly convicts one out of nine. Greater London had in 1909, 19 murders and 27 cases of manslaughter, not including negligence killings. New York in 1911 had 198 murders and 13 executions; and in seventy of the largest American cities, in a list compiled recently for the *World*, only six murderers were executed within the calendar year. President Taft well calls this procrastination a "disgrace to our civilization."

# Good Books for the Holidays

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*Union Missionary Agent, North Pacific Union Conference.*

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 Advance Guard of Missions,  
 Making Home Happy,  
 Making Home Peaceful,  
 Steps to Christ,  
 Mount of Blessing,  
 Christ Our Saviour,  
 Our Paradise Home,  
 His Glorious Appearing.

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

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AND OTHER STORIES

BY FLOYD BRALLIAR



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**Southern Pacific**

# SIGNS OF THE TIMES

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SIGNS OF THE TIMES  
MOUNTAIN VIEW, CALIFORNIA

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**SIGNS OF THE TIMES**

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 19, 1912

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

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have yielded themselves to its mad whirl. Reform must come from something else than a mere form of pleasure. It must have deeper hold.

—★—

**Increasing Homicide.**—The New York *Sun* says homicide, from deliberate murder down to manslaughter, is entirely too common in the United States. According to the American Prisons Association's committee on criminal procedure, homicidal crime in the United States has increased 450 per cent since 1889, and the ratio of convictions is less than ten per cent, while in Germany the ratio of convictions is ninety-five per cent. Homicidal crime in the United States, according to the same authority, exceeds the total of that of any ten civilized nations outside of Russia. Nearly thirty persons are murdered every day in the United States, not including Alaska and the island dependencies, while not one out of four murderers is brought to trial; and out of twenty-five brought to trial, only one receives the death sentence. Ten thousand homicide crimes are committed in the United States each year. In Chicago, in 1909, 118 homicide crimes were committed; and for the same time in London, 20; in New York last year, 119. Surely these figures are appalling.



The President-elect of the United States, Dr. Woodrow Wilson, now Governor of New Jersey

Born December 28, 1856; son of Rev. Joseph Ruggles Wilson and Jeanette Woodrow Wilson; 1865, entered private school, one of his classmates being Joseph Lamar of the United States Supreme Court; 1873, matriculated at Davidson College, North Carolina; 1875, entered Princeton with 133 other young men; distinguished by his ability in debate; 1879, graduated from Princeton; 1879-1880, studied law in University of Virginia; 1880-1881, opened a law office in Atlanta; 1883, advanced course in history under Richard T. Ely at Johns Hopkins University; 1885, graduated from Johns Hopkins; published his first book on congressional government; 1885, married Miss Ellen Louise Axton, of Atlanta, Georgia; 1885-1888, professor of history and political economy at Bryn Mawr; 1888-1890, taught the same subjects at Wesleyan University; 1890, accepted chair of jurisprudence and politics at Princeton; 1902, elected president of Princeton University, extending elective courses and increasing number of instructors; 1907, urged democracy in student life, and opposed control of college social system by exclusive clubs; 1910, September 15, nominated for governor of New Jersey; September 22, retired as president of Princeton University; November 8, elected governor of New Jersey; 1912, November 5, elected president of the United States, the first Democratic president since Cleveland.

Mr. Wilson tells us that he comes into the presidential chair under obligations to no men or interests whatsoever. Previous presidents have yielded

**Memory Text for the Week**

John 13:34

"A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; EVEN AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER."

more or less to religious influences, notably that of the Roman Catholic Church. If President-elect Wilson holds to the following principles set forth by him in Denver, Colorado, April, 1911, the country need have no fear in that respect:

"Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of THE HISTORY OF LIBERTY lies in the circumstance that the moving sentences of this book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have MADE FOR FREEDOM AND FOR SELF-GOVERNMENT among mankind.

"For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals EVERY MAN TO HIMSELF AS A DISTINCT MORAL AGENT, responsible not to men, not even to those men whom he has put over him in authority, but RESPONSIBLE THROUGH HIS OWN CONSCIENCE TO HIS LORD AND MAKER. Whenever a man sees this vision he STANDS UP A FREE MAN, whatever may be the government under which he lives."

—★—

**Dr. W. B. Evans, of Aberdeen, Scotland,** declares that there is great danger from cheese poisoning, especially in what is called "ripe" cheese, or cheese which has begun to decay, and mentions seven different cases of poisoning which had come under his observation. These seven cases all seem to have come from eating the same cheese. He examined the cheese itself, which smelled rather strong, and had a somewhat crumbly appearance, but was not discolored or offensive, and declared that there was nothing about it to warn purveyor or purchaser that it was poison. The London *Lancet* suggests that the ptomain of the cheese, or tyrotoxin, is the poison that produced the troubles. Care should be taken in the use of such food. There are some kinds and forms of cheese that are not fit to eat under any circumstances, and by this we do not mean Limburger, which many will not eat, but which however is much more wholesome than some other kinds of cheese.

—★—

**A Safety-Valve.**—In a recent conversation between Mr. Dooley and Mr. Hennessy on the origin of man, after discussing it for some time as to its teaching, Mr. Hennessy concludes, "These men are inimic iv religion;" and Mr. Dooley replies: "P'r'aps; but they'll niver be dangerous ontill some wan comes along an' thranslates their lectures into English. An' I don't think there's a chance that cud be done."

—★—

**Good Times Predicted.**—The *World's Work* for November prints a symposium on "How's Business?" from eight leaders in the commercial and business life of the United States, and they "are unanimous in the belief that the country is entering an era of exceptional prosperity." The entire magazine is a "Good Times" number. Let us hope the prophecy may be true.

—★—

"We stand at Armageddon, and we battle for the Lord," may have a different meaning to some politicians since election. But the real Armageddon will be an altogether different thing, and battling for the Lord then will not be through politics of any sort.

In your solitary hours, get up into the mount with God,—let His glory shine into your heart, and when you go down to the people, your very face will tell of His glory, your presence will win souls to the Master. Let us take more time to be alone in His company.

—★—

**The Latest.**—As we go to press, the Balkan situation has expanded to a European. Saloniki—ancient Thessalonica—has fallen before the victorious army of Greece, and 25,000 Turkish troops are prisoners. The Bulgarians have some of the outward defenses of Adrianople, and the fall of that Turkish stronghold is imminent. Another victorious Bulgarian division is pressing the defeated Turks to the very gates of Constantinople. It looks as tho the cruel, remorseless reign of the Turk in Europe is over. But now Austria demands a good part of the territory the allies have won; and Germany, Italy, and Rumania are said to be backing her, while Russia, England, and France stand with the allies. The allies do not propose to yield. A day may bring peace, it may involve the world in war. Let Christians wait and pray.

—★—

**Dances That Kill.**—An article appears in one of the Sunday magazines entitled, "The Doom of the Dances That Kill," in which one of the dancing artists tells us that new forms of dances will be devised. She says of the old that "I have watched a roomful of young people executing these strange, vulgar gyrations, and I have felt that the hand of death was on the dancers. Their faces are drawn and haggard and old. Every dancer looks like a consumptive. These are dances that kill. They are exhausting." And this writer thinks that because they are so exhausting, they will give place to others that are not. But that never has been the case with this old world. It has indulged in the passions that kill from the very beginning. It has among the devotees of pleasure been one great, long dance of death, exhausting, consuming, destroying those who