

SIGNS OF THE TIMES

Union Complete

BY FLORA E. WARREN

"Mercy and Truth are met together; Righteousness and Peace have kissed each other." Psalm 85:10.

"**M**ercy and Truth are met!" and from that meeting
Shines healing light for earth's dark night of sin.
Righteousness has kissed Peace! and by that greeting,
The Prince of Peace brought His sweet message in,—
Message of Truth for every soul in error;
Message of Mercy for a guilty world.
Righteousness speaks the word of Peace yet clearer;
And over all, Love's banner is unfurled.

One-ness complete! formed for a world's salvation!
Love's union sweet, whereby the lost to save.
O matchless Love, for every soul and nation!
"For God so loved the world," His Son He gave,
That "whosoever will" may live forever
In Him — the Way of Life, and Peace, and Right.
They who believe and follow Him, will never
Walk in Sin's darkness, but in living light.

Then shall we hear the words that Truth has spoken
In mercy, through His Son, the Prince of Peace?
All who accept the Son — God's great Love-token —
Will know His power to give from sin release.
O, heed the voice of Truth — the voice eternal —
And praise His name each day, that Mercy waits
For guilty souls to thirst for Love supernal,
And hate vile Sin, as His pure Spirit hates.

If we will seek the path of Peace forever,
And hunger for "the Lord our Righteousness,"
Eternal Love rewards our true endeavor,
And Peace will fill each cup with happiness.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

4054—Repenting

1 Sam. 15:29 says, God "is not a man, that He should repent," but verse 35 says that He did repent. X. X. X.

We use words in two senses often. It would not be reasonable to think, for the moment, if the Bible were not inspired at all, that one writing the 15th chapter of Samuel would use words which express identically the same thing in a contrary way. The writer knew that the readers would understand just what was meant. The thought of verse 29 is that when God had given His positive promise He was not going back upon it, but verses 11 and 35 simply express to us God's sorrow that Saul was king. That is, to express it from a human view-point, it was a sad thing that he was made king. Looking at the reign of Saul in and of itself alone, it seemed to have no redeeming feature. It began good and ended in disaster, but God in His great power is able to bring good out of all this evil.

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4055—Seeing God

Gen. 32:30 and many other places tell us that different people saw God face to face; and yet John 1:18, and parallel passages, tell us, "No man hath seen God," or can see Him and live. X. X. X.

This is not the exact wording of these texts, but the reader can learn just what is said by referring to them. Seeing God face to face with His unveiled glory is one thing; meeting with Him as Jacob did, in the darkness, is quite another. It was Moses to whom God said, as recorded in the 33d chapter of Exodus, that no man shall see My face and live. Note Moses' question,—"I beseech Thee, show me Thy glory." That is what Moses wanted to see,—the undimmed glory of God's face; but the Lord told him that that was utterly impossible. He revealed to Moses His glory, but not the most glorious part—His countenance. In other places where it is spoken of men seeing God, they did not look upon God's face. It was only God's glory veiled. This simple thought will help us to understand what is meant. God dwells in the light which no man has seen or can see, simply and solely because of its insupportable glory; but God has veiled that glory, in order that men may look upon the veiled form and still live. God's glory in its fullness of character was in Jesus Christ, but the outshining of that glory was veiled by the flesh.

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4056—A Double Prophecy, Ezekiel 38 and 39

Please explain Ezekiel 38 and 39. What nation is Gog? Who constitute Israel? In what age of the world does this take place? What is the meaning of the burning of the weapons seven years, and burying the dead seven months? Are there two battles of Armageddon? If so, when do they take place, and how far apart? F. J. H.

To the mind of the writer, the last part of Ezekiel, from the 36th chapter onward, was first of all a prophecy to the Jews, the people of God at that time. It told them just what God would do if they would yield to Him, and just what they could expect. If they had yielded to God, had obeyed His call to return, He would have restored them—nay, He would have brought up from the dead those who were sleeping, as predicted in the 37th chapter. He would have taken the poor captive nation, represented by the dry bones of the vision, and would have made it alive again. He would call back the wandering, honest-hearted ones from the various nations into which they had been driven, and restore them into their own land. That land would have been divided then on a different plan, and the new glorious temple would have been built, and God's presence would have been among His people, as predicted in the last chapter of Ezekiel. All the northern nations, their foes from the north, would have been conquered before them, and the very detail of Ezekiel 38 and 39 would have been fulfilled.

Gog at that time represented all those northern Scythian nations, with all the confederacy which would have swept down upon Israel. But Israel failed to meet God's requirements. They were not ashamed of their sins, as intimated in chapter 43, and therefore God could not fulfill to them

in the fulness of the vision the promises that were based upon their acceptance of His terms. Therefore the victory of Israel was only a partial victory, and the temple that they built in the restoration was a very small affair as compared with what it would have been.

But the Lord looked forward from the latter days of that age to the latter days of the Christian dispensation, when there would be a far greater northern confederacy to sweep down upon the children of God, when Gog would embrace all the various nations of the north, as intimated in the prophecy of the ten kings in Revelation 17. But the prophecy will not be fulfilled in its details. It will be fulfilled in harmony with the new covenant under which the children of God live.

If we will look upon the prophecy in this way, all is plain and harmonious. We may leave out the details which applied at that time, and could apply only at that time, regarding the weapons of wood, the burial of bodies. In the last great struggle, which is more fully predicted in the 25th chapter of Jeremiah, we have a better description of the war of the last days, when all the kings of the north, far and near, will be marshaled by the demons spoken of in Rev. 16:13, will be brought down to the land of Palestine, and there will fight for the world's mastery and against God. Then the slain of the Lord shall be from one end of the earth to the other, but He Himself will come, and will deliver His people.

The Bible speaks of only one battle, or better, war, of Armageddon, to be fought just before Christ comes. At the end of the thousand years there will be plans for another great battle, for the capture of the city of God; but this will be ended by the appearing of the great white throne and the glory of God, as set forth in Revelation 20.

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4057—Foods Lawful and Unlawful

I have been greatly troubled about the eating of foods not lawful in the Old Testament. In 1 Corinthians 10 it is stated, "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake," and yet I have understood that all the ordinances of the Old Testament were done away at the cross. Was not this done away with as well as circumcision? Please explain. H. V.

There were laws which Israel had which were purely ceremonial laws, laws which pertained to types and shadows, pointing forward to Christ. Such were the laws regulating sacrifices, feasts, etc. There were other laws that were purely civil, and having to do with the sojourn of Israel in Palestine and their home government. There were still other laws that were based upon eternal principles,—principles that were just as true in one time and age of the world as another, laws which did not originate with the Israelites at all, but which were in perfect harmony with the dealings of God with His children at all times. Such was the titling system, man's duty to render to the Lord and His cause a certain amount of what He gives us. Such was the law of clean and unclean meats. This did not originate with Israel. It was in vogue from the beginning. Two each of the unclean animals went into the ark, but fourteen each of the clean animals.

Now these were not pronounced unclean arbitrarily. It was the very nature of the animal itself. The swine was not good food for God's children. It did not build up the best physical condition for good and loyal service. That was true of the rabbit, true of all birds of prey. It was true of other things, mentioned in Leviticus 11 and Deuteronomy 14. And it is always true. While we have no law governing us as that law governed them, the principle is just as true today as it was then, and science teaches the same thing,—that the swine is not good to eat, that the rabbit is unwholesome, that there are a great deal better foods than flesh foods anyway, in the large-hearted menus which nature provides.

1 Corinthians 10 does not have reference to meats clean and unclean in the nature of the creature itself, but as regards offering to idols. The Jews were surrounded by people on every side who were idolatrous. The Israelites ate what the Levitical law allowed them to eat. That

was true, doubtless, of Christians, many of whom were Jews, and many came in under the influence of Jewish Christians. The heathen who killed these beasts for food, many times offered them to idols; for idolatry entered into many phases of life. They were placed in the market, or shambles, for sale. One need not trouble his conscience by asking whether those meats had been offered to idols or not, because an idol was nothing to the Christian. It did not amount to anything to him,—that is, to the well-instructed one. But if some one standing by should tell him that that had been offered to idols, he must not injure that man's conscience by partaking. For the sake of him whose conscience was weak, let him refrain. And then the apostle gives us the rule that ought to guide us in all our eating and drinking,—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He who has this motto for his life will seek to wear such clothing as will honor God, he will seek to use such food as will put him in the very best physical condition for serving God, he will seek such employment and such pleasures as will lead to better service. God does not want His children bound in every step they take, or in every meal they eat, by hard and fast laws. He does want them in loyalty and love to bind themselves to Him to do that which is to His glory, and which will always be for their good.

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4058—Obeying the Laws of the Land

Are we disobeying God when we disobey the law of the land by not observing Sunday as the Sabbath? H. V.

No, we are not. God has given us His own holy law. That we are to follow; and the man who does that is always doing the very best that he can for God, for country, for people. This does not mean that he ought to show active opposition or spite toward the government. He can simply worship God on the Sabbath, as God has commanded, and go about his regular business on Sunday, endeavoring to do this not to injure his fellow men in any way, or disturb them in any way in any worship which they may have. If we are charged with breaking the law of the land, we can say, as did Peter, "We ought to obey God rather than men," and, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye." See Acts 5:29; 4:19.

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4059—Amazement, 1 Peter 3:6

What is the meaning of the word "amazement" as found in 1 Peter 3:6?

The word in this case simply means "terror," or "fright," as in the American Revised Version,— "Whose children ye now are, if ye do well, and are not put in fear by any terror." That is, they do what is right without being compelled to do it through fear.



Schedule for the Week Ending May 3, 1913

Sunday	April 27	2 Samuel	1, 2
Monday	" 28	"	3, 4
Tuesday	" 29	"	5, 6
Wednesday	" 30	"	7, 8, 9
Thursday	May 1	"	10, 11
Friday	" 2	"	12, 13
Sabbath	" 3	Psalms	27, 28, 29

2 Samuel, written by Nathan or Gad, and perhaps Nathan and Gad, opens with the story of Saul's death brought to David, and David's psalm and lamentation regarding the death of Saul and Jonathan. It gives us the rise of the kingdom of David, the moving of his capital from Hebron to Jerusalem, David's sin in the seduction of Bath-sheba and the murder of Uriah, and the humility that he manifested when he was reproved of God. The Scripture reading is very interesting indeed, as showing God's providence in the building up of the Israelitish kingdom. The week closes with Psalms 27, 28, 29.

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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The All-Important Lesson

By Mrs. E. G. White

DURING the entire day after Christ had cleansed the desecrated courts of the temple, He was healing the sick and relieving the afflicted. Nicodemus had seen with what pitying compassion He had received and ministered to the poor and the oppressed. With the demeanor of a loving father toward his suffering children, He had wrought cures and removed sorrow. No suppliant was sent unrelieved from His presence. Mothers were made glad by the restoration of their babes to health, and voices of thanksgiving had taken the place of weeping and moans of pain. All day, Jesus had instructed the restless, curious people, reasoning with the scribes, and silencing the caviling of the haughty rulers by the wisdom of His words. Nicodemus, after seeing and hearing these wonderful things, and after searching the prophecies that pointed to Jesus as the looked-for Messiah, dared not disbelieve that He was sent of God.

Affecting Dignity and Composure

When night came on, Jesus, pale with the weariness of His long-continued labors, sought for retirement and repose in the Mount of Olives. Here Nicodemus found Him and desired a conference. This man was rich and honored of the Jews. He was famous throughout Jerusalem for his wealth, his learning and benevolence, and especially for his liberal offerings to the temple to carry out its sacred services. He was also one of the prominent members of the national council. Yet when he came into the presence of Jesus, a strange agitation and timidity assailed him, which he essayed to conceal beneath an air of composure and dignity.

He endeavored to appear as if it were an

act of condescension on the part of a learned ruler, to seek, uninvited, an audience with a young stranger at that unseasonable hour of night. He began with a conciliating address, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." But instead of acknowledging this complimentary salutation, Jesus bent His calm and searching eye upon the



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"Here Nicodemus found Him and desired a conference."

speaker, as if reading his very soul; then, with a sweet and solemn voice, He spoke, and revealed the true condition of Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

Nicodemus Felt the Want of Spirituality

The Pharisee was surprised out of his self-possession by these words, the meaning of which he partially comprehended; for he had heard John the Baptist preach repentance and baptism, and also the coming of One who should baptize with the Holy Ghost. Nicodemus had long felt that there was a want of spirituality among the Jews; that bigotry, pride, and worldly ambition guided their actions in a great measure. He had hoped for a better state of things when

the Messiah should come. But he was looking for a Saviour who would set up a temporal throne in Jerusalem, and who would gather the Jewish nation under His standard, bringing the Roman power into subjection by force of arms.

This learned dignitary was a strict Pharisee. He had prided himself upon his own good works and exalted piety. He considered his daily life perfect in the sight of God, and was startled to hear Jesus speak of a kingdom too pure for him to see in his present state. His mind misgave him, yet he felt irritated by the close applica-

tion of the words to his own case, and he answered, as if he had understood them in the most literal sense, "How can a man be born when he is old?"

The Holy Spirit the Transformer

Jesus, with solemn emphasis, repeated, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." The words of Jesus could no longer be misunderstood. His listener well knew that He referred to water baptism and the grace of God. The power of the Holy Spirit transforms the

entire man. This change constitutes the new birth.

Many of the Jews had acknowledged John as a prophet sent of God, and had received baptism at his hands unto repentance. Meanwhile he had plainly taught them that his work and mission were to prepare the way for Christ, who was the greater light, and would complete the work which he had begun. Nicodemus had meditated upon these things, and he now felt convinced that he was in the presence of that One foretold by John.

Said Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

The conversion of the soul through faith in Christ was but dimly comprehended by

Nicodemus, who had been accustomed to consider cold formality and rigid services as true religion. The great Teacher explained that His mission upon earth was not to set up a temporal kingdom, emulating the pomp and display of the world, but to establish the reign of peace and love, to bring men to the Father through the mediatorial agency of His Son.

Nicodemus Referred to Prophecies of David and Ezekiel

Nicodemus was bewildered. Said Jesus, "If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things?" If Nicodemus could not receive His teachings illustrating the work of grace upon the human heart, as represented by the figure of the wind, how could he comprehend the character of His glorious heavenly kingdom should He explain it to him? Not discerning the nature of Christ's work on earth, he could not understand His work in heaven. Jesus referred Nicodemus to the prophecies of David and Ezekiel:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." "And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence." "Therefore I will judge you, O house of Israel, every one according

to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

There must be a new birth, a new mind, through the operation of the Spirit of God, which purifies the life and ennoble the character. This connection with God fits man for the glorious kingdom of heaven. No human invention can ever find a remedy for the sinning soul. Only by repentance and humiliation, a submission to the divine requirements, can the work of grace be performed. Iniquity is so offensive in the sight of God, whom the sinner has so long insulted and wronged, that a repentance commensurate with the character of the sins committed often produces an agony of spirit hard to bear. Nothing less than a practical acceptance and application of divine truth opens the kingdom of God to man. Only a pure and lowly heart, obedient and loving, firm in the faith and service of the Most High, can enter there.

help in time of need. Acts 2:33; Heb. 9:8; 4:16; 7:25.

Two Divisions

As the typical ministry consisted of two divisions, each occupying a distinctive place in the earthly sanctuary, so the ministry of Christ consists of two divisions, the daily and the yearly service, and to each a department of the heavenly temple is devoted.

In the type, the blood of the sacrificial victim removed the sin from the penitent, but it rested in the sanctuary until the day of atonement; so the blood of Christ releases the penitent transgressor from the condemnation of the law, but the sin stands on the book of record in the sanctuary until the antitypical day of atonement. Peter exhorted the people in Solomon's porch, saying, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. As we come to Jesus in penitence and contrition of heart, confessing our sin, the Saviour as our Advocate and Intercessor before the Father, pleads His precious blood in our behalf. While the sin is not then canceled, yet pardon and acceptance are secured.

The Life Record Preserved

In describing the judgment scene, the prophet Daniel says, "The judgment was set, and the books were opened." Dan. 7:10. The apostle John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. In each instance, books were seen in the judgment, and they were opened when the judgment began. It is therefore clear that they have an important part to act in the work of that great tribunal. We are told, "The dead were judged out of those things which were written in the books, according to their works." It would seem, therefore, that the books to be opened in the judgment, and out of which every man will be judged according to his works, must contain a faithful record of the life-work of every individual.

Among the books opened in that great day is found the "Book of Life." In this book are written the names of the righteous. Rev. 13:8; Phil. 4:3; Rev. 3:5; 20:15; 21:27. Another book, called the "Book of Remembrance," was written before Him for them that feared the Lord and that thought upon His name. Mal. 3:16. Since this book is written for them that fear the Lord, and who think upon His name, it is very probable that it contains a record of all the good deeds of God's children. The psalmist prayed to the Lord, saying, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Ps. 56:8.

Sin is also recorded in the books kept in the sanctuary. "Thou thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jer. 2:22. Through Isaiah the Lord declared of the sin of Judah, "It is written before Me." Isa. 65:6. Of the sin of Israel the Lord said, "Is not this laid up in store with Me, and sealed up among My treasures?" Deut. 32:34. A faithful record of each one's actions is kept in the sanctuary above. The heavenly mirror accurately re-

A Study of the Sanctuary

By E. E. Andross

VI. The Heavenly, Its Cleansing, and the Judgment

THE earthly sanctuary was built according to the pattern shown in the mount. It consisted of two apartments, the holy and the most holy. Certain articles of furniture were found in the first apartment, and certain others in the second. Likewise the heavenly sanctuary has its holy and its most holy apartment, with the articles of furniture peculiar to each. The apostle John was taken to heaven, and in vision beheld the temple of God. In the temple he saw, in the holy place, the seven golden candlesticks, the golden altar of incense before the throne, and the golden censer filled with fire of the altar. Again he saw the temple of God opened in heaven, and in His temple the ark of His testament. Rev. 4:1, 5; 8:3-5; 11:19.

The ministry in the earthly sanctuary consisted of two divisions. In the first apartment the priests ministered daily, while "into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. The service performed in the most holy place consisted of a special ministration, which the high priest alone was permitted to perform, on the great day of atonement, for the cleansing of the sanctuary. By means of the daily ministration, the sins of the people were transferred to the sanctuary, where they continued to accumulate till the day of atonement, when the high priest entered the second apartment, and performed the service of cleansing, bringing all the sins of the

people forth from the sanctuary, and by confession placing them upon the head of the scapegoat, when it was led away into the wilderness to perish with the sins of God's penitent people. Israel was then free from guilt; for if any one failed to afflict his soul on the day of atonement, he was to be cut off from among his people. Lev. 23:26-30.

Such was the service performed "unto the example and shadow of heavenly things." Heb. 8:5. That which was done in type in the ministrations of the earthly sanctuary by the Levitical priesthood, was done in reality in the ministrations of the heavenly sanctuary by our great High Priest.

The Heavenly Sanctuary Opened

"After He had offered one sacrifice for sins forever," and before a human hand had been permitted to touch Him, the Saviour ascended to His Father, that He might receive the assurance of His Father's acceptance of His offering. Heb. 10:12; John 20:16, 17. Having performed the ceremony of consecration or dedication of the heavenly sanctuary by the sprinkling of His own precious blood, in harmony with the type, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," the Saviour poured upon His waiting disciples the Holy Spirit, as a testimonial to them, and to the world, that the way into the holiest of all was made manifest; that His ministry in the heavenly sanctuary was actually begun; that henceforth all penitent souls were to come boldly to the throne of grace, where they would find their Saviour ever living to make intercession for them, and grace to

flects every thought, word, and deed that makes up the texture of his character, and that determines the course of his life. This record is preserved in the heavenly archives, and in the great day of judgment—the antitypical day of atonement—the books are opened, and the final decisions are rendered which are to determine the destiny of every soul.

The Great Day of Atonement

This solemn work was prefigured by the services of the great day of atonement in the earthly sanctuary. Dean Farrar says of this day, in his "Early Days of Christianity," "So awful was the day of atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, 'Lo, the day of judgment is come!'" That was the day when the sins of Israel for the entire year were

this way the sanctuary was cleansed and hallowed from the uncleanness of the children of Israel. This was the last work in the yearly round of service, and the type of the last work of Christ in the sanctuary above in behalf of fallen men.

The Judgment

Before the Saviour's work is finished in the heavenly sanctuary, He passes through the veil from the holy to the most holy place, the judgment is set, and the books are opened. Dan. 7:10, 13. One by one the cases of those whose names appear in the books of life are examined, the sins of the overcomers are blotted from the books of record (Acts 3:19), their names are retained in the Book of Life, and are confessed by the Saviour before His Father and before His angels. Rev. 3:5. The names of those who, upon examination, are found to

pleted, the sins of the overcomers all blotted out from the books of record—covered with the blood of Jesus our Lord—the names of the unfaithful blotted from the Book of Life, our great High Priest comes out of the sanctuary, and confesses the sins upon the head of the antitypical scapegoat—the originator of sin—an angel from heaven lays hold on "the dragon, that old serpent, which is the devil, and Satan," and binds him a thousand years, and casts him into the bottomless pit, and shuts him up, and sets a seal upon him, "that he should deceive the nations no more, till the thousand years should be fulfilled;" and at the end of the thousand years the devil that deceived them is cast into the lake of fire (Rev. 20:1-10). Then will type have met antitype fully. The mystery of God will have been finished. Then, having made up the subjects of His



THE SCAPEGOAT

After the painting by W. Holman Hunt

"And the goat shall bear upon him all their iniquities unto a land not inhabited."

expiated. It was the day for the cleansing of the sanctuary. Upon this day the high priest went into the most holy place with the blood of the Lord's goat (Leviticus 16), and sprinkled it upon the mercy-seat over the broken law. When he had completed his work in the two apartments of the sanctuary, he came out bearing the sins of Israel. "And 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 shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited ["of separation," margin]: and he shall let go the goat." The sins of Israel that had been confessed and borne into the sanctuary throughout the year by means of the daily ministrations were now brought out and removed forever from the camp of Israel. In

have failed to prove faithful to the end, are blotted out from the Book of Life. Rev. 2:10; Matt. 24:13; Ex. 32:32, 33.

This is the work of cleansing the heavenly sanctuary, not from physical impurity, but from the sins that have been accumulating in the records of heaven. It is this cleansing of which the apostle Paul speaks when he says, "It was therefore necessary that the patterns of things in the heavens should be purified ["cleansed," R.V.] with these [the blood of calves and of goats]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. It was of this work that the Saviour spoke when He said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. When this work shall have been com-

pleted, the Lord of Glory will receive from His Father "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14. Dear reader, are your sins all confessed and put away? Are you ready for your great High Priest to come forth from the sanctuary, to lay aside His priestly robes, to say, "It is done"? Are you prepared to meet your Saviour in glory, wearing the royal robes and the kingly crown? If not, then make haste and "prepare to meet thy God."

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A PATHETIC instance is told of an old Korean man who prayed earnestly that the eyes of the foreigners might be opened "to see the sore need of people in a land where no one knows anything and where all believe in devils and are dying in the dark."

Sunday in Scripture

By J. O. Corliss

THE word "Sunday" does not occur in the Scriptures. It is but a term used to designate the first day of the week, which is specifically mentioned eight times in the New Testament. The word "Sunday," like the common names for other days of the week, is of heathen origin. Webster's "International Dictionary" says of this name, "So called because this day was anciently dedicated to the sun, or to its worship."

The Old Testament unmistakably places the first day of the week in the list of working-days. The only commandment of the Bible requiring the observance of a rest day, plainly reveals this. Thus it is written: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:8. From this positive statement, no line of reasoning is needed to establish the proposition made above; for there being but seven days in any given week, and all of them being designated labor days, except the seventh, it is clear that the first day must be included in the days set apart for personal labor.

The Working-Days

Again, by instruction given through the prophet concerning regulation of sanctuary service, this rule was distinctly given: "The gate of the inner court that looketh toward the east shall be shut the six working-days; but on the Sabbath it shall be opened." Eze. 46:1. This counsel, given nearly a thousand years after the delivery of the Sabbath law from Sinai, is an added evidence that the Sabbath law not only distinguished the first day of the week as laboring time, but that God so regarded it in Ezekiel's period of life, and so spoke of it to the people of that time.

It may be in place here, too, to say that the teaching of the Old Testament is as valid now, in its positive truth, as when it was given to the world; because to discount these writings is but to reject the foundation proof of the New Testament authenticity. On this point it has been justly said that "the New Testament was hid in the Old, and the Old Testament is revealed in the New." On this point see Heb. 1:1, 2; 1 Peter 1:10-12. One may therefore safely count on the New Testament's continuing to communicate sentiment the same as or similar to that contained in the Old.

The New Testament Testimony

Coming, then, to the New Testament to look for the location and nature of the first day of the week, one is quickly satisfied on both of these points; for in his search he finds the first mention of this definite day in Matt. 28:1. Referring, in that text, to the two Marys who came to view the tomb of Christ, the record reveals that their visit occurred "in the end of the Sabbath, as it began to dawn toward the first day of the week."

This statement may be cleared of any misapprehension of meaning by reading its parallel account, given by another writer. Here it is: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet

spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

Considering these two testimonies together, only a single conclusion can be drawn from them, and that is this: The first day was not reckoned as a Sabbath, or rest day, as late as A.D. 37, when Matthew wrote his account, nor yet in A.D. 63, when Mark submitted his record from Rome; because each of these chronicles locates the first day as time next following the Sabbath, which always came on the seventh day.

Would Not Anoint the Lord's Body on the Sabbath

A further point of interest in this associated testimony is more fully developed by still another witness, when making record of the same historic fact; that is that these women came to the tomb on that first day with their anointing spices, which had been prepared on the day before the Sabbath, and which they might have used on the Sabbath, had the Sabbath law but permitted it. Following is the inspired record of the three days which began with the crucifixion of the Saviour: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54-56.

There can be no question but that that Sabbath day rest "according to the commandment" was the original seventh-day Sabbath; and as no divine commission was known which permitted the anointing of a dead body on the Sabbath, such labor was included by them in the list of human works which were not permissible according to the commandment of Sabbath rest. There was, however, no question about the legality of such performance on the first day, since, "according to the commandment," that was a time in which one might do all or *any part of his work*. Accordingly, "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1.

The Church Founders' View of Sunday

These records declare precisely how the founders of the Christian church regarded the first day of the week. It is certain that they looked upon it as a day in common with the other working-days of the week, and therefore ordered all their business arrangements, both in the church and in the world, accordingly. This same principle was held inviolate by the apostle Paul in every instance, so far as known. Coming on one occasion to Troas, at the close of a week's visit, he held an all-night meeting on the first day of the week, so that he might say all that he would to the church, before departing on the morrow. Acts 20:7. In determining the exact significance of this meeting, however, it should be remembered that, according to God's order, each day begins and ends with the setting of the sun. See on this point Lev. 23:32 and Mark 1:32.

To keep this Troas night meeting within

the confines of the first day, it must therefore have been held on the night following the Sabbath, on what is now called Saturday night, so that on the morning of the first day, or Sunday, the apostle might go early afoot on his journey across to Assos, a distance of about twenty miles. This was evidently the case, as may be gathered from Luke's account of the affair; for he says, in verse four, that seven companions besides himself accompanied Paul on this trip, and in a succeeding statement, tells just what they did while the apostle was thus occupied. In this he says: "And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot." Verse 13.

This arrangement by the apostle was evidently because the sixty-mile journey around the promontory from Troas to Assos would consume more time than he wanted to spare, and he preferred to use part of it in giving needed instruction, with the expectation of arriving at Assos across country, by the time the others reached there by ship. It would not be creditable to the great apostle to think that if he had believed the time of that Troas meeting was holy time, he would have "appointed" his companions to do the common work of sailing a vessel sixty miles over the Aegean Sea during that period, simply to hasten his journey a few hours toward Ephesus, whither he was going. On the other hand, one is forced to believe that the apostle considered those hours a part of the six working-days, and arranged the departure of his brethren accordingly.

Business Transacted by the Apostles on Sunday

In conformity with this established principle, the apostle instructed the churches of Galatia and Corinth systematically to raise funds for the poverty-stricken believers at Jerusalem. The plan was this: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

A brief examination of this text will show that the apostle had in view a simple business proposition. To avoid the uncertainty of a superficial collection upon a hurried visit he expected soon to make, these people were exhorted to lay aside beforehand a certain amount of funds on each first day, the exact sum to be determined by the rate of prosperity enjoyed the previous week. The rule of calculation enjoined could not well be followed otherwise, since to compute future smiles of fortune, so as to lay aside its due proportion for charity, would be only problematical, and therefore inaccurate and unsatisfactory. But to reckon up one's actual amount of income for such a purpose, would be an act of real business, proper only for a working-day, if due consideration be given to the law of the Sabbath.

Some have supposed that because Christ ushered Himself into the fortified upper chamber among His frightened disciples, on His resurrection first day, such an act was the sanction for an interminable observance of the first day. But this is bare supposition without any foundation in fact. Nothing can be more certain than that the Saviour designed for His followers to observe the Sabbath, as He Himself observed it during His earthly ministry. See Luke 4:16. The ground of this certainty is found in the fact

that when predicting the distant future overthrow of Jerusalem, and the necessary hasty departure therefrom by His disciples, He commanded, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

In this express direction, both the physical and the spiritual needs of the people were considered. Whatever view may be taken as to the full divine intention of this caution, one thing can not be denied; and that is that in the words uttered, the Sabbath was surely safeguarded, even under the most dire conditions. Another thing must also be apparent: If the Sabbath was to be held thus sacred by Christians forty years after the death of Christ, it is good ground for believing that it should be held sacred throughout an added eighteen hundred years. And there being no divine requirement for more than one holy rest day in each week, the first day can have no place as holy time in the Christian economy.

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In the Secret Place

THE Secret Place is known to those who are yielded to their Lord in willing obedience to *all* His commandments. If we break the least of these, we are guilty of all, says James 2:10. Tho we are "under grace" through faith, yet Paul asks, "Shall we sin, because we are not under the law, but under grace?" and he answers with "God forbid." He asks again, "Do we then make void the law through faith?" and to this question also he responds, "God forbid: yea, we establish the law." Rom. 3:31.

Obedience to God brings His peace; and with peace, light and joy never known to the disobedient, nor experienced by those who rebel against His holy law that can not be destroyed, but stands forever.

"In Thy light may we see light," is the prayer of those dwelling in the Secret Place. Light brings the knowledge of God's will. Says Jesus, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. 12:50. They that follow and teach the commandments of men worship God in vain. "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46-48.

Grace can not save us unless we are willing and obedient servants, doing the will of God from the heart. Earthly kings demand obedience from their subjects. Shall not the King of all the earth maintain His authority of command over those whom He formed by the Spirit of His breath? Yea, those who enter "through the gates into the city" must be among those who are "purified, and made white, and tried;" among those of the white-robed throng to whom it will be said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Those who by obedience have taken up the cross to follow the Lamb, "shall have persecution;" but Jesus said, "Be of good cheer, I have overcome the world." "Thanks be unto God, which always causeth us to triumph in Christ." Therefore we will fol-

low Him, who for the joy that was set before, despised the shame, endured the cross, till we see Him face to face.

M. E. S. H.

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Pearls Before Swine

By Delwin Rees Buckner

The swine, assaulted in his bath of mud,
Fast inundates the air with peal on peal
Of fear as his indented muscles feel
Assassin knees, while on the blazing wood
He eyes the caldron with its frothing flood,
And sees the red-faced butcher poised to deal
The blow, low brandishing the frozen steel
Which soon will thaw within his steaming blood.
Not otherwise the filthy herd who spurn
Rare pearls of truth, and stamp them in the mire—
Gems of such beauty, purity, and worth—
Will wail and gnash their teeth meanwhile they burn
Within the fierce, annihilating fire
Which fumigates the wallows of the earth.
Solis, Argentina.

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"The Seventh Day Is the Sabbath"

By Julia L. Colegrove

Mid the noise and tumult around me,
I can feel a rest and a calm;
For while men are toiling and delving,
All nature is singing a psalm.

And the noise of nature is clearer
Than the rush and din to my ears;
And my heart gives thanks for a Sabbath,
And the God of the Sabbath reveres.

For worship is due the Creator,
And sweet to the toiler is rest,
And the day set apart by Jehovah
Is surely the day that is best.

O heavens of infinite grandeur,
So glorious by day and by night,
Ye speak of the Being who formed you
With excellent wisdom and might.

And rivers so ceaselessly flowing,
Ye speak of the peace that may be

In obedient hearts of believers,
With joy like the waves of the sea.

Think, ye who would follow the Master
With loving obedience and awe,
Did He, by example and precept,
Make void any part of the law?

— ★ ★ —

"If We Had but a Day"

We should fill the hours with the sweet,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher
power
To be and to do.

We should guard our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moment in weak regret,
If the day were but one—
If what we remember and what we forget
Went out with the sun.
We should be from our clamorous selves set free
To work or to pray,
And to be what the Father would have us to be,
If we had but a day. —Anon.

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Homeward Bound

By Maggie A. Pulver

Each day leads on to the great beyond;
Each step is one step nearer
To home and rest among the blessed
In heaven, and Christ, still dearer.

Each night, I lay one page away,
My record heaven is keeping.
The angels know what seeds I sow,
And what shall be my reaping.

The moments haste. No time to waste.
Eternity is nearing.
O Lord of light, robe me in white,
To stand at Thy appearing.
Stoddard, Wisconsin.



What Will Occur at His Coming?

1. *What startling message goes to the world just before the second coming of Christ?*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

2. *When the voice of the Son of God is heard at His coming, what takes place among the righteous, both the living and the dead?*

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18, A.R.V.

3. *Is incorruptibility, or immortality, bestowed upon both the resurrected and the living righteous at the second coming of Christ?*

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

4. *What is done with the wicked who are alive at the second coming of Christ?*

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

5. *Will these wicked ones who are destroyed by the brightness of His coming, together with all the wicked who have died before them, ever be brought to life again?*

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.



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All manuscripts should be addressed to the Editor

Envy

ENVY is one of the most devilish characteristics of the carnal heart. It is defined as, "Pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied by some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed." This was the feeling held by Aaron and Miriam. They envied Moses. See Numbers 12. They could not bear to have any one above them, however worthy or well fitted he might be for the place. It pained their selfish hearts and made them discontented. Their only hope of being exalted, they thought, was to have Moses brought down, and so they took the course they did.

Envy is a manifestation of selfishness. It is often the result of pride. If cherished, it stops at nothing to gain its object. As the Scripture expresses it, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. The Jewish rabbis have a story of two men — one covetous, the other envious — to whom a certain one promised to give whatever they desired, but a double portion to him who asked last. The covetous man would not ask first, because he wanted most; and the envious man would not ask first, because he could not bear that his neighbor should receive a greater blessing than himself. But as the covetous man in his desire for self alone would not choose, the envious man finally wished that one of his eyes should be put out, in order that his neighbor might lose both of his.

"Base envy withers at another's joy,
And hates that excellence it can not reach."

How much better the gospel rule, "In lowliness of mind let each esteem other better than themselves." Phil. 2:3.

Church Union

IN the discussions over church union, or church federation, there are constantly arising those who see the fallacy of it. Such a plan of union as is proposed means the breaking down of definite conviction, and supplying in its stead the notion that you must follow the big crowd. The union that is proposed is more of an ecclesiastical political combination than anything else. Christ has never commissioned His people to enter into any such arrangement.

Speaking on the subject, one of our most appreciated religious exchanges says it "has no hesitation in saying that the union for which it labors, hopes, and prays is union on Baptist ground." Our ardent federationists would no doubt say that our Baptist brother editor shows narrowness and bigotry. But instead, we would say that he shows that he has some definite convictions that he does not propose to give up until

he can be persuaded by the teaching from God's word.

But it is argued that the Bible does teach the unity of God's church. This is very true, and it is also just as true that the unity called for must be built upon the definite sayings of the Word itself. "Sanctify them in the truth: Thy word is truth," are the words of the Master's prayer for His followers. John 17:17. And again, in the same prayer, He says:

"I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one." John 17:14, 15.

Another scripture reads:

"And if ye call on Him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through Him are believers in God, that raised Him from the dead, and gave Him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever. And this is the word of good tidings which was preached unto you." 1 Peter 1:17-25.

These verses call for redemption through the blood of Christ. They require that our faith and hope shall be in God. Our souls are to be purified by our obedience to the truth, and God's word is truth. We are begotten in the gospel through the word of God, which abideth forever.

No man can be saved through the enthusiasm of great unions and great federations. These may serve to captivate and intoxicate the mind, but they can not save us from sin

and eternal death. We must have the living Word acting in our lives and producing gospel reforms in daily conduct if we are to have the salvation of God. Neither federation nor semi-political church unions can save us. God has given His plan, and His infinite wisdom and love devised it. It can not be improved upon, and to reveal His plan to the children of men was the one purpose of His word.

If we sincerely study God's word to know the truth, we will have no disappointment about finding it. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life," will never disappoint a single soul that comes to Him. But many a self-righteous and self-deceived person will be doomed to bitter disappointment in that great day; for thus speaks the infallible Word:

"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 who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Every one therefore that heareth these words of Mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." Matt. 7:21-27.

Even those who have prophesied and taught in the name of Jesus will be found in that day to be among those He never knew. And why? The answer is plainly that while they heard God's word, yet they refused to be guided by it, and went on teaching things in the name of Christ that were wholly at variance with what that Word said. Let us not be among the class that while saying "Lord, Lord," yet do not adhere to what the Lord says.



Gifts for Service

Chapter 4, Verses 7-16

Questioning the Text

1. What does the apostle say is given to each Christian, and according to what measure?

"But unto each one of us was the grace given according to the measure of the gift of Christ." Verse 7. Note 1.

2. By what scripture does he prove this?

"Wherefore He saith, When He ascended on high, He led captivity captive, and gave gifts unto men." Verse 8. Note 2.

3. What did Christ do before He ascended?

"(Now this, He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that

He might fill all things.)" Verses 9, 10. Note 3.

4. What gifts did He bestow?

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Verse 11. Note 4.

5. For what purpose did He bestow these gifts?

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Verse 12. Note 5.

6. Till what time are these gifts to be manifest among His people?

"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Verse 13. Note 6.

7. *What would it save His church from?*

"That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." Verse 14. Note 7.

8. *What would it do for His children?*

"But speaking the truth in love, may grow up in all things into Him, who is the head, even Christ." Verse 15. Note 8.

9. *What does the body receive from the head?*

"From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Verse 16. Note 9.

Notes

1. "Unto each one."—There are no useless members in the body of Christ. There are no drones among His workers. Every soul who receives Christ, receives from Him not alone the Holy Spirit in general, but at least one spiritual gift in particular. The apostle Paul does not use the distributive term "every one," but he brings it home emphatically,—"unto each one,"—and "unto each one of us was the grace given." Note also that the gift is not bestowed according to men's measure, or men's estimate. Some would mark out for themselves great places which God in His wisdom clearly sees they could not fill. Others could use great gifts, but in their timidity and humility think that they can do almost nothing. Infinite Wisdom, who bestows the gift, also takes account of the measure. It is given according to the measure of the gift of Christ. We may therefore be sure that if we are Christ's we have some divine gift for service. We may have confidence in Him in the use of that gift; and if the life be truly consecrated, that gift, used for Him, will glorify His name.

2. "Wherefore He saith."—That is, God saith. The apostle quotes from Ps. 68:18, a prophecy of Christ, of what God has done for His people, of what He will do. The quotation is direct from the Septuagint version,—"Thou hast led captivity captive." The margin of our Common Version is, "Thou hast led a multitude of captives." When our Lord gave Himself, He gave Himself for all God's creation that had been touched by sin. Consequently He went down to the very lowest depths that sin can bring a soul to; that is, to death. He died and was buried, the portals of the grave closed over Him. Entirely apart from the power of righteousness and life, He would have remained there forever. He was victorious, however, in life, over sin, and was therefore victorious over death; for death is but finished sin.

We read in the account of the crucifixion in Matthew that when He died there was a great earthquake, the rocks were rent, and the graves were opened, and at the time of His resurrection many came out from the graves and went into the city and appeared unto many. Matt. 27:51-53. He had broken the power of the grave, and these first-fruits demonstrated that He had conquered. The captives of Satan that had been chained by death, because of sin in man, were redeemed and released by the almighty power of the Son of God. He led the captives of Satan captive, and when He ascended, there was sung that prophetic 24th Psalm, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Thus sang the angel escort of our Lord and His redeemed captives. The response comes from within the gates: "Who is this King of Glory?" and the answer is returned, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in." Once again the question is repeated, "Who is this King of Glory?" and the answer is returned, "The Lord of Hosts, He is the King of Glory." He has come home for the celebration of His triumph, and the captives that He brings with Him are not the captives of death, but the captives of life released from the chains of death.

3. *Descended — ascended.*—Our Lord descended into the very depths, that He might rescue all who would put their trust in Him, and demonstrate the surety of the faith of those who had put their trust in Him during past ages. Ascending, He fills all things. By the fulness of His power and His life and His righteousness He meets every need of the great, needy universe. And all those who are in harmony with His plan—with the infinitely wise, divine plan for the universe—will receive of His fulness to eternal perfection.

4. "And He gave some to be apostles."—It is not the design of this letter to tell us all the gifts bestowed in the church. These are simply named as samples. Elsewhere the apostle has given us more of these, as in the 12th chapter of 1 Corinthians and in the 12th chapter of Romans. There are not only apostles and prophets and evangelists and teachers and pastors, but there are miracles and healings and helps and governments, and ministrations of various sorts, tongues and the interpretation of tongues. Every gift that His people need, and have needed in the past or will need in the future, was bestowed by Christ when He ascended up on high. As the first of all these gifts He places that of apostleship. "Apostle" means "one sent;" and of course the outcoming of God's gospel message is the first thing always. Very frequently—it may be said, almost invariably—the one who was called to be an apostle possessed other gifts, sometimes the prophetic gift, the evangelical gift, the teaching gift. The prophet is one who speaks for God. He bears an authoritative message. An evangelist is one who proclaims the gospel; the pastor, one who cares for the flock; and the teachers, those who instruct in divine things. Sometimes these are blended in one, sometimes they are individualized. Sometimes the very prophet may not be the best teacher, may not have the wisdom of an apostle. A right conception of the gifts which God has bestowed upon His church would help wonderfully in the consideration which would be given the individuals who possess the gifts. Read 1 Corinthians 12, where these gifts are likened to members of the body, where we are told that the members that seem the feeblest are necessary, where everything should be regarded because of the office work which belongs to it, because of the Giver who has bestowed upon it His own divine power and efficiency.

5. "For the perfecting of the saints."—These gifts were needed in the apostolic days. They are needed not less now. Proud man does not like to acknowledge his need. He wants to be all-sufficient in himself; yet he could easily understand, by the simple illustration of his own body, that the various members are needed. The various organs and members of the body do not work for themselves, but for the other members. Each is served by all the others, and so God designed that it should be in His church—each member should be served by all others, and then all are well served. The perfecting of God's church, the building up of His saints, must come through a recognition of these gifts not in ourselves alone, but in others as well. And there must be that willingness to learn and to receive from others those things in which we ourselves may be lacking; and at the same time, willingness to give to others that which, in His own way, God has bestowed upon them. And so the gifts are "for the perfecting of the saints." They are given "unto the work of ministering," that in all the various and multiplied gifts the fulness of Christ may be manifested in ministry to the world. They are given for the building up of the body of Christ by a continual gathering out from the world into the fellowship of Christ those who will glorify His name, and in developing those who are already in Christ into greater, more efficient, more unselfish laborers.

6. "Till."—How frequently are we told that these gifts were all right for the apostolic age, and then they ceased! But the apostle does not confine them to that age. In the 25th chapter of Matthew we find the parable of the talents. These talents, the highest denomination of Hebrew money, represent the gifts of God's Spirit. The one who went away and distributed the talents represents the Master, and the talents were to be used until his return; and so the gifts in the church are to

be used in the church till Christ shall come the second time, used there as long as they are needed, and that need continues till the whole church attain to the unity of the faith, or come in the unity of the faith to "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ"—Christ the infinitely wise Head, and a perfect body fulfilling all the desires of the mind. The church has not reached her full stature as yet. She does not stand blameless before God. She is not yet without spot, or wrinkle, or any such thing, before His throne. The gifts of God are needed to make visible the imperfections, cut them away, carve and polish and refine the various members, till they will all reflect and declare to the world the glory of Christ's character.

7. "No longer children."—We love children—that is, the normal men and women do. They love the little innocent babe, and the wee, prattling child, and the growing and developing lad and lassie; but they do not want to see them always remain children. It is a most pitiful thing to see a child remain a child. We look for growth; and when we see growth neither in mind nor in body, we know that the form before us is abnormal; there is a lack of development, and our love changes to pity, and hope to utter discouragement. Spiritually, there are those in God's church who never grow. They were little children in Him yesterday; they are the same to-day. Instead of bearing burdens, they are anxious to be borne themselves. Instead of helping others, they are anxious to be helped. Instead of finding real, strong, virile encouragement and enjoyment in doing hard—perhaps onerous—work for God, they wish to be amused, petted, till the professed church is full of little children—old in years but undeveloped spiritually in mind and soul. It is pitiful, isn't it? And yet if God's gifts were recognized—if each one of these children, when he comes into the faith, were made to understand that God has bestowed upon him a gift to be used, a talent not to be hidden or buried—how many more would develop into strong, stalwart workers for God! That is the design of all the gifts which God has bestowed,—that the members of His church should be no longer children. They should not be saying, as the children in the market-places did, "We have piped unto you, and ye have not danced,"—we have played one thing, and you would not play with us. He would not have them carried about with every wind of doctrine, or be like children, amused or influenced by the sleight of men, after the wiles of error. It is not in such a way that God would have His church built; and yet every true, loyal, observing soul knows that it is of these largely that His visible church consists.

8. "But . . . may grow up."—It is the growing church which God desires, "speaking the truth in love," or, as the margin reads, "dealing truly in love." "This is the love of God, that we keep His commandments," and speaking in love must eventuate in doing in love, and doing in love is that which develops moral muscle and strong characters. Thus God would have His church "grow up in all things into Him, who is the head, even Christ." He is the beginning and the end, the establisher of the eternal verities of God in the hearts of devoted followers; and if each soul grows up in Him, he will not grow away from his brethren, or the other members of the body. He will find that the Christ to whom he is consciously united is that which binds him the more closely to every other member.

9. "From whom."—The "whom" is Christ. The nourishment must come from Him, the body must drink in of His life. The plan is from Him. The fit framing and the life-knitting must come from our divine Head, and that divine Head will be assisted by all those various gifts represented by the various joints of the body. Union and organization of various gifts make up the centers in God's work, just as there are nerve centers and blood centers in the body in order to supply its need. The working of the gifts which Christ has given in due measure, the recognition of these gifts from our Lord, supernatural in their giving, requiring supernatural grace in their exercise, will indeed make for the increase of the body and the building up of that body in love.



THE OUTLOOK

"Watchman,
what of
the night?"

A Charity Ball

If the wealthy people would use even a portion of what they take for their own pleasure, and give it to charity, charitable objects would fare much better than they do now. They would receive much more of the mere commercial product of some of their parties ostensibly held for charity. For instance, there was held in January in Chicago a gorgeous costume ball. One lady who attended it said, "Never, I believe, has American society flaunted its wealth in such magnificence." It was a "charity"



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President Wilson at his desk in the White House

ball. All the display of jewels and dress was professedly for the poor. The sparkle of jewels, we are told, was literally blinding. One woman wore a costume which looked as tho it were all made of pearls. Another, a heavy satin costume embroidered with gold, the coat being made of cloth-of-gold covered with blue chiffon. One string of one lady's pierced diamonds and emeralds was worth a quarter of a million dollars. "And they danced the tango, and all the other ragtime dances that society has stolen from the tenderloin." "One society leader remarked that the jewels alone in this parade cost ten million dollars,—diamonds and rubies and emeralds and sapphires and pearls. Women wore rings upon every finger, as well as the thumb, and one or two had huge rubies or emeralds on the backs of their hands. They wore anklets of gem-studded gold; and almost every waist, whether large or slender, was girded with precious stones." It is said that the wealth of families represented at that ball for charity was \$500,000,000; that the cost of the jewelry worn was \$10,000,000; of the clothing, \$1,000,000; that the cost of the fancy costumes unusable after the ball was \$100,000. Total receipts were \$43,000. The expenses of the ball,—rent, lights, orchestra, etc.—were \$29,000. And charity got out of all that expenditure the sum of \$14,000.

Our correspondent who sends us the printed account, written by a lady, well remarked that it seemed to him that the feast of Belshazzar would be next,—the hand of doom will be seen upon the wall, and the great judgment will declare—if not the words—"Weighed in the balances, and found wanting."

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The naval estimates for Great Britain for 1913-1914 are \$231,546,500. This is an increase of a little more than \$6,000,000 over last year. The new program provides for the building of five battle-ships, eight light cruisers, sixteen torpedo-boat destroyers, and a number of submarines. England will have under construction on April 1 eleven battle-ships, three battle cruisers, thirteen lighter cruis-

ers, thirty-five torpedo-boat destroyers, and twenty-one submarines. In the year past, she has completed four battle-ships, three battle cruisers, five light cruisers, fifteen destroyers, and three submarines. The British admiralty has also been making investigations among motor boat owners around her coasts of what use could be made of all these small craft in case of war. There seems to be an indescribable feverishness among all the great nations on this question of being prepared for war, for what Great Britain is doing is only illustrative of what all the rest are aiming to do.

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The White Slave and Low Wages

THE investigations of the white slave traffic that are going on in so many different parts of the country are eliciting considerable discussion as to the cause of the downfall of so many girls. Low wages in department stores and other lines of business is given as one of the great causes, and much is said to compel these employers to pay better wages. No doubt can enter the intelligent mind in regard to some of the large employers of women paying altogether too low wages. For instance, a big firm in Chicago, which employs 4,732 women, and which had a gain of \$7,000,000 last year, and which has \$12,000,000 in its reserve fund, paid its women an average of only \$9.20 a week, while many of its girls and women got only \$5.00 and \$5.50.



Clinedinst Photo, Washington, D. C.

New York Avenue Presbyterian Church, Washington, D. C. A half dozen or more presidents have worshiped in this church, and it was expected that both Mr. Wilson and Mr. Marshall would attend it, since they are Presbyterians. But they chose instead to go separately to two of the smaller churches.

The girl who has to work for such small wages is almost invariably unprotected by a strong brother or father, and that leaves her open to the wiles of the designing men and women who are constantly looking for girls for immoral purposes.

Some of the women from this underworld have written to the investigating committee in Chicago, while others have testified in person, telling them of the way in which girls in the stores of the great cities are constantly besieged by men. One of these said:

"Girls don't go wrong because they are hungry or because they need clothes. They go wrong because they are tempted by lies and overpowered by the evil in men. They listen to the pretty things that men tell them, and they fall because they think they can trust themselves and trust the tempters."

Another one testifies:

"I was a good girl and I worked in a store. I didn't get much money, but that didn't matter. I lived on \$8.00 a week, and would be living like that now—but I met men. They seemed to consider me their prey. And all the time it was fight, fight. They said they wanted to be nice to me, and to take me to the theater and treat me fair, and give me a chance to enjoy life.

"I didn't know men were bad—all bad—where a girl is concerned. I thought only women were

bad. I thought all a girl had to do to remain good was to be truthful with herself. God pity women who think that, and who keep their trust in men until it is too late! Every day it was some one else—always smiling at me—always trying to give me a 'fair chance' to be happy. In the street they followed me. These I could avoid—but the 'friends' who hung around! That is the big, big secret of the thing that makes a good girl bad. If they had only left me be, only let me live as I wanted to, I wouldn't have had to sink into the room when your commission was trying to solve things, and wouldn't have had to sit in a corner with my veil down, afraid to look good women in the face."

These expressions from those unfortunate women give something of an idea of the determination with which men work to accomplish the ruin of girls. It is estimated that 60,000 girls are required each year to recruit the ranks of the prostitutes that are broken down and who go into untimely and very frequently into unknown graves. Leading men and women are raising the note of warning that the vices of Sodom are an impending peril, which is international, and which threatens the extinction of our race.

There are those who will tell us that these conditions have always existed. There is no denial of the truth of that statement; and yet at the same time there is no denying the fact that conditions are getting worse and worse each year. And the worst feature of it all is that such things are practiced in the so-called Christian nations of the world. The Author of Christianity proclaims in His word that He is "of purer eyes than to behold evil, and that canst not look on perverseness." We are a long way from being up to the standard called for by the term "Christian nation" so long as we do not have enough moral sentiment to sweep from the earth the awful traffic in girls that is in every part of this land.

The greater part of the sentiment of the country is either in favor of the white slave evil or else is indifferent to it, otherwise the thing could not exist for a moment. It is hard to believe such a thing, but the facts will not warrant any other conclusion. We have the army of men and women who



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Walter H. Page, who has been appointed United States ambassador to Great Britain. Mr. Page is a member of the publishing firm of Doubleday, Page & Co., and editor of "World's Work." He is in the foremost rank, both as an editor and a scholar.

are engaged in the evil traffic for the gain they get out of it; we have another army of men and women who have properties they rent at high rates to those who are engaged in this traffic in sin; we have another army of officials that get immense sums of bribe money to pay them for protecting prostitution instead of driving it away as is the sworn duty of the officer of the law; and in addition to all these who are interested in the curse of Sodom from a money standpoint, we have the great army of those who are wholly indifferent to the subject. And while we have these conditions, the warnings and entreaties of the comparatively few who are aroused to the danger make but little impression on these invasions of vice that are ruining so many thousands of our young girls, to say nothing of our boys, each year.

While we have such conditions as this, we should be ashamed to call ourselves a Christian nation. There are many thousands of Christian men and women in the nation, it is true; and because of these, conditions are a great deal better than they otherwise would be. But the preponderating numbers of the nation come far short of the ideals and standard of righteousness that belong to the righteous Christ.

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"An Unusual Church"

UNDER the above heading, the *Word and Way* (Baptist) has the following very interesting and instructive paragraphs:

"In a semi-private letter is this refreshing statement: 'I have been connected with several churches, and have observed the workings of several others, and I think the — Baptists are unusual. The peculiar streak began with the ministry of Pastor —, who wouldn't close up our church for union services in the summer-time. As a result, it happened that the folks who couldn't find room in our crowded building went to the union service. Then he persuaded us to stick strictly to the Scriptural method of giving; and we haven't had, since, a church bazaar, oyster supper, or any other money-raising device to take the place of our plain duty.' 'Verily, this is unusual, and therein is the pity. It ought not to be unusual for a church to stay with its work, never suspending housekeeping for the Lord, and following strictly gospel plans in the matter of offerings. A church that does not run on this line should be the rare exception. May churches like the one referred to above multiply until the unusual becomes the usual.'"

The pastor referred to in the foregoing evidently felt that he had a definite message; and any one who has the conviction that he has a message from the Lord, will not consent to keep silent or to join in some sort of entertaining "union" merely to get a crowd. Better far to have only a few who earnestly desire to hear the gospel message, than to

have a great throng who are merely seeking diversion or entertainment.

It is interesting also to note that "to stick strictly to the Scriptural method of giving" does away with the necessity for church bazaars, oyster suppers, and the like. The Scriptural method of giving is by means of the tithe and free-will offerings, and we presume this was the plan followed by that "unusual church." The entire Seventh-day Adventist denomination have followed this "Scriptural method of giving" for something like fifty years; and among this people church bazaars, oyster suppers, and things of that sort have not only been unnecessary, but have been religiously opposed and frowned upon. The God of the Bible is the fountain of all wisdom, and it is useless to try to improve upon the plans He has provided for His church.

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Helen Keller, the well-known deaf and blind girl, thinks that President Wilson will not be able to accomplish the reforms for which he is working, for the reason that the "interests" will turn aside too many of his supporters.



The king and queen of Spain. The king very narrowly escaped assassination on April 13. This is the third time he has come near losing his life in this way.

This year Germany celebrates the centenary of her liberation from the yoke of Napoleon. It is believed that the wave of patriotism that will attend the festivities of the celebration will be made use of by the government to induce the Reichstag to pass extraordinary military credits. Germany, together with all the other nations of Europe, is groaning now under the unbearable military burdens. But an unseen power seems to be driving them to assume still greater and more oppressive taxation in order that the war-god may be appeased. In these times of such great military stress and struggle, the words of the prophet of Patmos need often to be reviewed. They read: "And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Ar-Magedon [margin]." Rev. 16:12-16. An unseen power, according to this text, drives the nations to world-wide war in the last days. That is literally what is being done right now. Can we not see a thing that is so manifest and clear?



Photo by Paul Thompson

Louis Barthou, France's new prime minister, succeeding Briand. Barthou has served as minister of justice, and also as minister of public works.

Spiritistic Manifestations

ONE of our correspondents of Chetopa, Kansas, Mr. Clinton MacMickle, writes us that there is a phase of Spiritualism that he has never seen in print, which made its appearance in Iowa in the early 50's. The medium claimed that the spirits could give correct answers to any questions propounded. Our informant's father, who is said to be a logical reasoner, inquired into the why and wherefore of things. He counted the grains of corn in his hand, and at the request of the medium the spirit gave correctly as many raps as there were grains, yet no one but his father knew the number. He then added more without counting, and the spirit hesitated to answer. The medium urged an answer, and it rapped a number, but was far wrong. His father therefore concluded that the spirit could answer correctly the thing that was known by any one present, altho the spirit proved itself a liar by professing to do something which it did not. However, spirits do sometimes give correct answers to things unknown to any one present. Our correspondent thinks that they must have obtained this information by contact with some one not present.

We would say that this mind-reading idea of Spiritualism is not new. It has been mentioned a good many times.

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A recent despatch states that a man was found bound to the rails before a rapidly approaching train. The engineer observed the absence of the usual signal light, and stopped his train within ten feet of the man who was so inhumanly tied where he would have been ground to pieces if the plans of the wretches who did the deed could have been carried out. It is stated, in the despatch, that it is supposed the thing was done by some discontented strikers. It may have been that the strikers did it, or it may have been that some others did it and circulated the report in order to discredit the strikers. We are not charged with the responsibility of inquiring into that part of the subject. But we would call attention to the fact that such things as this are increasing, and they show the intense feeling of ill will that is being developed in the world, and also the barbarous crimes that men will perpetrate in seeking to obtain their ends. If we did not know the meaning of these conditions, and what will be the final outcome, the situation would be truly appalling. The mind that does not know the prophecies of the Bible, and hence is not aware of the fact that Christ is soon coming to the earth in person to put an end to all such barbarities, must be in a state of greatly perplexed anxiety.



Photo by Paul Thompson

Marie Menecal, president elect of Cuba

HOME AND FIRESIDE

Power of Prayer

By Mrs. L. D. Avery-Stuttle

WHAT has it not wrought?

It has soothed the weary spirit of man; it has brought from the heaven of heavens a balm for every ill, a medicine for every complaint. It has fed the hungry, not only with the bread of life, but with temporal bread as well.

It has cured the sick; it has healed the deadly malady of the leper; it has given sight to the blind and hearing to the deaf.

More than that: prayer has closed the mouths of lions; it has quenched the fires of the furnace heated seven times hotter than ordinarily. It has brought both fire and water from the far-off heavens. It has taken a man, unharmed and well, out of the belly of a whale, after he has been in the depths of the sea for three days and as many nights.

Prayer has opened prisons and released prisoners whose feet were securely bound in the stocks and whose chains were many and mighty; it has prevailed against all the powers of hell when everything else has failed. More than this: prayer has invaded the gloomy portals of the tomb. It has rebuked corruption and the worm—it has raised the dead!

Prayer provides for the needy, consoles the afflicted, gives strength to the famishing and power to the weak, and clothes the arm of man with such might that at his beck and call the very sun pauses in mid-heaven, and the wheels of nature turn backward.

How strange it seems, then, that we should need to be prompted as to our duty to pray! It is rarely necessary to remind a man, be he ever so careless, that it is time to go to bed, or that it is his duty to eat his dinner. O, why are we so lacking in simple, child-like confidence and love toward our best Friend?

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Sleeplessness

SLEEPLESSNESS is the result of over bodily or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness, which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning; hence he wastes away, and finds repose only in the grave, if, indeed, insanity does not supervene. It is too often a malady remediless by medical means.

Avoid, then, as you would a viper or a murderer, all over-effort of mind or body; it is suicidal. Whatever you do, get enough sleep; whatever you do, take enough rest to restore the used energies of each preceding twenty-four hours; if you do not, you may escape for a few months, and if possessing a good constitution, years may pass away before any decided ill result forces itself on your attention; but rest assured the time will come when the too often baffled system,

like a baffled horse, will refuse to work; it will not take prompt and sound sleep; it will not be rested by repose, and that irritating wakefulness will come upon you which philosophy can not conquer, which medicine can not cure, and, wasting by slow degrees to skin and bone, rest is found only in the grave.—*Hall's Journal of Health.*

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An Infidel More than Answered

THERE was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can not understand." And so some of the better class of people asked the Dutchman to have a conversation with him. He said, "Yes, if you tink best."

"Have you any objection to the neighbors coming in?"

"No, shust as you tink best."

So they made an appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic, when he began suddenly by saying, "I beliefs in de Bible; vat you beliefs?"

Said the skeptic, "I don't believe anything I can't understand."

To that remark the old Dutchman said: "O, you must be von very smart man! I vas mighty glad I meet you. I ask you some questions. De odder day I vas riding de road, und I meet von dog. Dat dog he have von of his ears stand up in this vay, und de odder he stand down so. Now, vy vas dat?"

That was very unhandy for the skeptic. Just then he must answer the old Dutchman, or the laugh was on him at his own expense. He either had to explain why the dog had one ear up and the other down, or else say he did not believe it. So he said, "I don't know."

Then the old Dutchman was ready, and he came at him thus: "O, den you are not so very smart after all. I ask you anodder question? I saw in John Smidt's clover patch the clover come up so nice! Und I look off in de fields and dere was John Smidt's pigs, and dere come out hair on deir packs; und in de very same clover patch vas his sheep, and dere came out wool on deir packs. Both pigs and sheep were eating clover. On one the clover made hair grow, und on der odder wool. Now, vy vas dat?"

This was as bad as, if not worse than, the other question for the skeptic, because he was brought face to face with the same perplexing dilemma. He had to explain why there was hair on the back of the pigs, and wool on the sheep; and as he could not tell why, according to his own argument, he had no business to believe it, so all he could say was, "I don't know."

"Vel, den," said the Dutchman, "you are not haf so smart as you tink you are. Now I asks you anodder question: Do you pleef dere is a God?"

Half out of humor over his defeat on his

own ground, the skeptic was in no mood to be patient, and so he boldly answered, "No, I don't believe any such nonsense."

By this time the old Dutchman was fully aroused, and was enjoying the chase after the young skeptic immensely, and he answered the skeptic's rejection of God by saying: "O, yes, I hear about you long ago. I hear about you! My Bible knows about you; for in my Bible He says, 'The fool hath said in his heart, There is no God;' but you big fool; you blab it right out!"

No doubt that young skeptic was glad to get away from his most embarrassing situation, and let us hope he learned some sense from the plain talk of the old Dutchman! —*The Alliance Weekly.*

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Aged Man's Advice

NEARLY a score of young men, all under twenty years of age, were awaiting sentence in a New York court the other day, and with them stood an old man, hardened with crime, to receive his punishment. The young criminals laughed and jeered at the old man in his predicament. He turned seriously toward them, and said: "I have spent thirty years of my life in prison; and now that I am down and out, you young fools taunt me with my age. I am no preacher, but I want to tell you that crime does not pay. You should thank God that you are not as old as I am, and that there is still some hope for you." There was shame in the faces of the young men, and silence except the bitter sobbing of one of their number, a lad of sixteen. What an eloquent sermon out of such a sad experience! It is to be hoped it did some good. If the old man had in the beginning of life followed the advice he gave the young men, his gray hairs would have been a crown of glory instead of shame.—*Christian Herald.*

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A Kind Voice

ELIHU BURRITT, speaking of the power of kindness, says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and stirs up ill will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."

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"Our endings are but God's beginnings."

MISSIONS

In the Far Orient

PASTOR I. H. EVANS writes of a general meeting held in Soemberwekas, Java, the last few days of 1912, at which that field was organized, and a worker placed in charge of each division. Java was divided into two mission fields, and will probably later be divided into three. A definite call for three new families was made to the Mission Board, and it is hoped that these recruits may soon join the workers already in the field. In Borneo, where a missionary and his wife have just been sent, over twenty new believers are calling for a teacher.

Batavia

Sister P. Tunheim tells of the work being done in Batavia, where three evening services a week—two in Malay and one in Dutch—are conducted. She says: "We have had a good attendance, and an excellent interest. One Dutch lady told me that she had been praying for many years that some one would come and teach her the Bible, 'and now,' she said, 'the Lord has heard my prayer.' She takes a special interest in the word of God, and rejoices that the Lord is revealing these precious truths to her. Among the Ambonese and Menadonese there is also a good interest, and we hope a number will come out soon on the Lord's side. A large number of Chinese also attend the services. One Chinese family have taken a firm stand for the truth, and are now ready for baptism. All the members of this family have started, and are also living up to the light of health reform."

Korea

Writing to the *Asiatic News Letter*, Brother C. L. Butterfield, of Seoul, Korea, says:

"We are holding evening meetings here in our new chapel, and have from one hundred to two hundred each evening. Some are coming every night, and seem quite interested, but we can not say yet what the outcome will be. We have no local worker here who can give his full time to the evangelistic work, so we are handicapped to a certain extent.

"Last Sabbath I spent with Brother Wangerin. He is getting along nicely with his work. He has gathered out a nice little company. . . .

"The past month Brother Oberg has been working hard with the paper, and the results have been gratifying. He has cleaned out almost all of the back numbers, for about six months back, and there were no extras before that time. Orders are coming in well for this month's paper, too. He has also been out with the canvassers who are starting out with our book on Daniel. I do not know yet how it is going to sell, but hope it will go well."

He says sixty-two new believers are reported for the past three months, and about seventy are awaiting baptism.

En Route to General Conference

We note that Elder and Mrs. F. H. DeVinney and Elder and Mrs. H. F. Benson were to sail from Yokohama by the North German Lloyd steamship Bremen, on February 8, on their way to attend the General Conference. They were to go *via* the East, and spend some time in Egypt and the Holy Land, Naples, Rome, Persia, London, and other points of interest on the way. They expected also to make a short call upon friends in Shanghai on their way.

Manila, Philippine Islands

Speaking of the work in Manila, Philippine Islands, Brother E. M. Adams says:

"Another quarterly meeting is in the past. This meeting was well attended, and a good spirit prevailed. Eleven were received into the church. There was a woman present who had been keeping the Sabbath for some time, but had not asked baptism and membership. At this meeting she requested admittance. In the social meeting that followed, she said, in substance: 'When I first heard this truth, I thought that it was not worth listening to; but as

I have been attending the Sabbath-school, and comparing this church with others, I have concluded that this is the true church.' She said, also, that the good meeting we had had that day had especially impressed her, and now she had fully decided to become a member.

"A minister of the ——— church attended our quarterly meeting. In conversation with him I learned that he has been acquainted with our work for some time, and had been deputed to oppose Elder Finster in the first tent meeting held in Manila by our people. He said that when Brother Finster turned and looked upon him and read some scriptures, he could not say anything; his mouth was shut. When asked by his followers about his experience, he said, 'That is the Bible.' The result of this incident was some of the best members that we have here. Some of the brethren who stood by testified to the veracity of what this minister said. That was all interesting to me, but the current part of it interested me more. A Protestant body here recently began opposition meetings immediately across the street from our present tent meetings. This man said that they had come to him to champion their cause. He asked them: 'What is the matter? Are they saying bad things there?' They answered, 'No.' 'Are they saying things from the Bible?' They answered, 'Yes.' 'Well,' he said, 'then we can't help it.'

"It is reported to me that one of our girls is being persecuted by her mother. This girl refused to take food for one day, because the mother was trying to force her to eat unclean meats. Then the girl was beaten by her mother. This girl attended meeting last Sabbath. When the meeting was about half over, the mother came and took her home.

"While I was visiting some of our interested ones to-day, a woman said that her husband got a Bible about four years ago, and became very much interested in reading it. He was so absorbed in it that he did little but read. Altho he was formerly a great gambler and frequented the cockpit, he had no time to go there any more for reading the Bible. I have hope that this family will accept the third angel's message."

Shanghai, China

Brother F. E. Stafford tells of the work in Shanghai, China, as follows:

"The new chapel on Haining Road was opened on January 5, with an overflowing house, and the attendance has continued to tax the capacity of the room every night since, in spite of rain and stormy weather. Meetings are held every evening, and Bible readings for inquirers are given both forenoon and afternoon. A six weeks' program has been planned for. The majority of the people in this district are heathen, and we have been greatly encouraged by the orderly way in which they attend the meetings, most of them staying throughout the service, and giving close attention to the sermon. An after-meeting is held every night, where special instruction is given to interested ones and inquirers. Over thirty have handed in their names, and bought Bibles and tracts. At the testimony meeting on Friday four men witnessed to the benefits they had received from the gospel. Two weeks before, these men were heathen, and one of them refused to give in his name the first time he came, as he was afraid of us. Now, with tears, he confesses himself a sinner in God's sight, and earnestly asks our prayers that he may become a faithful Christian. These scenes are very cheering to our hearts, and we long to see many of these souls come out of darkness and prepare to meet the soon-coming Saviour."

Chang-Sha, China

The following, taken from the *Asiatic News Letter*, shows how the message is advancing in Chang-Sha:

"Elder Cottrell and the writer [Brother C. P. Lillie] returned yesterday from a visit to the out-

station at Ning Shang. Some of the readers of the *News Letter* may remember that at the general meeting in Shanghai last winter Brother Cottrell reported an interest at this place, and that he had received a petition from many of the townspeople requesting that the mission open work in that place, and also offering the use of a large temple. No evangelist was permanently located there until spring. . . . As the people become convinced of the truth of the gospel, they bring their idols to the chapel. Li has quite a big collection, and it is sure to increase.

"On the day following our arrival, nine men followed their Saviour in the ordinance of baptism. None of these had been members of any other church, and most of them were straight from heathenism. On the day following (Sabbath), Elder Cottrell organized a church of fourteen members. Sunday we spent in visiting the homes of church-members and inquirers. We had a splendid meeting in the evening. It was good to be there. Brother Cottrell preached, followed by Li Yu Gen, and then an appeal was made for those who wished to give themselves to Christ to come forward. Our hearts rejoiced to see man after man push his way through the crowded chapel to the front. The tearful eyes of many showed that these people were indeed in earnest. Seventeen men and eight women made a public profession of their faith in Jesus by coming from their places. Many of these had never before acknowledged their Saviour."

Brother W. F. Hills writes from Swatow of a minister who, with thirty-five of his congregation, is standing firm for the truth. He says: "This seems to be a genuine movement, and we expect to take every one of them into the church soon. We have added the minister to our pay-roll this month, and believe that he will develop into a good worker. . . .

"Another minister of broad experience has just united with us. His influence seems to be far-reaching, and we believe that this will prove to be a great strength to our work here. He has put his children into our school. We are kept busy following the openings for work. My wife's teacher (Brother C. M. Lee's sister) has been keeping the Sabbath for some time, and her husband, who is also a minister, says that it is getting harder and harder for him to keep Sunday, and break God's holy Sabbath. We hope that he will soon yield to his convictions, and unite with us. Our work has more than doubled since we moved into our new chapel and started our school. We have forty-six children in our school, and have had to turn some away for lack of room."

Siao Gan, China

Brother Frederick Lee writes from Hankow of the work at Siao Gan as follows:

"As reported before, we had our fall meeting at this place. At the same time we also held a series of meetings for outsiders, where many names were handed in for study of the Bible. I am pleased to report that ten have come out strong, and are very earnest in their study of the truth. Our evangelist there has held studies with these every evening since. He had planned to have them only twice a week; but as all came every night and expressed an earnest wish to study, he formed a class, and has been taking up the book 'Christ Our Saviour' with them. It is surprising to see the advancement these poor heathen have made in the past two months. Most of them decided to keep the Sabbath *wholly*. Altho they are all very poor, able to earn barely enough for their food from day to day, they have surrendered this day to God, believing that He will supply the extra day's need from the six working-days. My heart is touched as I think of the poverty of these poor souls. One man, who spins silk from early morning till late at night for a living, asked his employer for Sabbath off. It was kindly granted, but this means one day's money less to supply a wife and two children with food and clothing; yet they

are all of good cheer. Two others are chair coolies, who earn only the bare necessities of life, or existence, perhaps; yet on the Sabbath they stop all work. . . . These people show evidence of conviction, and in many ways put us to shame.

"From Siao Gan I went to Chang Djang Pu. There we opened a little street-chapel, in the home of the 'devil possessed' who was healed at the time of our general meeting at this place. This is quite a good place for advertising our truth, as every one in the city knows this man, who went about cursing everybody, and broke up all his household goods until he had nothing left. Now he goes about at peace with every one, and, like the demon-possessed man in the time of Christ, can not keep from telling what God has done for him. He was not contented until we consented to use his home as a place for preaching to others of the One who has done so much for him. The room is small, yet thirty or more come and stay an hour or so, to listen to the gospel."

Hankow, Fa-tshan, and Hui-An, China

Of the work in Hankow, he says that several heathen have taken their stand for the gospel.

A report from Fa-tshan states that eleven persons were added by baptism to the Fa-tshan church the past year, making the present membership twenty-four. Among those who have recently taken their stand is a Taoist priest, whose fathers before him for nine generations have been priests. He has undergone considerable persecution, especially from his own family, but he is firm for the truth.

About fourteen at Hui-An, a new station which has been opened in the interior of China, have requested baptism and admittance into the church.



The Foreign Field

FOUR additions to the church are reported in Bruni Island.

THE conversion of twelve souls is reported at Bay Roberts, Newfoundland.

BROTHER Gobel writes from Siberia of the baptism of ten souls in Iman.

AT the close of the New Zealand camp-meeting, baptism was administered to twenty-four.

CHURCHES have been organized at Wire Hill and Gendia, British East Africa, and there are sixteen candidates for baptism at these places.

IN Las Minas, Cuba, a church of eighteen members has recently been organized, four have been baptized, and two others have requested baptism.

A RECENT report from the East German Union states that 1,728 members have been added to the church by baptism and vote in that union during the year 1912.

A REPORT from Brother A. F. Prieger tells of the baptism of four persons at Port au Prince, Haiti, twenty at Cape Haitien, nine at Port de Paix, and six others to be baptized about April 1, and a church of twenty-one members organized at the latter place.

A SABBATH-SCHOOL of eleven members has been organized at Quirindi, New South Wales, and at Ourimbah the company has been organized into a church and Sabbath-school, and plans are being made to erect a church building. Seven at this place have recently been won to the truth. At the New South Wales camp-meeting eighty-two were baptized.

BROTHER C. E. Weeks tells of the baptism of eighteen souls in South India at the close of a workers' institute held there. He also tells of the conversion of two strong young men who have been added to the teaching force. We are glad to learn that two new quarterly magazines have been started in that field, one in Hindi and the other in Urdu.

AT Port Pirie, South Australia, nine have decided to keep the commandments of God. Fourteen new members at Bendigo, Victoria, have received baptism, and three others have decided in favor of the truth. At the Tasmanian camp-meeting, baptism was administered to twenty-one, and five others expected to be baptized at their home churches. In

Auckland, New Zealand, six have lately embraced the message.

SINCE the camp-meeting in Argentina, South America, in October, forty-four have been baptized. To the Indian church at Puno, Peru, eighteen have been added, making a church of sixty-two. In Paraguay, during the past year, twenty have been baptized in Misiones Territory and the northern part of the province of Corrientes, and the baptism of five others is reported at Villa Rica. We learn also of the conversion of several others at Ignasu.

WE note that the Cape Colony Conference, South Africa, has been divided, and a new conference organized, so that it now consists of two conferences. At Mantandane, Nyasaland, twenty-four adults have received baptism. In the Nyasaland Mission 280 candidates for baptism are reported. In Barberton five have received baptism, and others are hoping to receive this rite shortly. Nine at Wynberg, Cape, have been baptized, joining the "Rustica" church; and fifteen at Claremont have received this ordinance.

A COMPANY consisting of Elder J. H. Boehm and wife, under appointment to the Brazilian Union; Brother A. R. Dennis, under appointment to Uruguay; and Brother John Schmidt, to Brazil, left New York on the steamship Celtic for South America in February. Early in March, Elder John Shultz and family, of Ohio, sailed from New York for Jamaica, West Indies, under appointment of the Mission Board. Elder C. H. Keslake and family, of Ontario, Canada, sailed from New York the last week in March for Jamaica, West Indies. Brother Keslake to act as editor of the West Indian Union paper, and engage in evangelistic work in that field.

The Home Field

(Since last reported)

CHURCHES DEDICATED AND ERECTED: Oregon, 1; California, 1; New York, 1; Texas, 1; Washington, 1.

ADDITIONS TO CHURCH-MEMBERSHIP: Maryland, 13; Montana, 3; Idaho, 29; Washington, 4; California, 17; Kansas, 7; Minnesota, 3; Illinois, 3; Indiana, 8; Michigan, 11; Texas, 9; Alabama, 3; Tennessee, 3.

BAPTISMS: Illinois, 9; Ontario, 5; Washington, 17; Oregon, 21; Idaho, 29; California, 13; Missouri, 13; Kansas, 9; Colorado, 14; Iowa, 16; Indiana, 6; Wisconsin, 3; Ohio, 3; Massachusetts, 8; Oklahoma, 6; New Mexico, 7; Louisiana, 10; Alabama, 6.

CHURCHES AND SABBATH-SCHOOLS ORGANIZED: Manitoba, 1 Sabbath-school; Montana, 1 Sabbath-school; Idaho, 1 church; California, 1 Sabbath-school; Wisconsin, 1 church; Illinois, 1 church; Maine, 1 Sabbath-school; Louisiana, 1 church; Alabama, 1 church, 1 Sabbath-school.

CONVERSIONS: Minnesota (Minneapolis during past six months), 60; Ontario, Canada, 39; Saskatchewan, 10; Alberta, 4; Oregon, 35; Montana, 15; Idaho, 5; California, 7; Nebraska, 8; Kansas, 17; Missouri, 7; Colorado (since camp-meeting), between 30 and 40; Iowa, 14; Illinois, 10; Wisconsin, 13; Michigan, 19; Pennsylvania, 10; Virginia, 11; Ohio, 6; Maine, 6; Massachusetts, 5; New Mexico, 8; Texas, 9; Tennessee, 23; Florida, 23; Mississippi, 7; South Carolina, 6.

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To J. W. Hicks, Coburg, Adair Co., Ky., clean copies of the SIGNS, *Review*, *Watchman*, *Youth's Instructor*, and *Little Friend*. He also wishes to thank those who have sent in the past, and says, "Many are well pleased with the good papers."

J. J. Jobe thanks those who have sent papers to him, and now wishes denominational literature, except the *Review* and conference papers, sent to him at Waco, Texas.

Copies of SIGNS OF THE TIMES, weekly and monthly, *Watchman*, *Protestant*, and good tracts suitable for missionary work, to W. H. Armstrong, Banner, North Carolina.

Clean copies of our denominational papers to Mack Taylor, Oakhurst, Cal.

Mrs. Charles F. Campbell, Perth, Ontario, Canada, wishes to thank those who have so generously responded to her appeal for literature for missionary purposes, and to solicit a renewal of the favor. She says: "My opportunities for giving the message are large here in this town of 6,000 inhabitants, and my earnest desire is to put reading-matter in each house in Perth. To that end I am working, but will need a lot this coming year. I ask your prayers that some soul will be saved in the kingdom through the influence of our truth-laden literature."

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MOUNTAIN VIEW, CALIFORNIA, APRIL 29, 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.

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

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Referring to an answer to a correspondent in our "Question Corner" that mineral coal came from trees that had been deposited in the earth, a correspondent writes from Curtiss, Wisconsin, that in 1856, in St. Charles, Saginaw County, Michigan, he purchased some coal at a mine near Chesaning, where coal could be got by removing two or three feet of surface dirt; and in a load of coal that he purchased there, he found a piece of wood and coal, weighing about fifteen pounds, consisting of a large knot of a tree, about half of which had become coal, and the other half was still the natural wood. We do not recall having seen a specimen of this kind, but there ought to be in some of the museums.

THE commencement exercises for the class of 1913, at the St. Helena Sanitarium hospital, were held in the sanitarium chapel, the evening of April 8, 1913. The chapel, which was tastefully decorated throughout for the occasion, was crowded to its utmost capacity. Elder M. C. Wilcox, of Mountain View, delivered the commencement address, following which Dr. George Thomason made a few appropriate remarks upon the presentation of the diplomas. The graduating class was the largest in the history of the institution; namely, Miss Florence Lillard, Miss Margaret Gunn, Miss Grace Van Horne, Miss Inga Louise Larsen, Mr. and Mrs. Ira Wesner, Mr. Alfred Sargeant, Mr. Alfred Deans Fowler, Mr. Floyd Harris, Mr. Karl Murphy, and Mr. Charles Lindbloom. The violin solo by Miss Paap and the music rendered by the orchestra were greatly appreciated.

Chicago has a Court of Domestic Relations, and 3,699 cases were examined before that court last year. Before this tribunal where the wrecks of homes are examined, it was found that liquor was the direct cause of forty-two per cent of the domestic troubles. Figures of this character can be had in abundance and from the most unquestioned sources; and yet the liquor business is tolerated, and allowed to go on producing more and more misery.

What we read in the papers is not always so. For instance, the *Christian Herald* and other papers have intimated that the sermons preached on the coming of Christ by twelve ministers of Denver October 6 of last year were inspired by events in Turkey. But we sent direct to Denver for the fullest reports of these sermons given in the Denver papers, and in not one instance do we recall even reference to the Turkish or Balkan question. This note has naught to do with that question, but merely to correct the wide-spread statement. Liberal excerpts from those sermons were given in the SIGNS OF THE TIMES of December 10 last. This is in line with the "newly discovered" temple in the Sphinx.

Spelling Reform.—Generally the suggestions of spelling reform have been in the right lines, and in a conservative way the SIGNS OF THE TIMES has adopted some of these. Certainly "tho" is better than "though," and "plow" is a great deal better than "plough." There has been a new pamphlet issued by the Simplified Spelling Board, some of the suggestions of which are extreme, and to us they seem utterly inconsistent. H is dropped from such words as "chameleon," "chaos," "character," "chasm," etc., but retained before e, i, and y, as in "chemist," "architect," and "monarchy." The board suggests the dropping of k in words like "barrack," "bullock," "derrick," "haddock," "hammock," etc. It is right here where it seems to us that the board is utterly inconsistent. We have k with a clear, distinct sound of its own. There can be no question regarding it. Why drop the k and leave the c? If there is a useless letter in the whole English alphabet, it is c. It is either stealing the place of k or that of s. Why not drop c entirely wherever it takes the place in a word which could be more properly spelled with s or k, and use it for the sound of ch alone, as in "chamber," "chess," "church," etc.? We would have no ch hard then in the language at all. K would take its place. There could be no question about the spelling of b-a-k ("back"), or p-i-k ("pick"); but think of b-a-c for "back," p-i-c for "pick," and b-a-c-i-n-g for "backing," and b-l-a-c-i-n-g for "blacking." According to all our education of the past, why wouldn't b-l-a-c-i-n-g be "blasing," and b-a-c-i-n-g "basing"? There could be no question if k were there, but c is misleading. We agree with the *Springfield Republican* that "small and inadequate reforms merely prolong the agony, bringing new things to learn with no guarantee that the changes will bring permanence."

Time-Setting

THE *Broadhead News*, of Wisconsin, in a recent issue, quotes the Rev. S. Samuel Clements, superintendent of the Wesleyan Methodist Society, as fixing the second coming of Christ in the year 1933. The Jews, we are told, will return to Jerusalem in 1915 in preparation for that coming. The decline of the Papacy will occur in 1923, and the battle of Armageddon will be fought in 1933. This is interesting only in showing the conclusions to which a lack of understanding of the prophetic periods of the Bible drive people. The longest definite prophetic period in the Bible—the 2,300 days of Dan. 8:14—ended in 1844. We have no definite time period which closes after that. Holding this, Seventh-day Adventists have never set times, and according to their views of Scripture, they never can set times.

An editorial paragraph in a Catholic paper states that the news has been confirmed that the British government will send the cruiser *Syracuse* to carry Cardinal Ferrata, the papal legate, to the international Eucharistic Congress on April 22. This is one among the many evidences of the growing strength of Catholic sentiment in old Protestant England. The nations of the Old World are in great perplexity to know how to meet the difficulties that confront them, and no one of their problems is any greater than that of Socialism. Socialism stands opposed to the militarism of the time, and in many other ways is standing in the road of what the governments want to do. The Catholics and the Socialists are very generally at enmity, and it is easy for those charged with the burdens of government to turn to the forces of Rome to assist them in meeting what they regard as the menace of Socialism. This courting of Rome will continue until she is again the supreme mistress of the Old World and a dominating power in the New. Some may regard this as fanciful, but the influences that are tending in that direction are tremendous.

One day the news despatches tell us that the pope is very ill, and the next day they will tell us that he is much better. We would gather, from a summing up of the evidence, that he is in a very critical condition, and that in all probability it will be only a few days till the cardinals of the Roman Church will be summoned to elect a new pope. When they are called to such a work, be the time long or short, they will go as fallible men, having very much the same propensities and weaknesses as the rest of defective fallen humanity. From one of their number of fallibles they will elect a pope; and when he is elected, he becomes infallible, or incapable of error when he speaks "ex cathedra." If everything that all the popes have said were a consistent story right through, this would not be such a hard thing to believe. But when one pope will so directly contradict another, how can we believe the assertion of infallibility? What inconsistencies will prejudice compel us to hold!

President Wilson has proposed to Congress that as soon as the Panama Canal is finished, the machinery be brought to the Mississippi and Ohio valleys to build great embankments that will control the floods that do so much damage in those sections almost every year. It is proposed to meet the immense cost of the plan by appropriations from Congress and by the floating of what will be known as "flood bonds."

A Wonderful Growth.—From an English dictionary of 5,080 words by John Bullokar in 1616, to Samuel Johnson's of 50,000 words of 1775, was a great expansion. It was another great step to Webster's 160,000-word dictionary; but the new 1913 "Standard Dictionary" will have a vocabulary of 450,000 words and terms. That work will stand as the climax of dictionary-making up to the present.

America stands fourteenth in aerial military equipment, and Germany stands at the head. Germany has some 400 military air-ships, on which she has already expended about \$28,000,000. Brazil and Chile are ahead of this country in aerial fighting craft. Facts of this character are made the text, on the part of many, for urging Uncle Sam to quicken his pace in building a sky navy.

"Billy" Sunday closed a series of evangelistic meetings recently in Wilkesbarre, Pennsylvania, and he says he thinks many persons were converted as the result. The people of the town made him a "free-will" offering of \$23,000, which sum he carried with him when he left the town.

Two hundred thousand men went on strike in Belgium on April 14 for the purpose of securing suffrage for all the male population. Business in that country is said to be largely paralyzed as the result of it.