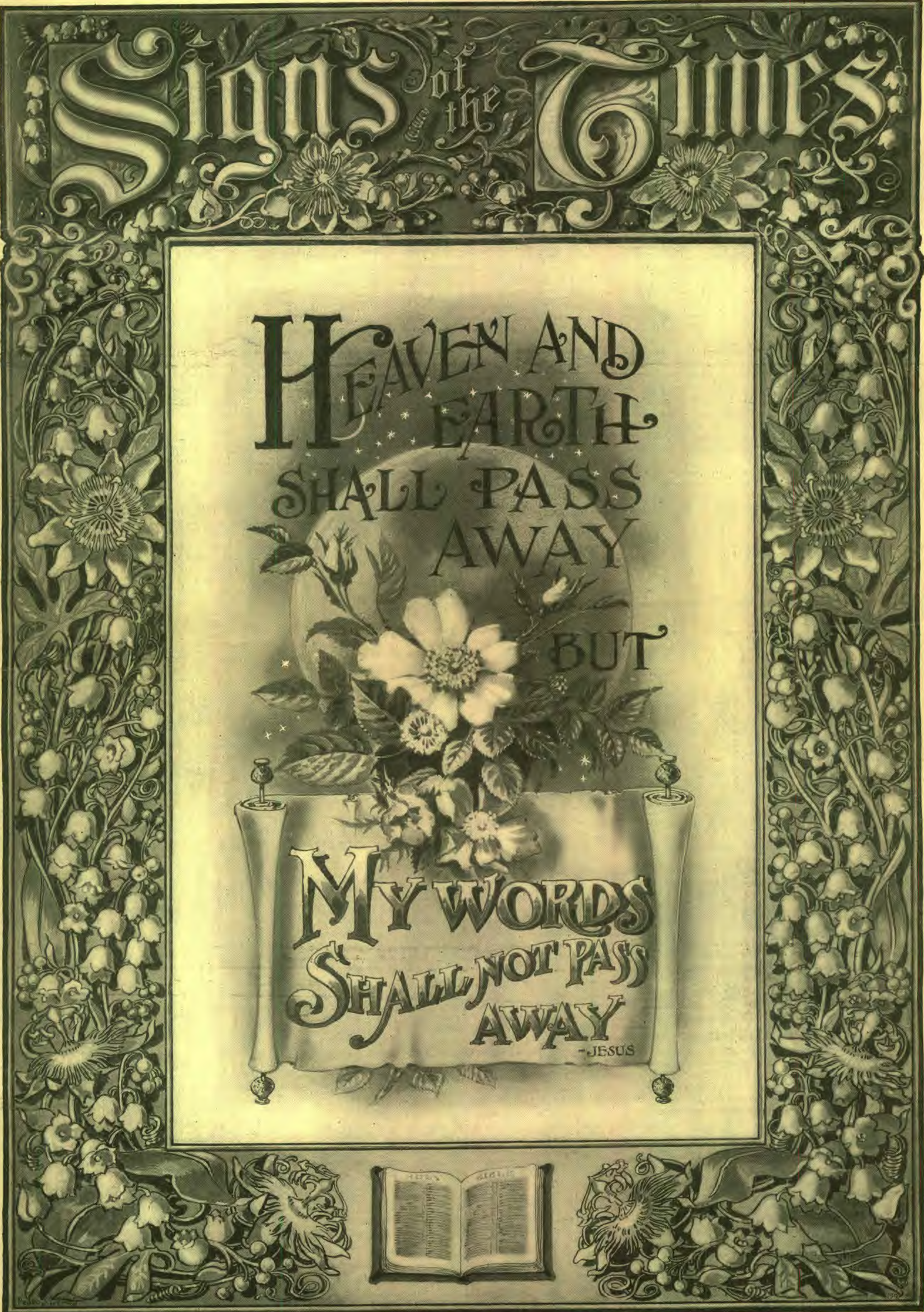


40/14



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

4040 — Shall We Know Each Other?

Can you tell me whether there is any scripture which justifies us in believing that we shall know each other in the heavenly land? Inquirer?

First, why should we not know each other? It is not, and has not been, God's plan that His children should be strangers to each other. That is shown in all of His plan unperverted by Satan. It was God's design that all in this world should be one great family, all children of the one father Adam, and if sin had never entered, all would have been relatives and acquaintances and members of the one family. See Eph. 3:15. Again, is it not reasonable to believe that God would have those who have been associated here in His work and have borne trials and perplexities and burdens and crosses, acquainted in the heavenly land? Jesus said to His disciples, "Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19:28. The very companionship with Jesus here entitles them to a companionship over there. This same thing is taught in the Lord's Supper. "But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." One other passage of Scripture, found in 1 Cor. 13:9, 10, 12: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." "Now I know in part; but then shall I know fully even as also I was fully known."

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4041 — The Creation of Man and the Plan of God

Do not regard these questions as sacrilegious. They are not so meant. We are told that God is all-wise, that time past and time future are the same to Him as present time; but if this is true (and it must be true if He is God), was it in His plan to place man in the garden with the tree of knowledge of good and evil, and that man should disobey Him and partake of the fruit and fall? Also that Christ should come and be betrayed and crucified? And if so, if it could have happened that the "wicked" ones could not have been found to betray and crucify Him, would not God's plans have been frustrated? But if these wicked ones were born for this purpose, were they to blame? In fact, if the least thing had happened to frustrate God's plans, would it not have proved that God was finite — if one can imagine a finite God?

P. H. A.

In the first place, God is infinite, and He knows all things; but foreknowledge does not imply, necessarily, foreordination. For fuller treatment of this, see tract on "Bible Election," No. 67, Bible Students' Library, price 2 cents.

Secondly, God has not foreordained evil. His plan does not involve that. In all reason He made the earth for a certain number of a certain character; but it was not in His plan that there should be evil characters, or evil men. These things lie outside of the plan, and lying outside of the plan must lie outside of the results of that plan.

Thirdly, it would be utterly impossible for character to be formed without test. The created men who will form characters acceptable to God can not be automatons, or machines. Man must be given freedom to choose; and God, tho He be infinite, could not step within that sacred circle of freedom which is thrown around each one. He Himself must take the awful risk of apostasy in His kingdom, and there could be no other way. But this did not necessitate man's choosing the evil, the selfish way, instead of God's way. But man chose the selfish way, yet God, in His infinite goodness, more than met the defect by abundance of grace, so that "where sin abounded, grace did much more abound," — superabound. Rom. 5:20. To put it in another way, God laid before man life and death, — life in the way of willing submission to His own law of righteousness, death in the rejection of that law and in the walking in his own way. If man rejects God's way, surely he can not count God unjust to deprive him of life, and if he be told, as he is told, that his own way means death, and death comes to him, God can not be charged with injustice. By death we mean death — cessation of existence, not eternal life in misery. And therefore, in God's plan, Christ should come, "the

just for the unjust, the righteous for the sinner." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Counting Himself a sinner for our sake, He died for our sake, that we through Him might live.

Nor was it necessary, in God's plan, that there should be certain wicked ones that would have any part in carrying this out. Of course God foresaw that there would be, and He predicted it that we might know His all-knowledge; but if Judas had not been there to betray Him, and the priests had not been there to purchase that betrayal, still Christ would have laid down His own life. It is His own words that "I have power to lay it down, and I have power to take it again." God permitted evil men to do as they did in order that the world and the universe might see that sin is exceeding sinful, and that the man who is utterly given to sin will not hesitate to take the life of the very One who would bring life, if his own way is thwarted.

No, God's plan can not be frustrated. There may be ten thousand efforts, as there have been, by the enemy of all righteousness to thwart that plan. Still will God triumph, and still will His plan triumph over all the devices of the enemy. God's work may seem to be at a standstill, and His plan utterly thwarted; the very Son of God Himself may die, and the black gloom of the heavens proclaim that God has turned against Him. His own disciples may forsake Him and flee, but out of the grave will come everlasting righteousness, and the very death which the enemy brought will be the means of saving souls. Men are not born for the purpose of doing wickedly. That some will do wickedly is clearly evident, and men hold them responsible if that evil affects their interests. The most ultra-Calvinist would hold his neighbor responsible if he stole his horse; and while he might believe in the eternal decrees beyond the grave, he would hold that they would not obtain in connection with the horse stealing. But that very element in the man proclaims that there is justice with God. It does not seem that way now. Even Abraham asked, "Shall not the Judge of all the earth do right?" And after the whole great plan of God comes to everlasting fruition, and review is made by the righteous ones of that plan in all its workings, they sing triumphantly, "Just and true are Thy ways, Thou King of saints." We see so little now; God sees all. Let us trust Him.

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4042 — Chinese Chronology

Is it true that the Chinese have no account in their archives of the Flood, and have they been in existence longer than Bible chronology can give us any account of? I. H. C.

Among the old traditionary nations it is pretty difficult to get anything like a correct chronology. This is especially true with China. China has her traditional history and her recorded history, but her traditional history is not to be depended upon in any way. Whether in that we have a tradition of the Flood, we do not know. We have not examined it with that in mind. But as regards its history, we have no reliable history that carries us back to that time. For instance, Nelson's Encyclopædia states: "The earliest reliable historical account is that compiled by Sz-ma Ts'ien, in the first century B.C. According to native tradition, the earliest dynasty was that of the five monarchs ruling from the 29th to the 20th century before Christ. These were successively followed by the Hsia (2205-1766 B.C.), Shang (1766-1122 B.C.), and Chou (1122-255 B.C.) dynasties, of whom only the last is truly historical. Twenty-five of the Chou monarchs are stated to have reigned from 827 B.C. to 255 B.C., and these are recognized as historical by Sz-ma Ts'ien. His views are, moreover, corroborated by certain 'bamboo books' which were found (A.D. 284) in the grave of a North China feudatory who had lived in the fourth century B.C. It is only with the Chou dynasty, therefore, that we begin to get in some degree on the solid ground of fact." Again it is stated, "But the first year of Kung-ho, namely B.C. 842, is the year the historian Sz-ma Ts'ien selected as the first genuine date that can be relied on in old Chinese history." This certainly is a good testimony from good authority.

4043 — Sun Standing Still

Please explain Joshua 10:13, where it says that the sun stood still and the moon stayed. In school I was taught that the sun stood still, and never moved. Explain in connection with this Isa. 38:8. E. A. S.

The language of the Bible, like the language of every-day life, is often the language of appearance, especially as regards every-day phenomena. You will find scientists now, just the same as the common people, speaking of the rising of the sun and the setting of the sun, — that is, it appears to us to rise, and it appears to us to set. The earth seems to be a big thing because we are right close to it, and the sun small because it is a long distance from us, and we do not really take that into account. So the language in Joshua is the language of appearance. To the appearance of the people there the sun stood still, and the moon did not go down.

There are two things that would bring about this appearance, as also in the 38th chapter of Isaiah. First, there could be a reflection of light that would seem to prolong the day; or, secondly, the earth might cease its rotations. God is able to do either; and the earth could cease in its rotations for about a day, as stated in Joshua, chapter 10, without any disturbance in any wise, if God were so disposed. He has all power to do this. Certainly there was a mighty miracle wrought. The very words of Scriptures indicate that that is the case. We are expressly told, "And there was no day like that before it or after it," that Jehovah harkened unto the voice of a man." It might just as well have been that incident as any other; but God left on record there for us what He is willing to do in order to save His people, just the same as He opened the Red Sea and the River Jordan before Israel as they journeyed from Egypt to the promised land.



Schedule for the Week Ending April 12, 1915

Sunday	April 6	Judges 7, 8
Monday	" 7	" 12, 13
Tuesday	" 8	Ruth 1, 2, 3, 4
Wednesday	" 9	1 Samuel 1, 2
Thursday	" 10	" 3, 4
Friday	" 11	" 5, 6
Sabbath	" 12	Psalms 106

Four chapters of Judges come within our week's reading, 7, 8, 12, 13. We here leave the book. The other chapters may be easily read; they are not long. From Judges we pass to Ruth, a beautiful pastoral book, giving something of the sweet, simple home life among the children of Israel; and incidentally, God's care for the Seed, for the Moabitess maiden Ruth became one of the progenitors of our blessed Lord, according to the flesh. Note the lesson of the near kinsman, a type of our Lord. Some scholars think that Nathan the prophet wrote the book.

The first six chapters of 1 Samuel fall within our week's readings also. This book was probably written by the prophet Samuel. It tells us the charming story of his birth, of how he was "asked of God," and so the mother's prayer was met. We have revealed to us the low spiritual condition of Israel. The very priests themselves were wofully corrupt, with the exception of Eli, and he himself was not as sensitive over the conditions as he ought to have been. His love for his sons blinded him to their exceeding sin. The 4th to the 6th chapters show the awful humiliation of Israel. Even the very ark itself is captured by the Philistines, and Israel humbled to the very dust. The wicked sons of Eli are slain, and the priest himself dies of heart-disease, doubtless, on hearing the sad news of the battle. Our lesson in Samuel closes for the week with the Philistines sending back the ark to Israel. However men themselves might treat the sacred furniture, God Himself placed upon it a holy sacredness before which His very enemies quailed when it was in captivity.

The week's reading closes with Psalm 106, of God's goodness to Israel.

Signs of the Times.

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

For Terms, See Page 15
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Walk in the Light

By Mrs. E. G. White

THE present is a time of dense darkness to the world; but the true light is shining, and God, in His great mercy, has permitted us to behold its brightness and to walk in its guiding rays. We are favored above any other people upon the earth. Our spiritual blessings are more and greater than have been granted to the church in any previous age.

We are living in the time when Christ is about to close His work of mediation in our behalf. All should now closely examine their hearts to see whether they are in the faith. Instead of indulging doubt and unbelief, they should humble themselves before God, cultivate faith in His word and His work, and labor earnestly for the salvation of souls. It is no time now for caviling, dissension, and disunion. Where these exist, we may know that self is not dead. Those who have received the truth into the heart will be so filled with joy and gratitude, and so absorbed in the desire that others may share its great blessings, that they will lose sight of petty doubts and evil surmisings. In their disinterested labor for the salvation of souls, they forget self and selfish interests. Instead of acting the part of Judas the betrayer, or of Peter when he denied his Lord, they earnestly seek to follow the example of Christ, and carry forward the work which He came on earth to do.

Can those who are partakers of this great salvation, who are objects of this wondrous condescension, this infinite love, cherish one feeling of dissatisfaction or indulge one murmuring thought, because they are not free from trials, toils, and conflicts? Do we desire a better portion in this life than was given to our Lord? Can we not yet comprehend the great privileges which are ours through the grace of Christ? If Jesus had not died as our Sacrifice, and risen again as our Mediator, we could never have known peace, never have felt joy; we must have experienced the horrors of darkness and the miseries of despair. Then let only praise and gratitude to God be the language of our hearts. All our lives we have been partakers of His heavenly benefits, recipients of the blessings of Christ's atonement; therefore it is impossible for us to

conceive the hopeless state of ignorance and misery into which we had fallen and from which the Saviour raised us. When we feel the pains, the sorrows, the bereavements to which we are all subject, we should not, by one murmuring word or thought, dishonor



"Our sins mingled the bitter cup which He drank in our stead."

our Redeemer. In the hour of trial and affliction let us consider that we can not tell how much greater our sufferings would be, had we not a compassionate Saviour; we can not determine how much less we suffer than our sins deserve.

Our sins mingled the bitter cup which He drank in our stead, that He might put to our lips the cup of blessing. He endured the cross, despising the shame, that He might reconcile us to God, that whosoever would come unto Him might take of the water of life freely. In view of the cross of Christ,

can you, my brethren and sisters, wish or expect to enter His kingdom in any other way than through much tribulation? We have a work to do which we have neglected. We do not love to follow where Jesus leads the way. Our heavenly Father requires of His church and people according to the grace and truth given them; and His requirements are just and right. All these must be fully met, or in the judgment they will condemn the transgressor.

All who profess Christ are accountable for the talents committed to their trust. Christians must stand on that elevated ground which the truth has for ages been preparing for them. To meet the mind of the Spirit of God, we must exhibit to the world, in character and works, that union with Christ which is in accordance with the light of sacred truth now shining upon us. It is not the lack of knowledge and understanding that at the last day will condemn us and banish us from the presence of the Lord; but it is the truth that has reached the understanding, the light that has illuminated the soul, which will witness against us, if we turn away and refuse to be led by it. If we were blind, we would have no sin; but the Lord has given us great light, sacred truth has been unfolded to our understanding; yet we have not been wise unto salvation, we have not advanced in knowledge and true holiness according to the light and truth which has been bestowed upon us.

The time has come for us to take advanced steps. We should beware lest a selfish, covetous spirit shut out the blessing of God. The Lord calls upon us to give of our means to support His cause. He requires more of us than merely the payment of the tithe. The message is to go forth, "Sell that ye have, and give alms." Those who have large farms should begin to cut down their possessions. There is earnest work to do for God, and we are far behind His opening providence. Recall all the mercies and blessings that the Lord has bestowed upon you, and consider that He has made you stewards of His goods. Then let each one examine himself and see if he is honoring the Lord with his substance. We should come before Him with both thank-offerings and sin-offerings. Our obligation to God is endless. His work must not languish for want of means. His claims must be met first, at whatever cost or sacrifice. It is

time for those who have large possessions to cut down the principal, that God's work may be extended in foreign lands. Throughout our own country also there are fields that have not yet been entered, and where the truth should be proclaimed.

John Wesley once preached a powerful sermon on the use of money. He laid down three rules: "Make all you can; save all you can; give all you can." To acquire and not save is improvidence. To hoard up money,

adding land to land, and house to house, is covetousness and idolatry. To make and to save in order to give in support of the cause of God, is obeying the command of Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The Sabbath

By E. L. Cardey

IV. Present-Day Agitation Regarding the Sabbath

AS in all past ages, when a great reform was at hand the church and the world were agitated and stirred regarding the needed reform, so to-day all classes are agitated respecting "Sabbath observance." Preparatory to the great reformation occasioned by the first coming of Christ, there was world-wide distrust of the established religions. The historian says:

"The enfeebled world was tottering on its foundations when Christianity appeared. The national religions which had satisfied the parents, no longer proved sufficient for their children. The new generation could not repose contented within the ancient forms. . . . A great void was occasioned in the religion of the world. . . . In Europe, Asia, and Africa, there was but one vast empire, and the human race began to feel its universality and unity." (D'Aubigné's "History of the Reformation," book 1, page 33.)

Then, when men were ready to listen to the new teaching, the Word was made flesh, and dwelt among us. In a few short years, His teaching had made many converts among all nations of the earth. Even China heard the sound of that message.

Again, in the midnight hour of the Dark Ages, when all Europe bowed in humble submission before the Church of Rome, when the surface of society appeared tranquil, when men were seemingly contented to believe and worship as they were commanded—even then the fire of human liberty was at a white heat, and it needed but the touch of Luther's teaching to set it ablaze; and soon the Reformation had enveloped all Europe, yes, all the world. On God's timepiece, the hour had arrived to break the shackles of error and superstition; and preparatory to that work, many agitations had prepared the minds of men to receive the message of Luther. D'Aubigné says:

"Thus everywhere, from high to low, was heard a hollow murmur, forerunner of the thunderbolt that was soon to fall. Germany appeared ripe for the appointed task of the sixteenth century. Providence, in its slow progress, had prepared everything; and even the passions which God condemns, were directed by His almighty hand to the accomplishment of His designs." (*Id.*, page 83.)

Another Reformation at Hand

We have arrived at another epoch-making period in the history of the world. The surface of society appears placid to the casual observer, but a closer inspection reveals the great agitation underneath. To come to the point at once, we believe that a great conflict awaits the world, and the

point of test in that conflict will be the authority of God *versus* human traditions in religious teaching. We will go farther, and say that God's test of authority in ages past—the seventh-day Sabbath—will be the test of loyalty to His authority again. As it was in the days of Elijah, when Israel was called upon to take their stand for God or for Baal, so again not alone one nation but the whole world will be brought to a place where a decision must be made for or against God. In vision, the prophet Isaiah saw the work of God coming to a close in the world. He saw a message—one message—going to all nations, and around that ensign all "Israel" would take their stand. The world surely needs now, such a message, an "ensign" to lead the "hosts of the Lord" through the labyrinth of errors in the world to-day. See Isa. 11: 11-16.

In evidence that we are in the midst of conditions that are rapidly placing the church and the world in a position where they must listen to some voice of authority, we call attention to the "lukewarm" church. On every hand is seen and felt the lack of spiritual zeal. The prayer-meeting is poorly attended. The regular church service is but little better, and the spirit of pleasure and amusement has invaded the sacred place of the sanctuary. The social, the supper, the entertainment, seem to be the only means left the church to attract the people.

Wherein lies the cause of this present lack of interest in spiritual things? The authority of the Scriptures, as a full and sufficient guide for faith and practise, is not being taught as it once was. The infirmity of the church is the result of the weak, sickly teaching we hear from the pulpit and the religious press, and that from men in high authority. As an example, notice the following:

"Where does the Bible come from?—From the same source whence all other worth-while books come—out of the soul of humanity in humanity's struggle to give expression to its divine ideals. . . . The question of inspiration confronts us when we think of the source from which the Bible came. Now, there are some things I do not know. One of them is what inspiration is. Neither does any one else know what it is. Anyway, men are inspired, and not the writings, not black marks upon a page. And so far as I can determine, all the term can reasonably suggest is that men write at times from a highly vitalized inward impulse."—*Prof. T. E. Rankin, University of Michigan, Ann Arbor, in the "Homiletic Review," August, 1912, pp. 91, 92.*

Men high in church circles no longer believe the plain declaration of the Scriptures

regarding creation. Note this sample utterance:

"Take the incomparable stories of the temptation and fall at the beginning of Genesis, with their speaking serpent, their miraculous trees, their God who walks about His garden in the cool of the day and speaks face to face to Adam as to His friend. Are we to take all this literally as an historical account of the introduction of sin into our human world? And if so, what guarantee can we possibly have that these things actually happened as they are related? For manifestly the experiences of the first human beings lie far beyond the reach of human memory or tradition. . . . Is it not equally competent, and far more consonant with all we know of literature and history, to regard these narratives as embodying very ancient mythical material?"—*"Homiletic Review" for December, 1912, p. 443, by Prof. John E. McFadden, Glasgow.*

How can the church expect to have "the power of God unto salvation" as found in the gospel, when it will not and does not accept the Book that contains the gospel? What folly to say that the Bible is the best book in the world, but is not inspired, while it claims to be a direct revelation from God! The Bible writers were either what they claimed to be, or they were the greatest liars the world ever contained; for in nearly every case they claim that God spoke by and through them. But if they are false witnesses, how could they write the most spiritual, most sublime book man ever read?

Seeking Power Outside the Gospel

The church, having lost the "power of the gospel," is seeking for power elsewhere. The Federation of Churches was brought about to fill that very need. At its first session, held November, 1905, in New York City, one of the speakers made this significant statement:

"I trust that one of the practical results of this conference will be the organization of a force that law-breakers and law-makers will respect and heed when great questions of morals are involved. . . . It is our province, in the name of our supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. . . . This federation will compel an audience, and it will speak with power, if it will put aside its differences and make its agreement its argument."

Associated with this movement are the Lord's Day Alliance, National Reform Association, and Sabbath Leagues, etc. These operate in every state in the Union, and in other forms in the entire world, all clamoring for power, for authority, for influence over the masses.

The main point in this subject is this: The vital issue in all these movements and organizations is sabbath (Sunday) laws. The agitation has at last enlisted the sympathies of politicians, and one of the planks in the Chicago platform of the National Progressive Party reads: "We advocate one day's rest in seven." Does not all this show that there is agitation regarding a sabbath?

In other circles of life much is said about the divine claims of the Sabbath of the law of God. In the *New York Times*, Sunday, December 22, 1912, there appeared a remarkable article entitled "Islam, on the Eve of Christmas, Sends a Message to Christianity." We quote the following:

"I have traveled far and wide. . . . And what have I learned?—That there is not a single Christian country where the Founder of Christianity is not set aside and the honor and respect due to the God He worshiped denied. I mean the first-day sabbath. As a son of Islam I have never under-

A Study of the Sanctuary

By E. E. Andross

III. Its Yearly Services and Cleansing

THE true object of the sanctuary, with its entire sacrificial service, was to teach men more perfectly the way of life; to reveal to them God's plan for the forgiveness of sin, and for the final disposition of evil and of its author. "Thy way, O God, is in the sanctuary." It is there that His goodness, His mercy, and His love, as well as His power and His glory, may be seen. There God's name was placed, His law reposed, and His Shekinah glory was manifest. In the sanctuary, "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 77:13; 63:2; 85:10. The psalmist said: "I was envious at the foolish, when I saw the prosperity of the wicked, . . . until

life. It was because of imputed sin that the offering was slain; and in the act of taking its life, the sinner thereby acknowledged that he was worthy of death. The priest then took the blood, and approaching as near to the ark containing the law that had been violated as it was possible for him in the daily ministration to do with impunity, the priest dipped his finger in some of the blood, and sprinkled it "seven times before the Lord, even before the veil." Lev. 4:17. The blood, which is the life (Lev. 17:11), having been borne into the sanctuary and sprinkled before the veil, the sin, through that medium, was transferred in figure from the transgressor to the sanctuary, where it rested till the great day of atonement. A substitute had been accepted in the sinner's stead, and his sin was forgiven him. But tho he was free for the time being, full atonement had not been made for his sin, for "in those sacrifices there is a remembrance again made of sins every year." Heb. 10:3. The offering had, however, provided a means whereby his sin had been transferred to the sanctuary.

The Sin Borne into the Sanctuary

The blood of the offering was not always taken into the sanctuary; in certain instances the flesh was eaten in the holy place by the priest, and in such cases he bore in his own person the iniquity of the transgressor. Lev. 10:12-18. Whatever the specific form of service that may have been employed in the relief of the individual or the congregation from guilt, in every instance the sin was borne into the sanctuary, where it was deposited awaiting the great day of atonement, when, in figure, final disposition would be made of it.

In this manner, sin was constantly accumulating in the sanctuary. Day after day, week after week, and month after month, through the entire year, this continual round of services was carried forward; the innocent substitutes in unbroken line were led to the slaughter, the solemn note of confession was ceaselessly sounding, the crimson stream that cleansed the sinner from his sin was ever flowing, while the priests with grave and serious mien incessantly sprinkled the token of forfeited life before the broken law. Through this perpetual round of service, sins were continually transferred from the people to the substitutionary offerings, and through them to the sanctuary.

The tenth day of the seventh month; the most memorable day of the Jewish year, the day of all days, when expiatory sacrifice was to be made for the sins of the whole people, when the sanctuary was to be cleansed from its accumulated sins, and these were removed into a land of separation—such was the great day of atonement, the one fast-day of all the Jewish calendar. This day had to do with all the people, for all the people were commanded to afflict their souls on that day; and if a single individual refused, he was to be cut off from among his people. Lev. 23:27, 29. On this day the sins of the entire year were brought to remembrance and final atonement was made for them. Heb. 10:3; Lev.



The furniture of the sanctuary. Upper row, from left to right, the table of showbread; the ark containing the law, over which was the mercy-seat; and the golden candlestick. Lower row, from left to right, the altar of incense, the altar of burnt offering, and the laver.

I went into the sanctuary of God; then understood I their end." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 73:3, 17; 37:20. The burning of the fat of the sacrifices upon the altar revealed the end of sin and sinners as well as of the originator of evil. Rev. 20:10; Eze. 28:18. We will therefore study the various steps taken in the disposition of sin, as disclosed in the services of the sanctuary.

The Sinner and His Offering

The sinner was instructed to bring an offering such as the law prescribed, to the door of the tabernacle of the congregation. The transgressor then laid his hands upon the head of the victim, and confessed over it his sin. This was a very solemn rite, and was of great significance. The imposition of the offerer's hands upon the head of the offering meant the transference of the guilt to the substituted victim. That this is the true meaning of this rite, is clearly stated in the scripture: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, . . . and the goat shall bear upon him all their iniquities." Lev. 16:21, 22. Having confessed his sin upon the head of his victim, the penitent transgressor then with his own hand took its

stood why the Christian world does not keep the true Christian Sabbath—the Sabbath that was kept by the Founder of Christianity, the Sabbath which He ordered to be kept until the end of time, the crack of doom, until the day when the heavens should vanish as smoke, until 'earth grow old and the sun grow cold and the stars shall cease to be!' Who dared decree that the seventh day should no longer be the Sabbath? Was it Constantine, that infamous wretch who smothered his wife in a steam bath, who killed his own son, who slew his nephew, who fooled his people—pagan and pseudo-Christian alike? Was it the clerics who composed that Council of Nice? I have read of it! . . . When in a few short days the Christian world will bend in homage to Him who kept the seventh-day Sabbath, to Him who never would have tolerated the insult to His divine Father to set aside His command that the seventh-day is the Sabbath, to Him who commanded that the law and the prophets should be obeyed to every jot or tittle—I say, when the Christian world bends its knee at next Noel, or Christmas, shall not all true Christian men and Christian women say: It is time that we vindicate the honor of Him whom we revere and keep the Sabbath which He Himself kept, follow His example, and obey the lessons of His life as He lived it? Is it not time that we should go back to the original Sabbath? or shall we continue to respect more a Constantine or faulty clerics? Whom shall we respect—Jesus or Constantine? Whom shall we obey—the prophets of the Bible or the clerics of Nice? Oft, as I have wandered in many lands, I have thought of these and other such developments of Christianity. When will men and women begin to think for themselves?"

The Institution Standing for Jehovah's Authority

There is need of power and authority in the church, but God's power can not and will not come so long as the professed church rejects the institution that stands for the authority of Jehovah. Anciently the seventh-day Sabbath was the test of loyalty between God and His people. Eze. 20:12, 20. If the honor which is due the seventh day has not been transferred by divine authority to another day—and it has not—then the seventh-day Sabbath still retains that distinction. This being true, is it not a plain rejection of the authority of God, and the exaltation of the commandments of men, to encourage by precept or example, the transfer, by the power of law, of the authority of the seventh-day Sabbath to another day, and make that "other day" the test of religious faith? This the sabbath reformers are doing. They have said that "Sunday is the bulwarks of American Christianity."

Then, are we stating more than the facts, when we say that this present Sabbath agitation will bring the people to a place where they must decide for one day or the other? But remember, dear reader, on that decision hangs eternity. The agitation for more strict sabbath (Sunday) observance is world-wide. In the nature of the case, the demand for a decision between the false and the true Sabbath will also be world-wide. In fact, the prophecies of the Word declare that the seventh-day Sabbath shall be a test of loyalty to God in the last days of earth's history. But of this we will speak further in another article.

The call is clear, the signs are evident; you and I must yield obedience to God and His law, and pray for strength to resist the commandments and traditions of men, and accept His authority only as revealed in His Word.

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"SHOW me myself. Show me Thyself."

16:30. In the daily ministration, sins were borne into the sanctuary; while on this day the process was reversed, and it provided a means by which they were borne out.

Yearly Service of the High Priest

On the great day of atonement, the high priest was the central figure, and the holy of holies was the place of special interest. Into this apartment "went the high priest alone once every year." Heb. 9:7. Having bathed his person, and robed himself in the holy white linen garments peculiar to the service of the day, the high priest brought a young bullock for a sin-offering, and made an atonement for himself and for his house. Having killed the bullock, with a censer full of burning coals of fire from off the golden altar, and his hands full of sweet incense, he entered into the most holy place. He then threw the incense upon the burning coals, and enveloped the mercy-seat with a cloud of smoke, which veiled the glory of the Shekinah from his person, "that he die not." Then, dipping his finger into the blood, he sprinkled it "upon the mercy-seat . . . seven times." Leviticus 16. Having performed this service for himself and for his family, the high priest, being cleansed from every stain of sin, was then prepared to perform the most solemn service of the year,—to enter into the presence of the great God, and to make an atonement for the whole people.

Casting Lots upon the Two Goats

The two goats that had been brought, and upon which lots had been cast, one lot for the Lord and one for the scapegoat, or Azazel, were then taken. The goat upon which the Lord's lot had fallen was killed, and his blood was taken within the veil and sprinkled upon the mercy-seat and before the mercy-seat, as was the blood of the bullock. With the blood of the Lord's goat, which was slain as a sin-offering for all the people, the high priest made "an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Thus was the sanctuary cleansed and hallowed "from the uncleanness of the children of Israel." He then brought the live goat, and laying both his hands upon its head, confessed over it "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," and sent him away "by the hand of a fit man into the wilderness." And the goat bore "upon him all their iniquities into a land not inhabited ["of separation," margin]."

The high priest with the blood of the Lord's goat, passed into the holy of holies, and sprinkled the blood upon the mercy-seat, directly over the broken law, to make satisfaction for its claims. The sins of all the people had been transferred to the sanctuary previous to the death of the Lord's goat, hence no sins were confessed upon its head; therefore when the high priest carried its blood into the sanctuary, he did not bear sin into that sacred enclosure. When its blood was sprinkled upon the mercy-seat, it represented a sinless life. This being all that the law required, its claims were satisfied, and the people were free.

The high priest now as it were gathers up the sins of all the people for the past year, and bears them out of the sanctuary. He then places them, by confession, on the head of the scapegoat. The goat then bears them away, and with it they perish.

This round of service was repeated year after year in the earthly sanctuary, and in the temple which later took its place, till the shadow was displaced by the substance in the ministration of our great High Priest in the "greater and more perfect tabernacle, not made with hands." It was a beautiful figure of the real service in heaven which actually takes away sin, and it foreshadowed the end of the awful conflict with sin. In future articles we will speak of the substance which cast the shadow.

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Are the Dead Really Dead?

By Arthur L. Manous

"I praised the dead which are already dead more than the living which are yet alive." Eccl. 4:2.

IN spite of the teachings of popular theology that the dead are more alive than dead after the breath leaves the body, there are a number of passages or cases recorded in the "Scriptures of truth," which bear double testimony, so to speak, to the fact that "the dead which are already dead," are truly dead, or dead in fact. Of these we may note the following:

1 Abel's Death

The record of Abel's death at the hand of his wicked brother, is given in the Old Testament in the following terms:

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground." Gen. 4:8-10.

Still Dead

And some four thousand years after his murder, the New Testament bears testimony to the fact that Abel is *still dead*, and not more alive than when breath was in his body. Note the record:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he *being dead* yet speaketh." Heb. 11:4.

Others render the latter part of this verse as follows:

- (a) "And through it [faith] he yet speaks, altho dead." (Fenton's Translation.)
- (b) "And through this faith, altho dead, he still speaketh." (Weekes's Translation.)
- (c) "And through it, he being dead, doth yet speak." (Young's Translation.)
- (d) "And through it, tho he is dead, he still speaks." (Weymouth's Translation.)

These two inspired records from the "Scriptures of truth," one from the Old Testament, and the other from the New Testament, are absolute proof that Abel, the first man to lose his life, and that early in this world's history, was *still dead* in the apostolic days, some four thousand years after his murder, and not in heaven, where men may be said to be more alive, if possible, than when living on earth. "In the

mouth of two or three witnesses shall every word be established." 2 Cor. 13:1.

2. Abraham's Death

Concerning the death of the good old "patriarch Abraham," "the friend of God," we have the following record:

"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and *died* in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife." Gen. 25:7-10.

Abraham Still Dead

And when we come down to the New Testament times, we find the Jews acknowledging that the prophets, and their "father Abraham" according to the flesh, are still dead. Note the words of Jesus:

"Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. *Abraham is dead*, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which *is dead*? and the prophets *are dead*: whom makest Thou Thyself?" John 8:51-53.

Another text of interest in connection with the case of Abraham is the words of Christ:

"Now that the dead are *raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Luke 20:37, 38.

God is here speaking prospectively of the resurrection, when Abraham, Isaac, and Jacob shall be "raised," even as "Moses showed at the bush." For God "calleth those things which be not as tho they were." Rom. 4:17.

Mr. Rotherham translates this passage thus:

"But, that the dead are to be raised, even Moses disclosed at the bush, when he calls [the] Lord . . . the God of Abraham, and God of Isaac, and God of Jacob. Now He is not God of [the] dead, but of [the] living; for all to Him are to live."

Mr. Rotherham has the following interesting note on this passage:

"It seems fair and safe to give this verb the same prospective turn as that which the verb 'raise' clearly has in the previous verse. 'To be raised' and 'to live' are plainly correlative." (Note on Luke 20:38.)

Another writer remarks on this point as follows:

"Christ declared to His hearers that if there were no resurrection of the dead, the Scriptures which they professed to believe, would be of no avail. He said, 'But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' God counts the things that are not, as tho they were. He sees the end from the beginning, and beholds the result of His work as tho it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God, and will come forth from the grave to immortal life. God will be their God, and they shall be His people. There will be a close and tender relationship between God and the risen saints. This

condition, which is anticipated in His purpose, He beholds as if it were already existing. The dead live unto Him." ("The Desire of Ages," by Mrs. E. G. White, chap. 66, par. 19, p. 606, trade edition, 1898.)

3. David's Death

The record of King David's death is briefly stated thus:

"So David slept with his fathers, and was buried in the city of David." "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." 1 Kings 2:10; Acts 13:36.

David Still Dead

The New Testament bears testimony to the fact that good old patriarch David was, in the apostolic times, still dead, even tho many centuries had passed since he fell asleep. Briefly we read:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29.

Altho David was a man after God's own heart (1 Sam. 13:14); and altho he turned not aside from following the Lord all the days of his life, save only in one point (1 Kings 15:5), the record further says:

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Acts 2:34, 35.

Altho the "sweet psalmist of Israel" (2 Sam. 23:1) is still sleeping in the grave, it is the firm conviction of the writer that the time "is near, even at the doors" (Matt. 24:33), when he, with all the saints who are sleeping in their graves, shall hear the Saviour's "voice, and shall come forth" (John 5:28, 29) "out of their sleep" (Job 14:12) to "be caught up together," "to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

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Do Not Be a Stumbling-Block

THERE is a story of a man who was walking down a dark street and met another man with a staff and a lantern. The striking thing, as the stranger noticed it, was that the man was feeling his way with his staff and apparently making no use of the light. When asked if he were not blind, the man replied that he was, but he knew the street well, and had no difficulty in making his way with his staff. "But," asked the stranger, "why do you carry a lantern?" "To keep other people without lanterns from stumbling over me," was the blind man's answer. To be able only to tell others where not to go is a small gift, but it is something. Not every one can be a brilliant beacon in the world, but the humblest person can keep himself from being a stumbling-block.—*Mary E. Watson.*

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BUT if there has been on this earth no real, perfect human life, no love that never cooled, no faith that never failed, which may shine as a lodestar across the darkness of our experience, a light to light amidst all convictions of our own meanness and all suspicions of others' littleness, why, we may have a religion, but we have not a Christianity. For if we lose Him as a Brother, we can not feel Him as a Saviour.—*F. W. Robertson.*

Joy in Heaven

Delwin Rees Buckner

There's joy among the heavenly hosts to-day
In New Jerusalem's straight streets of gold,
For, lo, a sinner lost has sought the fold,
One who had wandered countless leagues astray
O'er jagged crags, hid by a cloak of gray,
Where winter winds howl ever, chill and cold,
And hungry beasts of prey prowl, bad and bold,
And thorny thistles strew the weary way.
Harp music echoes 'mid the city spires,
While glad hosannas herald the new birth
To truth and light of him, nigh dead in doubt
And night, meanwhile each angel guide inquires
Who will be hastened down to distant earth
To lead the weak, bruised, bleeding one about.

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The Forward Look

By Worthie Harris Holden

Through all the fevered, anxious night
Ye wait to greet the morning light;
No balm for grief, no rest from toil,
No gain where moth and rust despoil,
Save in His peace and quietness
That soothe the watchers' soul-distress.

But lo, the blush of dawn appears
With roseate hues dispelling fears!
Your hopes renew as faith espies
The heralds mount the eastern skies;
For soon the waiting ones shall see
The Day that brings eternity.

O, look not back, lest lurking foe
Beguile to throes of awful woe!
Nor unto left nor right attend
To cavilings or threats of men,
Lest 'mid diverted thoughts the Day
Unseen will break, to your dismay.

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Life

By Maggie A. Pulver

"In the midst of life we are in death."
How fleeting is this mortal breath!
And those who smile and weep to-day,
To-morrow may be laid away
Within death's silent walls to rest,
Where foes or fears can not molest.

The tide may roll and tempest rave,
There is no knowledge in the grave,
And time unmeasured flies away
Till dawns the resurrection day,
When the great trump of God shall sound,

And wake the dwellers in the ground.
Then shall the righteous live again,
And with their King forever reign.

Then teach us, Lord, to know Thy will,
That we Thy purpose may fulfil,
And wear, in that grand, glorious day,
A crown that fadeth not away,
And robe of immortality
Purchased for us on Calvary,
And with the host triumphant sing,
"O grave, O death, where is thy sting?"

How sweet 'twill be to meet once more
Upon that sinless, painless shore!
O blessed hope! O matchless grace!
The glory of my Saviour's face
Will then suffice for every tear
And all the woes we've suffered here.
Stoddard, Wisconsin.

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The Gentle Word

By Amos E. Flint

A gentle word—a little thing,
But great the joy that it can bring
When spoken to the careworn heart,
Oft pierced and torn by sorrow's dart.

A gentle word can leave no scar
The sweetest song or smile to mar.
'Tis love that rules its sowing here,
And crowns with joy each passing year.

Speak gently to the erring one
Who now the path of right may shun.
Perchance harsh words, so careless sown
In moistened soil, to seed have grown.

A gentle word, alas, may win
The erring one from paths of sin.
'Tis better far to rule by love,
As does the One who dwells above.

Kind, gentle words shine full and bright
As distant worlds on darkest night.
Like heaven's calm on storm-tossed spume,
They bear away life's sighs and gloom.

A gentle word—what charm it brings,
Like soothing strains on joyful strings!
Each care and pang of mortal birth
Finds buoyant sphere—a heaven on earth.

Then speak kind words—'tis not in vain;
The harvest brings eternal gain.
'Tis ours to sow the kindly seed
Of every word and act and deed.



The True Lord's Day

1. Which days of the week has the Lord given to man?

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

2. Which day has the Lord reserved to Himself?

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

3. Through the prophet Isaiah, which day does the Lord claim as His?

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

4. Of what day does Christ specifically say He is the Lord?

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath:

therefore the Son of Man is Lord also of the Sabbath." Mark 2:27, 28.

5. On what day did John say he was in the Spirit?

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

NOTE.—The Lord says, "The seventh day is the Sabbath of the Lord thy God." If we say that the house is the property of John Smith, any one would understand that the house belonged to Smith—that he claimed it as his own. In like manner we may easily understand that when God says, "The seventh day is the Sabbath of the Lord thy God," He is claiming it as His. It is "the Lord's day." In the text from Isaiah, the Lord distinctly says that the Sabbath is "My holy day." This is another testimony that the Sabbath is "the Lord's day." Then as a climax to the evidence, the Master specifically says, in the text quoted from Mark, that "the Son of Man is Lord also of the Sabbath." Then when John says he was in the Spirit on the Lord's day, it is equivalent to saying that he was in the Spirit on the Sabbath day. This is a part of the evidence which shows that the seventh-day Sabbath is the Lord's day. There is no evidence whatever to show that Sunday was ever claimed by the Lord as His day, and we have no right to call it such. We are not warranted in calling any day the Lord's day aside from the one that He has said is "the Sabbath of the Lord thy God," that He has called "My holy day," and the day of which He says He is Lord.



MOUNTAIN VIEW, CALIFORNIA, APRIL 8, 1913

All manuscripts should be addressed to the Editor

Servant and Lord

NOT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. To call one lord, implies that we are his servant; for "servant" and "lord" are opposite and complementary terms, the one presupposing the other. A lord is one who is served, a ruler, or governor, a provider. A servant is one who serves. His chief duty is to obey. There could be no lord without a servant; there could be no servant without a lord.

Therefore, when we call Jesus, *Lord*, we say that we are His servants. Our only duty is to do what He commands us. As Lord, He will provide the means and strength; as servants, we are to believe and obey. He commands us to repent and believe (Mark 1:15), and to keep God's commandments, which are His Father's will (Matt. 19:17; Ps. 40:8). Strength will ever be given to do this through faith. 1 John 5:3, 4; Gal. 5:6. Be not deceived; the true test of our relation to Christ and of our faith in Him, is doing, not professing; deeds, not words.

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"A Physical Necessity"

IT is often stated that Sunday laws are necessary for the physical well-being of the people; and by many this supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that, on an average, Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large proportion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question arises, If Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath,—that is, surrounded with the noise of a workaday world,—why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?

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Garbled Statements of Facts

A CORRESPONDENT sends us a copy of the Louisville *Christian Observer* of February 12, containing an article on the Seventh-day Adventists. It aims to set forth the views of Seventh-day Adventists, not from their own published statements so much, but statements from a disappointed, ambitious man who felt that his

ability was not sufficiently recognized, and who apostatized.

The only power that he possessed as a preacher was when he was among Seventh-day Adventists. After twenty-eight years among them, in which he was free to go and come at any time, he left them, declaring that they were the most devoted Christians on earth, but that he saw larger things, and would labor to convert souls to Christ. After working a while for the Baptists with no record of souls converted, or large evangelical work done, he concluded that he could better pose in destructive work than constructive work, and would make himself more popular by fighting the church to which he once belonged. After confessing that it took him twenty-eight years to learn that he was in error, he claims to set forth the belief of Seventh-day Adventists, in a book which he publishes. The simple fact is that in all this time this man never really knew the truth as taught by Seventh-day Adventists and as it is in Jesus. He learned facts and theories, but not truth. He learned doctrines, separate and distinct articles of faith, but never the doctrine, the teaching of the Bible, the center of which is Christ Jesus. He perhaps tells us truly what he believed once, but he does not rightly represent the denomination. For instance, he declares that among the chief doctrinal points of Seventh-day Adventists are "rejection of the doctrine of the Trinity; materiality of all things; that the Bible must be interpreted to harmonize with the writings of

Mrs. White; that when Christ comes only 144,000 out of all then living will be saved, and all those will be Seventh-day Adventists." Now in the sense in which these are set forth they are not true. This man may not know it, but our correspondent evidently thinks so, who says that he is a member of the Presbyterian Church, and a reader of the *SIGNS OF THE TIMES*, and remarks that "I do not think this article quite fair." And it is not fair, nor is it true.

The best way to understand just what Seventh-day Adventists believe is to read just what they have to say. All of the great fundamental Scriptural views of the denomination are given each year in the *SIGNS OF THE TIMES*, and these are taught as the editors understand the Bible to teach them.

Very much more might be said regarding the article in the *Christian Observer*, but there are very few, indeed, of the *Christian Observer* readers who would see the *SIGNS OF THE TIMES*, and the readers of the *SIGNS OF THE TIMES* are constantly finding sufficient to meet all that is said in the *Christian Observer*. Take, for instance, the criticisms which the *Observer* offers regarding the destiny of the wicked, in which the *Observer* contends that everlasting death, or the anguish of the lost, is a conscious state, when there is abundance of proof in the Bible that "the wages of sin is death." All that Seventh-day Adventists ask at all is that fair examination shall be given of their teachings.



A Glimpse at the Great Mystery

Chapter 3, Verses 6-13

Questioning the Text

1. What did we learn concerning the mystery of God in our last study?

"Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit." Verse 5.

2. In what one respect was it not understood previous to the days of the apostle?

"To wit, that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." Verse 6. Note 1.

3. According to what was Paul made a minister of the gospel?

"Whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of His power." Verse 7. Note 2.

4. What estimate does he put upon himself?

"Unto me, who am less than the least of all saints, was this grace given." Verse 8. Note 3.

5. For what purpose was it given him?

"To preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery." Verses 8, 9. Note 4.

6. What does he again repeat concerning this mystery?

"Which for ages hath been hid in God who created all things." Verse 9. Note 5.

7. But what was now God's intent in its fuller revelation?

"To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." Verse 10. Note 6.

8. According to what is this intent?

"According to the eternal purpose which He purposed in Christ Jesus our Lord." Verse 11. Note 7.

9. What assurance does this give to Paul, and what does he ask?

"In whom we have boldness and access in confidence through our faith in Him. Wherefore I ask that ye may not faint at my tribulations for you, which are your glory." Verses 12, 13. Note 8.

Notes

1. "The Gentiles."—It is a strange thing, in the light of such scriptures as this, that men will contend that God has one plan for the Jew and another for the Gentile, that He makes a difference between the two, that if He has the gospel for one, He has more than the gospel for the other, and that for the Jew He has a higher position in the closing days of the Christian dispensation than He has for the Gentile. There are promises and prophecies in the Old Testament concerning the Jews which are difficult to be understood. There are prophecies of the restoration of Israel which would seem to indicate that the Jews are to be restored again to their own land; but in the light of the clearer later revelation, all these things are plain. All the Old Testament prophecies may be classified under one of three heads: either they were fulfilled in the establishment of the Jews in their own land either before or after the Babylonian captivity; or they were typical prophecies, fulfilled in part to the Jews there,

but to be fulfilled in the fullest sense with the true Israel of God under Christ; or they were conditional prophecies in which the Jews never met the conditions, and which, of course, God could not fulfil to them. See Jer. 18:7-10. But when our Lord Jesus Christ came, and was rejected of the Jews, there was a different régime in the carrying out of God's purpose. Not but that His purpose has been always the same, but the nation that was to hold together during all the centuries until the Messiah should appear had accomplished its end, and from that time on it must stand in the same relationship to Him as all other nations; and therefore all who come in from all other nations are of the Israel of God, built upon the foundation of the apostles and prophets, both Jew and Gentile by faith,—the Gentile a fellow heir and fellow member of the body—the church—and a fellow partaker of all the promises in Christ Jesus. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." Rom. 9:6-8. In the gospel of Jesus Christ, in the fold of God, there is neither Jew nor Greek, barbarian nor Scythian, bond nor free, but Christ is all in all.

2. "The working of His power."—It is God's power that the apostle magnifies, and the gift that was bestowed upon him as apostle and as a minister of God's grace was not because of Paul's achievement, but was wholly of God. So every disciple can say, for every child of His has been made a partaker of the grace given through Christ, and behind that grace and in its ministration all the power of God is pledged to His disciple.

3. "Who am less."—Note that the apostle's glory does not extend to himself. He is not saying, with the new-thought disciples of the present day, that "I am," and "I am power," "I am great," and "I am light," and "I am all that God is." Such words are blasphemous. The apostle Paul declared that he was less than the least of all saints, and yet to him God gave this great grace, and he magnifies the grace, and he magnifies the power of God. It would be a denial of God to do otherwise, and it would also be a denial of God to magnify himself.

4. "To preach."—The margin reads, "to bring good tidings unto the Gentiles;" in other words, to carry the gospel. He gives it another term here, "the unsearchable riches of Christ." That is what the gospel brings. There is absolutely no limit to its power, to its blessings. No word of inspiration places a limit upon it. It is able to save to the uttermost, and able to satisfy the hungriest soul. By the term "unsearchable" is not meant that which we can not search, but it means that which by all searching we can not fathom. We may find the riches, and we may enjoy them. So persons do in this world sometimes concerning the riches that perish; but sometimes those with vastly more than a competence, with wealth enough to enable them to live affluently until they die, yet are worrying because they know the limit of their wealth. The Christian need not have that worry; he may be so poor that he feels that he is less than the least, he may be so unworthy that he feels that he is not entitled to a farthing of God's wealth, but if he accept the gospel and have faith in the Master, there is no end to the riches to which faith opens the door, either in this world or in the world to come. It was these unsearchable riches of which the apostle is telling the story, and not only that, but to make all men see, or to bring to light to all men, the dispensation of the mystery.

5. "Which for ages hath been hid in God."—Even in those ages men learned of God, and learned of the exceeding riches of His grace. But when Christ the Son of God died, they saw more than had ever been comprehended before of the great love of God to men; and when He rose from the dead triumphant, there was revealed not only the love but the power. Even now in a sense they are

hid in God, but he who by faith in Christ enters into the divine relationship finds there the hiding of His power. In God is he possessed of all the riches, and to all this the creative power of God is pledged.

6. "To the intent."—The Christian is not working out his problem here for himself alone. The apostle opens a far larger view than this. God's character in the universe is at stake, and there are other worlds watching this little world as it passes through the great problem of sin, so in the working out of this problem it is God's purpose that the principalities and the powers in the heavenly places might see and know through the church the manifold wisdom of God. God is making experiments in this laboratory of the gospel upon human hearts,—not experiments that are bound nine thousand to one to go wrong, as do the experiments of the human scientist before he succeeds, but experiments every one of which is bound to go right if the subject upon which he is working is submissive. In the experiments of the human the will of the subject is not taken into consideration at all. In the laboratory of the chemist, or in the dissecting room of the vivisectionist, there must be no will to oppose the researches of the scientist; but in God's great laboratory the human will must be taken into account, and even the greatness of God will not step over the circle of freedom which He has drawn around the human. If, however, man will but yield to the eternal purpose, there will be wrought out in him the marvelous working of God triumphant over all sin and over all the effects of sin; for it is His purpose to take of the poor, weakened, wretched, deformed, distorted children of earth, made all they are that is bad by sin, and make them "to the praise of the glory of His grace" through Jesus Christ, and the righteousness of God which He places upon them, and the creative power inwrought in a new being born from above; and that in this work all the heavenly principalities and powers will see the manifold wisdom of God. As another has wonderfully said: "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to coöperate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."

7. "According to the eternal purpose."—Literally, according to the purpose of the ages; and this purpose of the ages, we are told, was purposed in Christ Jesus our Lord. The infinite God foresaw all of the things which would arise, the rebellion which would enter His empire, the steps which would and must be necessary in order to convince men, in spite of every misrepresentation of His character, that God is love; and all these various steps were marked off in the history of this world; the antediluvian age and its climax in rebellion; the purpose of the call of Abraham, and the segregation of the families through which the seed was to come; the calling of a people out from Egypt into the promised land, there, notwithstanding all their rebellion, to be held through all the years till the Son of God was born of a woman; what is commonly called the Christian age, in which the gospel should be preached to all the world and to every nation, with no people or center chosen for the manifestation of God's glory, this to terminate with the judgment, and finally the restoration of all things promised by His holy prophets. Thus we have the antediluvian age, the patriarchal age, the Levitical age, the Christian age, the judgment period of one thousand years, and the eternal age of ages. These were constituted in the beginning, and throughout all this great purpose God has been working out the successive revelations of the mystery.

Seemingly every age has ended in defeat of God's plan. Looking at it from the purely human standpoint, it would seem utterly hopeless, but faith in God has grasped the unseen things and triumphed. With this thought in mind we can better understand Heb. 11:3: "By faith we understand that the worlds [literally, ages] have been framed by the word of God, so that what is seen hath not been made out of things which appear." Rotherham renders: "By faith we understand the ages to have been fitted together by declaration of God, to the end that not out of things appearing should that which is seen have come into existence." This is much more a literal translation than our common versions. Upon the original word *aion*—"age"—from which "ages" comes, he has this to say: "The first thing to note is that the idea of an age is one of comparatively slow growth. The Biblical parent of the Greek *aion* is the Hebrew *olam*, and the root conception of *olam* is concealed duration. . . . The second thing to observe is that duration does not fall into ages until it acquires character, and there is a transition of the times from one character into another. . . . The fourth point of importance is that only as a change of age is supernaturally superinduced can we assume to characterize and begin age as a divine dispensation."

All of this, but dimly suggested in the pre-advent days, was clearly manifest in the days of the apostle. The antediluvian age was clearly marked by divine plan and interference. So also was the patriarchal age, and so also the Levitical, by its priesthood, and likewise the Christian age. When the antediluvian age ended, it would seem as tho God's plan were utterly thwarted; and yet faith said that out of the things not seen God would make to appear the things which He had promised. When the patriarchal age ended, the descendants of Abraham to whom the promise came were in sore bondage to the mightiest power that earth knew, and were there a nation of slaves; yet faith said that out of the things not seen God would bring the promises to the fathers. When the Levitical age ended, the very Prince of Life Himself had died upon the cross, and was locked in the stone sepulcher and sealed with a Roman seal; yet faith said, even in the one who died beside Him on the cross, that not out of things appearing should that which is seen have come into existence. From the very death God brought life, and through that death salvation to all His children. So the present age will seem to end in world triumph. Apostasy, which has reared its head in more or less limited success in the past ages, will in the last days sing, "I sit a queen, and am no widow, and shall see no sorrow," and shall dare to say, "I am; and there is none beside me." But the very triumph of apostasy is the prelude to its destruction; and then shall appear the Lord Jesus Christ to bring to naught the things that are, that no flesh should glory in His presence. So it will be at the close of the judgment age of the one thousand years. Satan, with all his hosts of wickedness which are raised from the dead, will think that he is able to take the mighty seat of God which has descended upon a desolated earth; but the glory of God will destroy sin and all identified with sin, and the eternal age of the ages which the people of God have seen by faith shall begin its glorious cycles, nevermore to know sin or death.

8. "In whom we have boldness."—We do not wonder, as the apostle surveyed the great eternal purpose of God, that he could have boldness in believing in our Lord Jesus Christ. Surrounding circumstances might be all against him. The weakness of the flesh itself might be paramount. Before him waited the Roman dungeon and the headsman's block. He had himself seen in vision the long desolating power of the Papacy, but beyond all this he saw the glorious triumph of the coming of our Lord Jesus Christ. Truly he had boldness, truly he had faith in Him, and in the light of all this he could earnestly ask that others looking upon him and upon his persecutions might not faint at his tribulations, which were for their glory after all, because through those very things Paul had brought the gospel to them, the gospel which would result, if they held fast, in their eternal salvation.



THE OUTLOOK

"Watchman,
what of
the night?"

Our India Letter

[This letter is direct from the field, written by one qualified to observe, himself an editor. It will be seen that the great problems of India are world problems.—Ed. S. OF T.]

THE four months of the cool season in India are usually those in which the most happens to draw the attention, as then the great plains of the country are bearable, and the legislatures, the conferences, the congresses, and the myriad other activities of the land are in full swing. It is also the time when the missionary endeavor is the keenest and the missionaries are itinerating and doing the hardest part of the year's work. And the present season has been an exceptionally busy and interesting one, crowded with happenings tense with meaning both to the country and to the outside world.

Islam and the Balkan War

We had scarcely entered upon the winter before the strife in the Balkans blazed forth, and Mohammedan feeling in India witnessed an answering chord to Moslem fanaticism in Turkey, while only the decree of neutrality by the British government, with a warning note to its peoples, withheld from active assistance, monetarily and by enlistment, some of the Indian Moslems. Even then large sums have been given to the hospital service, and relief and ambulance corps have been sent to Constantinople. In the revolution that recently brought about the rupture of peace negotiations, these same Indians were said to be among those who incited the populace to revolt. Indians are subscribing largely to the bonds of the new government; and five times a day, in the entire empire, the Moslem population pray to Allah for the success of the Turkish arms.

England's part in the peace negotiations, and her taking part in the note of the powers to Turkey, were hotly resented by Indian Mohammedans, who used threats of a withdrawal of their time-honored custom of siding with the British raj if further aggressive action were taken. English papers warned them of the danger of such speech. The "Times of India," in its issue of February 5, 1913, has this to say to the Moslem community:

"It is time that the wise heads among the Moslem community interfered to give the community a lead, for the extravagant language which is now being employed, and its effect on the uninformed, are so mischievous that if a corrective is not applied the consequences must be most prejudicial to the Indian Moslems themselves."

His highness the aga khan, one of the leading Mohammedans of India, felt called upon, because of the feeling which was developing, to undertake just such a task as the "Times of India" had indicated, saying in the course of his public letter to Moslems that they should refrain from urging Turkey on to

further sacrifices and suffering, as only those on the ground knew the conditions under which those sacrifices must be made, and were able to judge of the necessities of the situation. Speaking of Turkey as an Asiatic power, he says in the same letter:

"Turkey as an Asiatic power can live and thrive only if she has the good will, friendship, and support of England. England has everything to gain and nothing to lose by a strong Turkey in Asia. As it is, the route to India has practically fallen, all along the Mediterranean, into the hands of foreign powers; and should Asiatic Turkey, Syria, Mesopotamia, and Anatolia become German, French, and Russian, it would indeed be a serious position for



Lord and Lady Charles Hardinge and Family

England. . . . There is a great opening for Mussulmans in India alike in serving England and Islam. . . . It means the Mussulmans must say nothing and act in no way that can weaken English confidence in Islam and in the loyalty of Mussulmans in India. England has no territorial ambitions in Asia Minor, in Syria, or Arabia, or Mesopotamia. By our present sacrifices we can establish an influence with the Turkish government which will give weight to our sentiments and representations at Constantinople. In this way we can act as the cement which will unite these two empires into an irresistible whole, preserving at once to Turkey the opportunity of working out her destiny in Asia and safeguarding the road to India."

But his highness's words have been hotly resented by some Moslems in India, probably a large majority, and a Calcutta public meeting passed a resolution condemning his letter

and advice and advocating a stronger policy on the part of Turkey.

In the course of a visit to a local government official recently, the writer was informed that it had become necessary to suppress one Urdu paper of this city, Lucknow, because in its editorials it had advocated the Moslem population rising and massacring the entire European community. It is easy to see, from such incidents, the extent to which Moslem feeling in India has risen in view of the Turkish defeats and reported massacres of Turks in European Turkey. Were it not for the strong hand of the government under which we live, the spirit of Islam would be as manifest here as in other parts of the world. But when religious fanaticism and race animosity are once strongly roused, it is hard to tell to what lengths they might go.

The task of England in the governing of India is not an easy one, and these recurring religious problems are among the thorns in the flesh. One has scarcely disappeared before others crop out in greater intensity.

The Delhi Outrage

It is a trait of character particularly Indian, and yet not confined to this people, which masks their faces while in the back of the mind all sorts of ideas and thoughts are taking possession and driving on to good or evil. Fortunately for India, its outward manifestation is mostly good, and only occasionally do animosity and vengeance crop out. Nevertheless there can not but be at times an unrest in the hearts of the rulers of the country as they see the outcroppings of a spirit of anarchy and disloyalty which is unaccountable and untraceable.

In the latter part of December the viceroy entered Delhi in state, opening the new imperial capitol for official business, the Imperial Legislative Council to meet for the first time with its additional provincial members on the 25th of January succeeding.

But in the course of the procession from the railway to the durbar grounds, where the opening ceremony of welcome was to be carried out, a dastardly attempt upon the life of Lord Hardinge was made by parties unknown, from the premises of the Punjab bank. The bomb which was thrown was of Indian manufacture; and the deed undoubtedly was the work of an organized band of anarchists or political assassins who not only work secretly, but successfully avoid detection, for to the present writing no trace of the perpetrators has been found.

Fortunately, the viceroy, who has from the time of his arrival shown his friendship for the Indian people and wisdom in his rule, escaped death, altho seriously injured by fragments of the bomb and of the howdah in which he and Lady Hardinge were sitting. Ten others were injured. Lady Hardinge escaped with only a shock and slight deafness.

There is a growing feeling, among the well-informed and responsible people of India, that anarchy has become one of the questions which must be met in the future of the land, and that these events of frequent occurrence are not matters of personal grievance only. It is felt that years will be required to outlaw it, if indeed this is ever possible. In the West, anarchy is felt to be the work of the mentally deranged and the uneducated; but here in India it is apparently the educated but dissatisfied, the ambitious of political upheaval, most often of good social position, who are involved. Those who occupied the building on the day of the bomb throwing were people of good standing in the community, and it is thought that they know far more about the affair than they are willing to tell. In fact the government has intimated as much to the people of Delhi.

In his speech of the newly assembled Imperial Legislative Council on the 25th of January, the viceroy, who was sufficiently recovered to read his speech from the throne before retiring to undergo a second operation, seemed to feel the seriousness of the situation

der is more easily created than dispelled. It can only be entirely and forever dispelled by the display and enforcement of public opinion in a determination not to tolerate the perpetration of such crimes, and to treat as enemies of society not only those who commit crimes but also those who offer any incentive to crime. Among such incentives to crime should be included intemperance of political language and methods likely to influence ill-balanced minds and lead them by insidious stages to hideous crimes."

Seditious Literature Bill

Nearly two years ago the government passed a seditious literature bill aiming at the suppression of papers and books which encouraged these crimes, but it has had practically no effect so far as repressing them is concerned. Secretly the work goes on; and where there was once a clue to the perpetrators, there is nothing but the blank features and soft smile of one who may in some way be connected with the crime. Yet as the viceroy has said, the vast majority of the Indian people heartily abhor these methods.

The Mohammedan Educational Conference

The Moslem Educational Conference met in

glad the days of bitter antagonism are past, and that it is our privilege to live in days of toleration. But this gathering to-day—may we not hope?—indicates the beginning of an era when, no longer satisfied with mere toleration, we assume an attitude of active cooperation in the many things on which we agree. While recognizing the fact that we do disagree on some vital points, we have reached the place where we desire to place the emphasis on the things in which we agree and in which we can cooperate for the benefit of the race."

While the greater portion of the bishop's speech is good, there is one feature which stands out as indicative of the strong tendency of modern times toward eliminating what are called the points of divergence and emphasizing the points of contact. Men feel that the various denominations may be united as one, and that the differences are immaterial. So when, on the mission field, there must be met the teachings of other faiths, there is a like tendency to omit the differences, fraternize, and emphasize the points of contact. The letting down of the conscience to forgetfulness of the differences in faith which make the



THE GREAT MOSLEM EDUCATIONAL CONFERENCE IN LUCKNOW, INDIA

which the government faces on account of anarchy, for he says:

"I have one word more to say to the people of India, which I say with a profound sense of the gravity of the import of my words. I need hardly recall to the memory of anybody that the recent incident is not an isolated episode in the history of India, but that during the past few years both Indians and Europeans, loyal servants of the government and of India, have been less fortunate than I have been, and undeserving of the cruel fate meted out to them, have been stricken down by the hand of the assassin. Those deplorable events cast a slur on the fair name of India and the Indian people, to whom I know they are thoroly repellent; and I say to the people of India, not merely as a viceroy intensely jealous of the honor of the country that he has been called upon to govern, but as one of the many millions in India of the fellow subjects of the king-emperor, and one who loves India and the Indian people amongst whom he is living—I say that this slur must be removed and the fair fame of India must be restored to a high and unassailable place.

"The atmosphere which breeds the political mur-

Lucknow in January to plan together the extension of the growing educational work of that sect. For some years there has been on foot a project to make the Moslem college at Aligarh, United Provinces, a university. Government sanction was given to the scheme if the funds could be found; and altho the collections for this purpose were temporarily abandoned in the effort to meet the more important work of assisting Turkey in her extremity, his highness the aga khan, one of the leaders in the educational work of Mohammedans, is confident of their ultimate success.

The outstanding feature of interest to Western peoples in this conference will be the fact that a Christian lady missionary addressed the conference on "Education for Women," and was well received by the delegates. Later a reception was held at Isabella Thoburn College (Methodist), and Bishop J. W. Robinson, of that denomination, welcoming the Moslem delegates, spoke on this wise:

"Another unique feature connected with this gathering is this: Host and guest are engaged in work connected with different religious faiths. We are

truths we love, opens the flood-gates to greater error, and seas mountain high sweep us to destruction. Mohammedanism is radically different, utterly opposed to Christianity. There are points of contact, it is true—places where the Koran acknowledges the truths of Bible faith and religion; but there are so many fountains of iniquity, so many loopholes of the enemy, in the whole system, that for Christians to go so far as to forget them in an effort at cooperation is, it seems to us, a grave mistake.

At the late Moslem Missionary Conference, held in this same city, Dr. Speer, in his message to the conference, said:

"In his attitude toward other religions, the evangelist must not obscure the points of difference. If there were no points of difference, there would be no need of evangelists; and it is the radical importance of these points of difference that justifies all that the missionary enterprise has cost and is still to cost. . . . I have been more and more led to the conviction that it will rather harm than help our cause to minimize the differences between Chris-

tianity and any other religion." ("Lucknow, 1911," pp. 219, 220.)

This, it seems to us, is the true attitude. With love for the individual Moslem, toward whom the spirit of our Master must at all times be manifest, but with uncompromising hostility toward the gigantic errors of the faith they hold, the true missionary must lead them away from the dim rays of light that now enlighten their lives, into the fulness of the truth. Acknowledging the good, it must never be forgotten that there is something higher, purer, nobler, for them in the Christian faith.

S. A. WELLMAN

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The "American Advance," a Prohibitionist paper, quoting from the *Alliance News*, says, "Forty per cent of the pupils in one London school, it is found, drink alcohol regularly, and it is estimated that there are some 2,000,000 school children throughout England who are addicted to the use of intoxicating liquor." There is no denying the fact that the use of strong drink is alarmingly on the increase, and that, too, despite the hard work that is being done by our comrades in the temperance cause. Who can picture what the condition would be in this world were it not for what is being done to stay the tide of evil! We must do everything in our power to hold in check the inroads of the demon of alcoholism, and while doing this work we should know that drunkenness and wickedness will increase more and more until they are finally smitten down in that near-by day when the Lord Jesus Christ will come in person to put an end to all sin. With the great event of His coming before us, and with the thrilling joys of that blessed hope in our hearts, we must heroically grapple with the demons of darkness, doing our utmost in His strength to rescue souls from the evil of this time.

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India's great savior — or at least the boy over there that is held by so many as such — Krishnamurti by name, sometimes called Alcyone, is sweeping many thousands, perhaps millions, into his following. He is considered a wonder, has written a book, and declares, "These are not my words; they are the words of the master who taught me." Here is another quotation: "For God hath a plan, and that plan is evolution. When once a man has seen that, and really knows it, he can not help working for it, and making himself one with it, because it is so glorious, so beautiful." Again: "For you are God, and you will only know what God wills. You must dig deep down into yourself to find the God within you, and listen to His voice, which is your God." This of itself ought to say to all his deluded followers that the religion is not of God, but is of a lower source. Every false religion from the beginning of the world to the present time has been based in self-salvation. Evolution is but one form of it. The religion of the Lord Jesus Christ is based on the salvation that is from above.

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The new Brazilian war-ship is stated to be of 32,000 tons. There are some authorities that give it as low as 28,000. But the United States battle-ship *Pennsylvania* is a big one. Her length on the designer's water line is 600 feet, over all, 618 feet; breadth, 97 feet, ½ inch; draft, 26 feet, 10 inches; displacement, 31,400 tons; speed on four-hour trial, 21 knots; heavy battery, twelve 14-inch guns; four submerged torpedo tubes, supported by a torpedo defense battery of 21 5-inch guns; cost \$12,000,000; the armor 18-inch plates. The boilers are all oil burning, the water-tube type. What a monster she is! And yet, if we remember rightly, there are several that have been planned since this larger than the *Pennsylvania*. The cost of this battle-ship would build 3,000 churches at \$4,000 each, or erect 3,000 schoolhouses at \$4,000 each. It would support 12,000 large families for one year at \$1,000 each family. But in one year from this time the *Pennsylvania* may be practically obsolete. Some other ship may be devised and built that would destroy a fleet of her. Such is the cost of war.

The Storm Demons

THE past few weeks has given us a regular epidemic of storms of almost every variety. On March 13, tornadoes raged through five or more of the Southern States. Thirty-three persons are reported to have been killed, and thousands upon thousands of dollars worth of property was destroyed. The wreckage of this disaster was not cleared away when the storm of March 21 swept from the Gulf of Mexico to the northern lakes, destroying life and property all along its path. Then this was followed by the awful tornadoes of Sunday evening, March 23, that had their destructive center in Omaha, but which swept other portions of Nebraska, as well as visiting ruin in Iowa, Illinois, and Indiana. On March 25, Ohio and Indiana are the storm center of a flood that is, in its toll of death and destruction, one of the most appalling on record. And while the flood and the wind were doing their damage on this last date, a tornado in Terre Haute, Indiana, was doing its terrible work amidst the people who had not recovered from the one that had visited them on the 23d, in which 20 had lost their lives and 250 had been injured. And on the same date (March 25), another tornado was doing its whirling work of destruction in the neighborhood of Leslie, Arkansas.

This covers a period of only twelve days; but during that time, the thousands that have been killed, and the millions of dollars worth of property that has been destroyed, place these storms among the most disastrous on record. There can be no question but disasters by storm and flood are alarmingly on the increase. There are some who will try to deny this; but those of us who have reached the age of fifty or more, know better. Forty years ago, tornadoes were of very rare occurrence, and then they were mostly in Kansas, Nebraska, and states in that section of the country. It was said when these tornadoes began to attract attention in Kansas and Nebraska, that they had always raged in that section, but we had not known of it, for the country had not been settled, and hence there was no one there to report them. Further, it was affirmed that these storms could not occur except in the heated season of the summer, as that was the time of year to which they at first seemed to be confined. But as the years have gone on, the tornado has greatly enlarged its field of operation, until a large part of the world has seen its visits. It has gone to sections of the world which were at first affirmed to be immune from its ravages. And not only has it extended its operations in this way, but it is no longer confining itself to the heated season of the summer. The early spring and even the winter-time are now witnessing the deadly tornado. These frightful storms do not seem to have much respect for the scientific theories that have been put forth concerning them.

Scientific men seek to find the reason for these things, and most of them have their theories. But none of the opinions offered furnish any protection from the destruction of the demon-whirl of the tornado. No theories can save us from the earthquake or the flood, and yet we know that all these things are marvelously on the increase, and they are growing more and more destructive.

The readers of this paper know that for more than a third of a century we have been saying that these things were coming and that they would grow worse and worse. We are even now only in the beginnings of them. We do not say this as the result of any scientific investigations, but on the definite statements of the prophetic word of God. In early issues we will have more to say upon this subject, and will give again some of the scriptures that we have quoted from time to time during these years, upon the question of storms and destructions that answer to the predictions of the Word. And in the meantime, let the reader be assured that while man has no protection to offer from these overshadowing calamities, yet our divine Father does have a harbor in which we may find rest from the dread and fear occasioned by what is coming — a dread and fear that with many is almost as bad as death itself.

An exchange, not long ago, speaking of a certain territory in the West where cattle and stock of various kinds were dying, tells us that the remedy in such cases is to kill them as fast as possible and hurry them to the Chicago markets. It might be well if some of our diseased-meat dealers were treated as they were in England in the sixteenth century. It is said that a butcher who had sold diseased meat was forced to ride about London with "his face toward the horse's tail with a half a lamb before and another behind, and a veal and a calf borne before him upon a pole raw." Men who sold decaying fish were put into the pillory — with the decaying fish tied around their necks. The punishment was horrible, but even then it would seem as tho it were better to have the decaying fish on the outside than on the inside.

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The "Christian Herald" tells us that in the Kongo region in Africa the Moslems are making a "tremendous propaganda."

BOOK NOTICES

"Leather Bound Pocket Series." We have received five volumes from Funk & Wagnalls, the beginning of a series of books entitled "The Leather Bound Pocket Series." The first five volumes are as follows:

"The Misfortune of a World Without Pain," by Newell Dwight Hillis, D.D., LL.D.

"The Conversation of Womanhood and Childhood," by Theodore Roosevelt.

"The Latent Energies in Life," by Charles Reynolds Brown, D.D.

"The Signs of the Times," by William Jennings Bryan.

"The Call of Jesus to Joy," by William Elliot Griffiths, D.D., L.H.D.

Each of these volumes is 16 mo., bound in flexible leather with gilt tops and gold cover designs. Price 75 cents each, net; by mail 78 cents.

We have read "The Call of Jesus to Joy," "The Signs of the Times," "The Latent Energies of Life," and "The Misfortune of a World Without Pain." All of these are excellent and suggestively helpful, especially "The Latent Energies of Life," by Dr. Brown. They are very convenient little books to slip into one's pocket, taking no space at all, scarcely, and they will serve to employ usefully idle moments which may intervene in waiting times. Dr. Brown's little work is full of inspiration to people of all ages, and all of them contain more or less that is helpful and inspiring. We may not agree with all which the authors say, but we will find some things in all of the books to help. The binding is very neat and tasteful, the type clear and inviting.

"The Magnet," a powerful money romance, by Alfred Owen Crozier, author of "United States Money versus Corporation." Published by The Magnet Company, Provident Bank Building, Cincinnati, Ohio.

The purpose of the author is to set before the public in a taking narrative form the battles of modern giants in the world of finance, in which the mighty figures of finance are dealt with in a conversational way, and the great financial characters of the day are acting under assumed names. It presents some very striking conditions.

"Bible Studies on the Sabbath Question," by Arthur Elwin Main, D.D., L.H.D., Dean and Professor of Doctrinal and Pastoral Theology in Alfred Theological Seminary, Alfred, New York. Second edition, revised and enlarged. American Sabbath Tract Society, Plainfield, New Jersey. In cloth binding 50 cents, paper covers 25 cents.

The design of the book is for use by pastors, Sabbath-schools, young people's classes, home study, etc.; consisting of two parts, — part first regarding the Old Testament, subdivided into: "Beginnings of History," "Moses, the Exodus, and the Law;"

(Continued on page 14)

HOME AND FIRESIDE

Growing Round a Trouble

By Clara Edna Rosencrans

"Did you ever try adopting a trouble?" said Grandon Cope.

"Adopting a trouble," I said. "I don't understand you, Mr. Cope."

"Well, then, 'growing round one,' just as we plant vines and flowers about some unsightly object; such as a stone or a stump, allowing them to overgrow and beautify it, until it becomes the most attractive thing in our garden."

THESE words which Mrs. A. D. T. Whitney puts into the mouth of one of her characters, seem to me pregnant with meaning; for, altho we all have troubles, vastly more depends on the attitude which we assume toward them than on the greatness of the trials themselves. I have met those who have borne bitter sorrows; yet, instead of being softened and made better by them, they were hard, bitter, and unyielding as flint. The earth around the ugly stump or stone can be enriched and made fertile, so that there will be life-giving power and substance for the seeds there planted; or it can be left barren and hard, so as to yield nothing but a sickly crop of bitter weeds. How often we hear the remark, "The richest place in my garden is around that old stump"! So in the spring morning-glories and cypress seeds are planted there, and it is made a thing of beauty.

Now we can do this very thing with our soul garden. Where the bitterest sorrow is—where the pain is the sorest—there may the sweetest graces grow, just as the water-lily draws its nourishment from the murky depths of some muddy pool. On the other hand, we may cultivate bitter or rebellious thoughts until our garden will bring forth nothing but noxious poison-plants, exhaling vile odors and injuring all who touch them.

I have two little friends—wheel-chair cripples, both of them—whose lives exemplify what I have said. The older one is sadly, pitifully deformed, almost totally blind, and more than half of the time can not raise her voice above a whisper; yet peace and joy are not merely transient guests, but have come to make their home with her. She is the counselor, helper, and sympathizer of and with a large circle of acquaintances, and is beloved by all who know her. The "blessed hope" is ever more dear to her as her life nears the sunset. The other is a tiny creature who, tho past twenty, has never stood upon her feet. Her life is full of business, and her hands are never idle. I have known her for years, yet never have I heard a word of complaint escape her lips, while her merry voice is good to hear. Both of them have doubtless known sorrow and more than the usual crosses, and yet how happy they are!

In marked contrast to these is another life that has touched my own. This woman, altho she has had at least a large measure of life's blessings, has yet grown steadily bitter and unlovely, and as the growing infirmities of age draw on, her

life is very unhappy. While my heart goes out to her in pity, I can not but see the foolishness of letting the sour rind of her own unhappiness surround her poor old heart, until she can think of nothing but her misery. The first two have grown over and around their troubles, until they have ennobled, uplifted, and glorified them. They have lived in such close companionship with pain and sorrow that they are no longer strangers, and thus can say as did Paul, "All things work together for good to them that love God;" and while they wait here in the shadow, they can look forward to the eternal weight of glory and to the life where there will be no more pain. To such suffering and sorrowing ones comes with added joy the assurance, "Affliction shall not rise up the second time."

Pain may torture the body, sorrow may rack the soul; but overgrowing, covering up—beautifying—the things which Satan would make unsightly, are the special graces of Christ, seen in such manifest glory that we can but envy them the accomplishment while we shrink from the pain which has wrought it out.

Who shall say that the poor old stump, covered with its weight of fragrant bloom, is not more beautiful in its decay than was the tree clothed in its springtime verdure? And who shall say that these lives, fragrant with the incense of self-yielding, could have borne richer fruit for the Master had the soul been left untrammelled and the body unbent and free? There is blessedness in such faith as this. There is joy in thus living above pain and sorrow—and "growing around our trouble"!

— ★ —

How to Make a Home Happy

IN no sphere of life is happiness so easy to attain or so easily transformed to unhappiness as in the home. It does not depend on the number of luxuries obtainable, for some of the very happiest homes, the almost ideal ones, are those of the poor. One cheerful member in the home may uplift the tone of all the rest. Let the daughter but sing at her dish-washing, or allow her broom to keep time to her happy song, and her happiness is sure to infect the others. On the other hand, some little dispute, some little criticism, fault-finding, etc., by but one member of the family may upset the happiness of the entire family, probably for the whole day. And it would have been so easy to have left those words unsaid or instead to have spoken an appreciative word, or to have laughed instead of grumbling.

An interesting anecdote is told of Joseph H. Choate, of New York:

Once at a dinner party he was asked who he would prefer to be if not himself. He waited a moment before replying. The guests thought he was running over in his mind the great ones of earth before giving his decision. Then his eyes rested on Mrs. Choate, at the other end of the table, and he replied, "If I could not be myself, I should like to be Mrs. Choate's second husband."

What a beautiful tribute to pay to any wife! but it suggests to us what is really the case: It is the wife who largely makes the home happiness of her husband. If he comes home at night and finds her face wreathed in smiles, his unhappiness is almost sure to vanish. It is hard, perhaps, harder for the wife and mother than any one else, to be always bright and cheerful; but in view of the fact that her little actions are so far-reaching, it is worth while to try.

The real secret of happy home-life is unselfishness. The happiness, to be complete, calls for unselfishness, or thought of others, from each member of the family. There is only one recipe for permanency in the happiness of an individual, or for permanency to their unselfishness. It is this: Let the joy come from within. See that there, within your own heart, is the spring of perpetual happiness. That spring is Christ, and from that, and that alone, can flow a continual stream of happiness, for both yourself and others.

There is a beautiful story told of a young girl who went out with a number of friends to spend the day rambling through the fields and woods. Early in the morning she plucked a sprig of sweetbrier and tucked it away in the bosom of her dress, but soon forgot that she had placed it there. All day long she smelled its sweet fragrance; when climbing over rocks, through open fields, on narrow pathways that same fragrance seemed to be, and she wondered whence it came. When on the boat returning home the fragrance still seemed to surround her, so she concluded that some friend must have in her bouquet of wild flowers, a bunch of sweetbrier. When she went to her room that night she found the sweetbrier she had tucked away in the morning, and knew that the secret of the sweetness that had surrounded her all day, even in the barren places, was within her own bosom.

Just so we may carry about in our own hearts the secret of a perpetual sweetness, and our own inner life may make all our world; and it, and it alone, will envelop every one we meet with something of sweetness to us; it will also hide much that otherwise would appear wrong in others. The ideal woman that Mrs. Browning described must certainly have possessed this virtue, for:

"None knelt at her feet confessed lovers in thrall;
They knelt more to God than they used, that was all.

If you praised her as charming, some asked what you meant;
But the charm of her presence was felt where she went."

— Onward.

— ★ —

LITTLE do we know how we wrong ourselves by shutting out of our prayers the praises of God, or allowing them so narrow a room as we usually do, while we are copious enough in our confessions and petitions.—Richard Baxter.

— ★ —

"EVEN in the life that is ordinary, the part that is done for God is enormous."

Book Notices

(Continued from page 12)

"The Great Historical Period;" and "The Prophets;" and the New Testament, composed of the following subdivisions: "The Synoptic Gospel;" "Early Writings Belonging to a Transitional Stage of Thought;" "The Pauline Epistles;" and "The Johannine Writings." One will find in these studies many helpful suggestions. We regret, however, to see the manifest yielding to some of the theories of the "higher critics."

"United States Money versus Corporation Currency, 'Aldrich Plan,'" by Alfred Owen Crozier. 30 illustrations, paper covers, price 25 cents. The Magnet Company, publisher, Provident Bank Building, Cincinnati, Ohio.

This paper covered book, which is having a tremendous circulation, is well summarized in its frontispiece, entitled "The Coming Money Trust," presented as a great octopus which is vomiting money into the New York Stock Exchange. The arms of this octopus have coiled around the United States Treasury, the United States Capitol, the White House, the factory, the bank, and the farm, thus grasping by national reserve association and private syndicates all of the great industries of the country. It sets forth its facts and theories in a striking way, emphasizing its forceful setting by cartoons, italics, bold-face, and otherwise. Some of its cartoons are tremendously striking. It certainly will have a strong effect upon the people, and ought to be somewhat of a warning to the men who are forgetful of all else save their own private interests.

"Himself," talks with men concerning themselves, by E. B. Lowry, M.D., and Richard J. Lambert, M.D. Price \$1.00. Forbes & Co., Chicago.

This is a companion book to "Herself," talks with women concerning themselves; and its object is to state in clear, non-technical terms the things concerning the physical man, that every adult male should know. It describes in clear, correct manner, without going into minute anatomy, the things which interest the majority of men. Man's own destinies in this respect are placed before him, and he is recognized as a free agent to choose his course in life and to decide his own conduct. Chapters have been added to the work taking up the vital issues of the day and the things which closely concern the home and the man's relation to his wife and children. It certainly would be helpful if it could be read by many men. The volume can be secured of the Pacific Press if desired, as can also other works by the same author.

"Year-book of the United States Brewers' Association," giving the proceedings of the fifty-second annual convention held in Boston, Massachusetts, in September, 1912. Published by the United States Brewers' Association, New York.

Notwithstanding our uncomplimentary notices, the volume comes to us annually, filled with a great many facts which the student of social economics ought to know. To us it is quite an important temperance document. It tells where millions of dollars are expended annually by the American people from which no adequate returns come, and it is worthy of study by the workers who are laboring for the uplift of social life. Of course it records with feelings of triumph the states and communities that are turning from prohibition, and at the same time discounts more or less the territories which are dry. It claims that prohibition is responsible for many things that are evil. All of this, of course, will be taken with proper consideration by the reader. Notwithstanding all this, we wish to express our thanks for the courtesy of sending us the book.

"Joseph Smith, Jr., as a Translator," an inquiry conducted by the Right Rev. F. S. Spaulding, D.D., Bishop of Utah, with the kind assistance of capable scholars. Printed by the Arrow Press, 66 W. Second Street, Salt Lake City, Utah.

This is not a work against Mormonism in the usual sense of the word. Dr. Spaulding has taken it up from an entirely different view-point. He has taken the records of Mormonism themselves, records which Mormons themselves declare to be from old Egyptian plates. He has submitted these proofs to such scholars as Dr. A. H. Sayce, of Oxford, England, Dr. W. M. Flinders Petrie, of London University, James H. Breasted, Ph.D., of the University of Chicago, and Dr. Arthur C. Mace, assistant curator in Metropolitan Museum of Art, Egyptian Department, of New York. These, and other scholars, examining the proofs of the Mormon plates from a purely scientific standpoint, pronounce them to be pure fabrications, and the clumsiest of forgeries. We commend the little pamphlet of Dr. Spaulding to all who are studying Mormonism.

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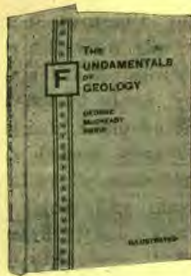
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Signs of the Times

Mountain View, California



MOUNTAIN VIEW, CALIFORNIA, APRIL 8, 1913

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

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Our General Conference Committee has appointed Sabbath, May 3, as a day to be especially given up to our young people. It is known as Missionary Volunteer Day, and all our churches are asked to observe it. A suggestive program for the occasion appears in the *Review and Herald* of April 17.

Our Outlook department next week will contain a very valuable article from our Washington correspondent, on the Sixty-second Congress and Sunday legislation. It will tell the story of how questionable laws are being secured through "riders" to various bills. Congress worked right through Sunday in order to dispose of important legislation before the administration of Mr. Taft closed. Mr. Taft, the outgoing president, worked hard Sunday to close up his work; and Mr. Wilson, the incoming president, worked hard on the same day to prepare for his inauguration and inception into office. Our correspondent tells how, at the same time that this vigorous Sunday work was going on, laws were being rushed through Congress to make it a misdemeanor to work on Sunday. The article should not be missed by any one.

The Ubiquitous Bible.—There is no book on earth that has furnished the forceful figures, the clear, direct language that the Bible has. Were it not divine, this would indeed be a wonder. All writers of good English use it. These thoughts are suggested by an article in a recent great magazine which pleads for improvement in agricultural lands, rather than to use money in speculation; and says that "such improvement would make living cheaper and life happier, and life would be put on a sure economic basis," and closes by saying, "Moth does not corrupt that; nor can thieves break through and steal; nor can change nor circumstance nor panic take it away." Of course this is speaking in an

accommodated sense, for even land itself is not sure in this world. Our Lord uses the figure to show us something of far more worth than anything that men can get in this life, whether land or gold.

What Does It Mean to You?—Our hearts sympathize with the sufferers from the awful storms and tempests and tornadoes and floods which have swept so many states in the great Mississippi Valley. See our Outlook department for fuller mention. Floods in Ohio are not unprecedented, and human greed and carelessness are denuding the land of its forests, and in poor construction of dams and levees, are somewhat responsible. But the tornadoes are unprecedented. When the writer was a boy, a very destructive tornado was a rare thing. They were never looked for save in the heated season, in which electric storms were common. They come in winter now. The sin-laden earth has waxed old like a worn and frazzled garment, as God declared it would (Ps. 102:25, 26; Heb. 1:10-12), and it is nearing the end of its sinful career. Soon the Christ of God will come preparatory to its folding up and changing. Men may sneer and laugh at the Word, but they will not when they meet face to face the out-working of finished sin, these awful spasms of outraged nature. The wise will seek that Refuge to which God invites, the shelter of the mighty Rock, the sheltering, rescuing Hand which snatches from the grave its prey, the Life which conquers death in righteousness, and saves the trusting one to a better world, sinless, stormless, deathless, the great Forever-land, God's country. It is worth while, soul, to trust in the One who is "able to save."

The revelations in the investigations of the criminal trust of New York City show that those who have a corner there on vice and crime are reaping as big a harvest as those who corner the necessities of life. The tabulated figures show that this organization which is getting money for the protection of vice and crime has an income of \$11,800,000 a year, or more than \$30,000 a day. Think of what this means in just one of our leading cities. Men who have been elected to office by the people, have formed a league with the criminal, and have commercialized every vice and crime that appeals to the depraved human being, and are making their living by actually trading in the commodities of sin. And New York is no worse than San Francisco or Chicago or any of the other cities of the world. Criminality has debauched our public servants to an awful extent, and the public are at their mercy. Heroic efforts through the officials and others who refuse to stoop to such wickedness, are being made in many places to stop the thing; but it keeps breaking out worse and worse. We are forcibly reminded of the scripture in Timothy which tells us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Mere man is powerless before the situation in crime that confronts the world. It will take the arm of the Infinite at the second coming of Christ to give the death stroke to the evil giant that has arisen.

Knowledge alone of the Word of God is of no real benefit. It will never build a character. It may "set off" the individual, and bring him worldly admiration and honor, but it will not honor Christ. Divinity is hidden by the human. The individual will find his chief delight in what he knows and what his knowledge brings; but love for God, while it may delight in knowledge, will find greater delight in what it is able to do for the Master. Knowledge is profitable only when united with love. Love in itself implies knowledge, for one can not love that which he does not know. The apostle in 1 Cor. 8:1 strikingly expresses the difference between the two,—"Knowledge puffeth up, but charity edifieth," or, to render it in clearer Anglo-Saxon terms, "Knowledge puffeth up, but charity buildeth up." The difference is that between an inflated bag and a well-built stone edifice. "Love never faileth."

The prison commissioners of California, who have oversight of San Quentin prison, have certainly adopted a good ruling, in response to the desire of Warden Hoyle. The prison stripes are to go, and all except the incorrigibles are to be dressed in blue uniforms. The incorrigibles will wear the striped clothes and be kept by themselves. When a man is brought into the penitentiary, he is placed in the second class and given a suit of plain blue with a blue cap. After a probationary period of six months, he will go into the first class, where it is expected the majority of persons will stay. These wear a V on their sleeve. It is good to know that out of 1,900 prisoners there are only thirty considered incorrigible.

The Panama Canal has been called the "wonder of the age," but there is a work being done in connection with the city of Los Angeles that is not a little thing, by any means. The Owens River Aqueduct, now almost completed, brings an actual river of water from the snow line in the mountains of the Sierra Nevada range, over mountain chains, plains, and deserts, for a distance of 240 miles, to the city of Los Angeles. Another thing is that the work is nearly completed on scheduled time, and is within the estimated cost, put at \$23,000,000. Such a stupendous undertaking would have been regarded an utter impossibility a few years ago.

Dry Prescriptions.—The bill was up again at Sacramento to endeavor to compel physicians to write their prescriptions in plain English, instead of Latin; for instance, to say "salt" instead of "chloride of sodium," "pure water" instead of "aqua pura;" but the doctors killed the bill. One is quoted as saying, "If a fellow knows what's in his medicine, it doesn't do him a particle of good." We believe the physicians lose by it. Many intelligent people want to know somewhat of what they swallow and its modus operandi.

"Free and Equal."—And now here comes the *Christian Herald* of itself, and quoting from Ex-president Taft, charging the Declaration of Independence with saying, "All men are created free and equal." It does not say it. It does say, "All men are created equal," that is, as regards the common rights of mankind. Equality before God and just law and government is one thing; freedom is another. Anyway quote correctly.

Gasoline, one of the great elements in mechanical power nowadays, is soaring in price. Mr. Rockefeller is reported as saying "that he would enjoy a motor boat this summer, but that fuel will be too expensive for him to afford it." We are told that "the supply of crude oil is running low," and men are using much more gasoline in automobiles, many of them at the expense of a mortgage on farm and home.

Some automobile manufacturers are touring the continent with a view to surveying an automobile road to reach from New York to San Francisco. The proposed highway is to be of stone and beautifully smooth. It looks as the motoring from ocean to ocean would soon be as common as railroad trips of the same character.

California will be in trouble about its textbooks. The state decided to print its own, but the fall demand will equal, Superintendent Haitt tells us, one million books, and the office can only turn out 500,000.

A bill was before the last Congress, and will probably be before the next one, for the enlargement of the Supreme Court to eleven members rather than nine. The first Supreme Court numbered six.

The California Legislature has voted to adjourn on April 26.