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UNANSWERABLE ARGUMENT ON IMMORTALITY

THE EVERLASTING COVENANT

SIGNS OF THE TIMES



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

4182 — "A Building of God," "Eternal in the Heavens," 2 Cor. 5: 1

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." What does this passage mean? Please explain.

F. K.

Read the whole context, beginning with verse 1 of 2 Corinthians 5, closing with verse 9. Note that three conditions are there named: first, "our earthly house" and "this tabernacle" in verse 1; "in this," verse 2; "this tabernacle," verse 4; "at home in the body," verse 6. The second condition is that of death: "dissolved," verse 1; "naked," verse 3; "unclothed," verse 4. The third condition is at home with God: "a building of God," and a "house not made with hands," verse 1; "clothed upon with our house which is from heaven," verse 2; "being clothed," verse 3; "clothed upon" and "swallowed up of life," verse 4; "present with the Lord," verse 8. There may be other expressions which have kindred meaning, but these are clear enough so that we may know what is meant. The apostle is not looking for death, nor anxious for death. This he expresses by the terms "dissolved" and "found naked." He does not want to be in either of these conditions. He is not looking for death at all. Neither would he like to remain in this present state, for in this he groans. He is in sorrow and trouble. He is, however, longing for a third—neither death, nor to remain here, but for the building of God—for the state of life which shall swallow up mortality. He wants "to be present with the Lord." But when will this be? The Scriptures very clearly tell us.

Rom. 8:23 tells us for what Paul groaned: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." That will be when the saints of God are raised from the dead.

When will mortality be swallowed up of life? Let the same apostle tell us that: "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." And again, it is the second coming of Christ and the resurrection to which the apostle looked.

Once more: When would he be with the Lord? Listen to the words of comfort in 1 Thess. 4:16, 17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

For what, then, did the apostle long?—For Christ's coming, when he expected to be with the Lord, when mortality would be swallowed up of life, when the groaning would be over and the body redeemed from the grave. Hos. 13:14. There are many other passages which teach the same thing. It was to that time that the apostle looked forward: "For we must all appear before the judgment-seat of Christ." 2 Cor. 5:10.

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4183 — The Rest That Remains

Please explain the rest spoken of in Hebrews 4. It seems to be spoken of in connection with the Sabbath rest,—verses 4 and 5. What other rest day did Jesus speak of? Verse 8.

F. K.

If we will read the context, including the last part of Hebrews 3, we will see the rest of which the apostle is speaking. God's people of old did not enter into His rest. God wanted to give them rest in Canaan—spiritual rest from sin, and physical rest in a land of peace. They could not get the physical rest in Canaan from their wars and foes, because they did not get the spiritual rest in God, and so we read in verse 2 of chapter 4 that "the word preached did not profit them, not being mixed with faith in them that heard it." The only hope man has of obtaining rest is in accepting the righteousness of God for his own righteousness (which is but sin), of God's works for his own works. This gives peace and rest in God. And the pledge that God will do this, is shown in the fact that God's work for the chil-

dren of men—that is, His home for the children of men—is finished from the foundation of the world; and the constant pledge and memorial of this is the Sabbath day which He has given us.

Now just as the earth was as it came from the hand of God, so God designed that His people should be before Him—very good, worthy of enjoying the beautiful home that He made for them. But man sinned; and yet God's plan still holds good. He still has the home in His own purpose, and that power by which He re-creates man will re-create the home; and the Sabbath day will still be the memorial of God's wonderful works for the children of men, and a pledge of His power to change or re-create. The word "Jesus" in verse 8 ought to be "Joshua." "Jesus" in Greek is the same as "Joshua" in Hebrew. You will note, if you have a Bible with marginal references, that the margin is "Joshua." Now Joshua did not give them rest when he led them into Canaan.

If he had given them that perfect rest, another day would not have been mentioned; but inasmuch as he did not, God gave them no other time here in this world than to-day. And so it is mentioned in David, "To-day if ye will hear His voice, harden not your hearts." To-day—every day as it comes—that is the "another day." We can find rest in God by yielding to Him through faith to-day. By and by all the children will be gathered home, and will enter upon that eternal physical rest of which the spiritual rest is the type. So "there remaineth therefore a rest," or the keeping of a Sabbath, which shall know no sin to the people of God. The scripture has nothing whatever to do with another Sabbath appointed in this world.

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4184 — What Army, Joel 2: 2-12?

Will you please give an explanation, through the columns of your paper, of Joel 2:2-12? I would like to know to what army this refers.

B. B. P.

We do not know that the army of Joel 2, as well as Joel 1, refers to anything else but just what God says. In verse 20 He says, "I will remove far off from you the northern army," and in verse 25, "I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you." It is a prophecy of the many devouring pests of the last days. The caterpillar and the canker-worm and the palmer-worm and the locusts are types, so to speak, of all the various devouring insects which we have at the present time, and to meet which millions upon millions of money is expended every year. There is probably nothing more costly in America to-day, at least in large sections of America where fruit is grown especially, than the meeting of these various pests. It is one constant fight during much of the year to obtain perfect fruit at all. Some have used these locusts as types of armies of men, as they are doubtless used in Revelation 9. That, however, is a highly symbolical prophecy, while this itself seems to be a literal one. We have the war spirit and the war preparations mentioned in Joel, but these are not brought in through figurative language; nor do we understand that these locusts are figurative. They are what men are actually meeting to-day and will meet more and more in the future. The old earth is twisted and warped and degenerate; and its smallest creatures, multiplying in vast numbers, become the most formidable of foes.

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4185 — Members of the Federal Council of Churches

Would you kindly tell me, through your Question Corner, the names of each denomination that has joined the Federal Council of Churches?

H. A.

A volume entitled "Federal Council of the Churches of Christ in America," edited by the corresponding secretary, Elias B. Sandford, D. D., published by Revell in 1909, gives the following list of churches as those that shall be entitled to representation in the Federal Council on their approval of the purpose and plan of the organization: Baptist churches of the United States; Free Baptist General Conference; National Baptist Convention (African); Christians (the Christian Connection); Congregational churches; Congregational Methodist churches; Disciples of Christ; Evangelical Association; Evangelical Synod of

North America; Friends; Evangelical Lutheran Church, General Synod; Methodist Episcopal Church; Methodist Episcopal Church, South; Primitive Methodist Church; Colored Methodist Church in America; Methodist Protestant Church; African Methodist Episcopal Church; African Methodist Episcopal Zion Church; General Conference of the Mennonite Church of North America; Moravian Church; Presbyterian Church in the United States of America; Presbyterian Church in the United States; Welsh Calvinistic Methodist or Presbyterian Church; Reformed Presbyterian Church; United Presbyterian Church; Protestant Episcopal Church; Reformed Church in America; Reformed Church of the United States of America; Reformed Episcopal Church; Seventh-day Baptist churches; Swedish Lutheran Augustana Synod; United Brethren in Christ; United Evangelical Church.

It is but fair to state, however, that there are those in every one of these churches, and pre-eminently so in the Baptist Church, who have protested against such federation. They feel that it is taking away the individuality from the church, and is compromising some important particulars in their faith.

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4186 — Evil Spirits

In 1 Sam. 16:14, 15, 23, it says that "an evil spirit from the Lord troubled him," that is, Saul. Does God have evil spirits to do His bidding?

J. E. G.

What God permits is sometimes spoken of as His doing. He permitted an evil spirit to come upon Saul. Saul had turned away from God and His Spirit, and the Lord allowed an evil spirit to come upon him. That is all. Just the same as we are told in 2 Thess. 2:11, "And for this cause God sendeth them a working of error [or, "a strong delusion"], that they should believe a lie." That is, when man will not accept the love of the truth, God allows Satan to work his will in the heart of the man who has turned away from all that will save him. So it was with Saul. He had turned from the instruction that would save him, and the Lord left him to himself.



Schedule for the Week Ending September 27, 1913

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Friday	26	6	" 6
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We pass, this week, to the New Testament, going back to the Old only in the reading of the Psalms. Our lesson of this week lies wholly within the Gospel of Mark. Mark was not an apostle, as some suppose. His full name was John Mark. (See Acts 12:12, 25; 15:37.) He was the son of Mary, at whose house in Jerusalem the early Christians seem to have frequently met. He was a cousin of Barnabas (Col. 4:10, A.R.V.), and the attendant of Paul and Barnabas when they first started out on their missionary journey. This seems to have been harder for Mark than he supposed it would be, and he left them at Perga. Because of his lack of zeal, a sharp contention arose over him between Paul and Barnabas. Acts 15:39. It is good to know, however, that in later days he and Paul were reconciled (Col. 4:10; Philemon 24). Paul wished that Mark should come to him, because he was "profitable" to him for the ministry. 2 Tim. 4:11.

Mark is said to be the interpreter of Peter, learning the facts of his Gospel from him, which were written by inspiration of the Holy Spirit. His Gospel is very direct. One of the words that we find repeated over and over again is "immediately," or "forthwith." It is felt to be the orderly Gospel. That is, it has the events of Christ's life in more direct chronological order than the others.

Sigmas of the Times.

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

For Terms, See Page 15
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Have Light in Yourselves

By Mrs. E. G. White

WE have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the storehouse of our God.

Jesus has said: "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." The disciples of Christ are to do greater works than Jesus Himself has done. He says further: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." Christ spoke these words for the comfort of all who should have faith in Him, and it is our privilege to believe that God will do just as He has said He would.

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with Him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ can not work in our behalf if we do not manifest faith in Him. We should train our souls to have faith in God. But instead of this, how many there are who educate themselves to doubt! It is not God's will that we should be in this position. It is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and He tells us that greater works than He has done shall we do, because He goes to the Father. He is ready to impart to us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say: "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as tho I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way? It is because you

have permitted Satan to cast his dark shadow across your pathway, and you can not see the light that Jesus sheds upon your pathway. But another says, "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words,— words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle; and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." God desires that we shall have a thoro understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in Him, we shall be continually advancing in the divine life. If we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come, we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus.

In this way, we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to dis-



Holman Hunt

Jesus the Light of the World. He knocks at the door of every heart, desiring to enter.

courage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor, because we are sinners. These suggestions should not cut off our confidence; for it is written, "Jesus Christ came into the world to save sinners; of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence to-day than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the Word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of His strength. But He will not let His power drop upon you without effort on your part. You must cooperate with God in the work of salvation. We need to grow in the knowledge of our Lord and Saviour Jesus Christ.

Christ says: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

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The "I Come" Which Has Been

By L. F. Starr

"Then said He, Lo, I come to do Thy will, O God." Heb. 10:9.

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." Ps. 40:7, 8.

WE are invited to an important *sursum corda* ("lift up your hearts") in Scripture. Let us look up from beside the sacred cradle, to the heavens of heavens, and ponder well the antecedent to Bethlehem, the self-consecration of the eternal Son to His incarnate life and work.

The Scripture, with both its hands, the prophetic and the apostolic, lifts for us here the veil, and discloses for us the mind that was in Christ Jesus, when, in eternity, He the Son, the beloved and only-begotten of the Father, before the foundation of the world, willed to come down and become flesh. It utters to us the true thought with which He, being God, elected to be also man.

It lets us hear His resolve to come, and to do the Father's will by keeping His commandments, setting us an example that we should by faith follow His steps and be saved.

As we listen to His voice speaking through inspiration, He speaks to us of surrender and service. Let us, with the Scripture in our memory, recall in shortest summary some of the truths told us through this utter-

ance, "Lo, I come to do Thy will." Why does He come, as to the urgent element of His purpose? What is the aim set in the foreground of the eternal thought, indicated in the Psalms and developed in the epistles?

Is it immediately to redeem the race by incarnation? Is it to be "sacrifice and offering"?

Is it to do the last work foreshadowed in type and ceremonies?

Is it that He, the Incarnate Being, might put away sin by the sacrifice of Himself? Such was the first, ruling purpose of the self-consecration of the Son. The Self-consecrator had in view, above all things, His death, His sacrifice, His expiation, His propitiation. He came to "reveal God to the world as a God of love, full of mercy, tenderness, and compassion."

"The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life." When Philip made the request, "Show us the Father, and it sufficeth us," the Saviour answered him: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Christ declares Himself to be the Representative, the Revealer, of the Father. Possessing the qualities of nobility in character, and tender pity, in His love and goodness He stood before men as the divine perfection of God, "being the brightness of His [the Father's] glory, and the express image of His person." In the Psalms and Hebrews the Philippians, all, in this manner, gravitate upon the crucifixion.

"A body hast Thou prepared Me." He took share, with His brethren, in flesh and blood, that by means of death He might destroy him that has power over death, that is, the devil. Heb. 2:14. Being the brightness of His Father's glory, by Himself He purged our sins. He "became obedient unto death, even the death of the cross."

The Scriptures are eloquent of the pain and yet joy of the untold humiliation of our Lord. They tell us of His willingness to be made like us, with a likeness that would be no mere trope or figure, but a reality to its depths.

They reveal His divinely felt consent in the full light of God's eternal love, who "so loved the world, that He gave His only-begotten Son" to die in our stead. He willed as God, that He might will as man, to experience by growth and development what it is to weep, and to feel the pains and sorrows of humanity, and to say, "Thy will be done," not only in heaven, as the Son eternal, but as the Son of Man, under the olives of Gethsemane.

He willed to cry, when the last darkness gathered round the cross, to Him whose will He was wholly content to do, "My God, My God, why hast Thou forsaken Me?"

The perfect example of His filial love shines forth with undimmed luster upon His followers to-day.

The splendor of God, once poured upon the field of the shepherds, shines forever upon His redeemed.

The great warrior angels, the choiring heavenly army who waited the signal to declare the news of His birth to the world, were near the cross at His death, watching

with amazement His despairing agony, and triumphed at His victory over death.

Well for us that He planted His banner upon the eternal heights! Was not there joy among the heavenly angels? Thank God, the roots of our Christian joy are watered with the sorrows and sacrifices of our Redeemer. They cost Him dear. They involved His infinite humiliation.

Let us bless Him with the love of penitents; let us follow Him with the love of witnessing disciples.

"Lo, I come," said the Saviour, in view of His cradle, His cross and death of shame. He saw them from the heavenly heights. "Lo, I come to do Thy will."

And we are His, by purchase; and through Him and faith in His name, we do and will ever triumph in His name.

Let us, the members of His family, draw from Him the power to say, I delight "to do the will of Him that sent me, and to finish His work."

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The Unanswerable Argument on Immortality

By Alexander Ritchie

I. An Argument from the Bible

WHEN Moses was comparing the heathen with Israel, he said, "For their rock is not as our Rock." When Christ was portraying the difference between the wise man and the foolish man, He declared the wise man built on the rock, but the foolish man built upon the sand. In both these scriptures, the great difference between the two classes is shown in the radically different foundation upon which they build.

John says, "We know that we are of God, and the whole world lieth in wickedness." And the same inspired writer declares yet again, in the book of Revelation, that the "old serpent, called the devil, and Satan, . . . deceiveth the whole world."

Yet that same "old serpent" is "the god of this world." A god of any kind expects worship, and usually receives it from those who are of like character. "The whole world lieth in wickedness;" and yet the whole world is religious. All believe in something above themselves. All worship that which they believe in. And the form of their belief is a fairly good measure of the character of their god.

The word of God is truth; and that Word speaks truth when it declares, "The whole world lieth in wickedness." And as everybody knows that the whole world worships, it is only in harmony with the premise to find the same Word calling "the god of this world" "that wicked one." So we have a wicked world worshiping a wicked god. Christ said: "He is a liar, and the father of it." "He was a murderer from the beginning, and abode not in the truth." He deceives his worshippers, for he "deceiveth the whole world." He blinds his worshippers, for he "hath blinded the minds of them which believe not."

The first lie he ever uttered in this world was, "Ye shall not surely die." That lie first blinded Mother Eve, and then murdered both her and Adam. It cut them off from God; it cut them off from the tree of life; and it drove them from Eden, to die phys-

ically, and become food for worms. This first lie was so horribly successful in performing the work it was designed to do, that it at once became Satan's favorite lie; and probably ninety-nine per cent of all the inhabitants of this world from that day to this, have believed it with a reverential devotion.

O, weird fascination!

O, stony blindness!

O, mystery inscrutable! that a falsehood which could destroy perfection, separate from God, despoil peace, and murder the fairest handiwork of God, should nevertheless be received and welcomed, and defended as heavenly truth, to this very day! In vain does the God of truth declare:

God "only hath immortality."

"The dead know not anything."

"His sons come to honor, and he [the dead man] knoweth it not."

"The soul that sinneth, it shall die."

"Death can not celebrate Thee."

"The wages of sin is death."

"Fear Him which is able to destroy both soul and body in hell."

"Seek for glory and honor and immortality."

"He that believeth not the Son shall not see life."

The great deceiver has such subtle power over his worshipers, that by various artful devices, he teaches them how to evade the sword of truth, and explains away the glorious truths which to the unsophisticated mind would be unmistakable in meaning.

To the dreadful results of the first utterance of that lie, "Ye shall not surely die," time has added other inevitable results. The immediate results of its acceptance, to Adam and Eve, are now lost sight of largely, in the dim vistas of time. But the awful results of the acceptance of that hoary lie, by the teeming millions who people the world today, are painfully present and real. For look squarely at this fact, dear reader: That doctrine of inherent immortality is the rock upon which every heathen religion in the world to-day is built. And that being undeniable, how can "their rock" be the same as "our Rock"?

Their rock is "natural immortality."

Our Rock is "Christ the Lifegiver."

They are building upon the sands of fable, imagination, sentiment, and "the precepts of men," resting at bottom upon Satan's lie. Their foundation is "the deathlessness of the human spirit."

Our foundation is Him who "brought life and immortality to light through the gospel."

Their hope is in death.

Our hope is in the resurrection.

Therefore "their rock is not as our Rock, even our enemies themselves being judges."

This being so, the doctrine of inherent immortality, which is the foundation rock upon which every heathen religion in the world is built, can not possibly be the foundation of the religion of Jesus Christ. Instead of that, in very deed, it is His most insolent enemy. How?

It pours contempt upon His death.

It makes His resurrection a needless thing.

It makes His second coming but an empty show.

It robs Him of His glory as the Lifegiver.

And it involves His reputation in this

world, and His character in the heavenly world, in dishonor, because it pictures Him as the author of punishment, which, upon immortal sinners, could only mean immortal suffering.

Away with such a doctrine! Fie, upon its fiendish author! It has no place in the Christian religion; and how can any people who profess to be Bible Christians, believe, defend, and propagate such a teaching? The immortality of man is the channel through which "the god of this world" draws to himself the worship and devotion which belong to God only. And demons impersonate the dead, to confirm the lie uttered by their father in Eden. For "the things which the Gentiles sacrifice, they sacrifice to demons, and not to God."

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The Two Covenants and the Sabbath

By Orno Follett

THE laws of nations are an expression of the character of the people who framed those laws. Good men will make good laws, and evil men will make evil laws.

A nation without laws of some kind would become a stronghold for anarchists and confusion. Might would make right. The strong would domineer over the weaker ones, regardless of right, justice, and mercy.

That is why Blackstone, the noted English statesman, said that a poor law is better than no law at all.

God's law is a good law. Rom. 7:12. It is perfect. Ps. 19:7. It is eternal. Ps. 111:8. God is likewise good, perfect, and eternal. Therefore the law of God is the expression of His divine character.

The transgression of God's law is sin. 1 John 3:4. "By the law is the knowledge of sin" (Rom. 3:20; 7:7); and "where no law is, there is no transgression" (Rom. 4:15). This same law will be the standard in the judgment. Eccl. 12:13, 14. The wages of sin—transgression of God's law—is death. Rom. 6:23.

Abraham, through human weakness, and a temporary lack of faith, attempted to do for himself, in his own way, what God had promised to do for him. Read the fifteenth, sixteenth, and twenty-second chapters of Genesis. In Gal. 4:22-31, Paul compares this experience of Abraham with the old and the new covenant.

The old covenant (agreement), as made between God and His people as a nation, is recorded in Ex. 19:3-9. This covenant was made concerning the Ten Commandments. Ex. 24:8. The people, not God, broke this covenant, or their part of it, over and over again; first when they made a golden calf (Exodus 32), and later by disobeying the requirements of the Ten Commandments. Heb. 8:9; Deut. 5:29.

Rom. 7:1-4 is used by some to prove that God's holy law is done away. Read on to the twelfth verse. Notice that it is not the law that is dead; it is the old man, the man of sin. Now that sin has died out of our members, we are married to another, even Christ. Rom. 7:4. The same law still lives, and binds us to Him. Rom. 7:6, 7, 12; 3:31. Kind reader, will you be true to Him?

In Heb. 9:16, 17, we read: "For where a

testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

"Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

Now, if you will read Luke 23:46-56 and 24:1-21, and notice especially the twenty-first verse, you will learn that the first day of the week can not be the Sabbath of the new covenant, because it came in *three days too late*, since *the new covenant was sealed by the blood of Christ three days before the Sunday sabbath is even claimed to have been observed by Christians*. As our Saviour hung upon the cross late Friday afternoon, He said, "It is finished," then sealed the new covenant with His blood. Since then, no man can disannul or add thereto.

The new covenant is God's promise to write His law—not a new law, but His PERFECT AND ETERNAL LAW—within the minds and hearts of His people. Heb. 8:8-10. Therefore we can say with Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

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The Ferry-Boat Across the Flood

By Delwin Rees Buckner

The deluged deep is brackish with the tears
Of the deluded, drowning sons of Eve
Who six score years delighted to believe
Shrewd, egoistic, self-conceited seers,
Who urged their pupils to expel all fears,
For Noah's aim could be but to deceive,
So it was nonsense to feel sad and grieve;
The earth was young, and could not die for years,
But while in the annihilating tide
The sceptic giants drop their vital blood,
And e'en the archfiend in dumb terror cowers,
With God's own master, pilot hand to guide,
The ark conveys its freight across the flood,
A ferry-boat from Noah's world to ours,
Solis, Argentina.

— ★ ★ —

V. The Sabbath—Closing Hours

By Violet Miriam Beck

The Sabbath is almost done,
With the golden rays of the setting sun
Streaming through windows opened wide,
By the organ's side
Let us gather in loving throng,
And sing from our "Christ in Song."
Let us sing about God's love,
The story we never are weary of.
"I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love."

Perhaps, in the city heavenly,
Our Jesus we shall see.
In the holy place,
We shall see His beautiful face,
On a sacred day
That will never pass away.

As twilight comes down over the fields,
Once more let us kneel and pray,
With a love that yields
Thanks unto God for the rest and peace of the day,
Dear loved ones, with a simple trust and sweet,
Kneeling at Jesus' feet!
Steadfast and calm the lives in God's control,
Through the storm's distress,
They may anchor deep the soul
In the One who has power to bless.

When away where the world does not understand,
I know that loved ones pray
That my soul may stay
In the hollow of God's hand.
God bless the dear ones who keep Sabbath day!



The Everlasting Covenant

Created in Christ Jesus

1. *When the earth was prepared for the home of man, what did Jehovah say?*

"Let Us make man in Our image, after Our likeness." Gen. 1: 26.

2. *To whom did the Creator speak?*

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1.

"But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8: 6.

3. *In whom, then, was man chosen even before sin entered?*

"Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world." Eph. 1: 3, 4.

4. *When man sinned, what did God do?*

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

5. *What part had the Son in this?*

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14.

6. *Has God changed in His purpose respecting man?*

"I am the Lord, I change not." Mal. 3: 6.

"With whom is no variableness, neither shadow of turning." James 1: 17.

Freedom of Choice — Faith

7. *What awful power does He give man?*

"I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30: 19.

NOTE.—The awful responsibility of freedom of choice God gives to all His reasoning creatures, and God Himself will not enter that sacred circle of personal responsibility and free choice without the consent of man's free will. And this is most reasonable; for God demands of man righteous character, and righteous character demands freedom of choice. Compulsory righteousness is a contradiction of terms. God demands love, but love must render willing service.

8. *How alone could man choose character, life, and salvation?*

"But without faith it is impossible to please Him." Heb. 11: 6.

NOTE.—Faith is not a power to be exercised by man since sin entered only. It is a foundation of character in all ages of human history and conditions. Man had no power to please God apart from faith before he sinned. Had he been able to lead a righteous life of himself, he would have given himself all the glory, and so a race of selfish, differing ones would have been developed. But faith in the Infinite would have developed truest love for the ways of the Infinite. The finite creature would have ever developed toward the infinite God, and would thus progress as in no other way. All would seek God's glory, and all would be bound by the law of His life. So life and right living and character can only be perpetuated by faith, the open channel between the soul and God.

The Covenant with Abraham

9. *By what term has the Lord expressed His pledge and purpose of saving men?*

"My covenant;" "the everlasting covenant." See Gen. 6: 18; 9: 9, 16; 17: 7, 19; 1 Chron. 16: 16, 17; Heb. 13: 20.

10. *With what typical person was this covenant established in the patriarchal age?*

"And I [Jehovah] will establish My covenant between Me and thee [ABRAHAM] and thy seed after thee in their generations for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee." Gen. 17: 7.

11. *How much did God's covenant to Abraham include?*

It included the atonement, or oneness with God, hence forgiveness of sin, life eternal, and immortality, and the perpetual inheritance of a sinless earth, from which all enemies of the seed are banished forever.

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. 22: 16-18.

12. *By what means did Abraham come into this covenant relationship?*

"He believed in the Lord; and He counted it to him for righteousness." Gen. 15: 6; Gal. 3: 6; James 2: 23.

13. *What did it lead Abraham to do?*

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5.

"Faith wrought with his works, and by works was faith made perfect." James 2: 22.

14. *How much is embraced in the inheritance promised?*

"The promise, that he [Abraham] should be the heir of the world, was . . . through the righteousness of faith." Rom. 4: 13.

"Thy Seed shall possess the gate of His enemies." Gen. 22: 17.

15. *Who is this Seed through whom all the covenant blessings come?*

"Now to Abraham and his Seed [posterity] were the promises made. He saith not, And to seeds [posterities], as of many; but as of one, And to thy Seed, which is Christ." Gal. 3: 16.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

Establishing the Covenant

16. *How was the covenant established to Noah?*

By promise and covenant token. "I establish My covenant with you, and with your seed after you." "And the bow shall be in the cloud; and I will look upon it,

that I may remember the EVERLASTING COVENANT." Gen. 9: 9, 16.

17. *How was it established to Abraham?*

By promise and oath. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 13-18.

18. *When was that everlasting covenant forever confirmed, or ratified?*

"For this is My blood of the new testament ["covenant," the same word in the Greek], which is shed for many for the remission of sins." Matt. 26: 28. See also Heb. 9: 14, 15.

NOTE.—The covenant is also called a testament, or will, because it is expressive of God's great loving purpose for His children. It is called the "new" covenant, because it was confirmed later by the death of Christ. All God's blessings of all the ages were the blessings of the covenant. As before a man's death he can give of his estate to his children, in harmony with his general purpose, so God, by virtue of Christ's offering and His own love, has ever bestowed His covenant blessings upon His children in harmony with His great and everlasting purpose. When Christ died upon the cross, that unchangeable purpose was, for the benefit of His children, ratified by His blood forever, that they might know the surety of His promises. Unchangeable in love and wisdom was God's purpose before its confirmation by the death of Christ; that death fixes it unchangeable forevermore. When Christ died, that man might never question God's covenant of justice, mercy, wisdom, and love, it was sealed forever by the death of Christ. Heb. 9: 16, 17. "Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3: 15. Whatever was in that covenant prior to Christ's death, abides forever. Whatever man has endeavored to introduce into that covenant, even tho it be but a second this side of His death, is false and fraudulent, whether it be called "Lord's day," or infant baptism, or any other perversion of truth. Christ on the cross forever fixed God's immutable law and gospel.

The Old Covenant

19. *How is this "new covenant" contrasted with the "old covenant"?*

"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they con-



tinued not in My covenant, and I regarded them not, saith the Lord." Heb. 8: 6-9.

NOTE.—The making of the "old covenant" between God and Israel is recorded in Ex: 19: 3-8 and 24: 3-8. In it God declared that if they would obey **HIS VOICE** and keep **HIS COVENANT** (see Deut. 4:13), by faith, of course, they would then be His peculiar treasure, a kingdom of priests, and a holy nation. These things were told to the elders of the people, and they declared, "All that the Lord hath spoken we will do."

Then God came down upon Mount Sinai, uttered His voice, declared His law, His will; and their sin-filled hearts trembled. But instead of pleading that God would come in and take away their sin, they pleaded that He would not speak to them any more. Ex. 20:19. Yet when they again had heard the conditions of the covenant, after Moses had written them all out in a book, and read them to the people, they declared, "All that the Lord hath said will we do, and be obedient." Then the book and the people were sprinkled with blood, and Moses said, "Behold the blood of the covenant which the Lord hath made with you **CONCERNING ALL THESE WORDS**," that is, the words of God's voice which they promised to obey. Ex. 24: 3-8.

We know the sequel: Israel failed. They **SHOULD** have learned — and we **MAY** learn — two great lessons: (1) That man is utterly powerless to do God's will in his own strength, or apart from faith. (2) That a covenant made with a whole people can not save individuals. Those apart from Christ, trusting in their own righteousness, are still striving and failing as did Israel; and every attempt to make righteousness by vote or promise or human efforts is a demonstration that the world has not learned the second lesson. Used in either way, it "gendereth to bondage." Gal. 4: 24.

Yet in God's providence it did serve a purpose; it helped to hold together that people in one nation till Christ came according to the flesh; but it saved no one.

20. *Wherein lay the fault of the first covenant?*

"Finding fault with THEM." Heb. 8: 8.

21. *Wherein is the everlasting covenant superior to the old?*

It "was established upon better promises." Heb. 8: 6.

NOTE.—The difference between the two covenants is the difference between the weak, puny promises of sinful men, trusting in their own strength, afraid of God's voice, and the infinite promises of God, asking only simple faith and submission on the part of His children.

What the New Covenant Does for Man

22. *What will the new covenant do for him who by faith yields to its claims?*

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 10-12; Jer. 31: 31-34.

23. *What would the life of this covenant relation cause man to do?*

"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. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36: 26, 27.

24. *In what condition does that covenant relation place the sinner?*

"There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8: 1.

25. *What sets us free?*

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Verse 2.

26. *Why could not the law alone do this?*

"It was weak through the flesh." Verse 3.

27. *What does the new covenant do?*

"God [did; that is, He saved, by] sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law ["the requirement of the law," A.R.V., margin] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verses 3, 4.

WHAT JOHN WESLEY TAUGHT

(On Matt. 5:17)

"It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

28. *What mind only hates God's law?*

"Because the **CARNAL MIND** is enmity against God; for it is not subject to the law of God, neither indeed can be." Verse 7.

29. *How does the new-covenant mind regard God's law?*

"For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5: 3.

30. *With whom is the new covenant made and confirmed?*

"The house of Israel." Heb. 8: 10.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the COVENANTS, and the giving of the law, and the service of God, and the promises." Rom. 9: 4.

31. *What do those Gentiles become who embrace Christ?*

"Now therefore ye are no more strangers ["from the covenants of promise," verse 12] and foreigners ["from the commonwealth of Israel," "having no hope, and without God in the world," verse 12], but fellow citizens with the saints, and of the household of God." Eph. 2: 19.

32. *What is one of the covenant blessings which God gives to Israel?*

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Ex. 31: 16.

33. *What is said of God's remnant people*

of "the everlasting covenant" brought into covenant relationship through "the everlasting gospel"?

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

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

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Our Enemies' Powerlessness

In the second century, they brought a martyr before a king. The king wanted him to give up Christ and Christianity, but the man spurned the proposition. The king said, "If you don't do it, I will banish you." The man smiled, and answered, "You can't banish me from Christ, for He says He will never leave me nor forsake me." The king got angry, and said, "Well, I will confiscate your property." And the man replied, "My treasures are laid up on high; you can not get them." The king became still more angry, and said, "I will kill you." "Why," the man answered, "I have been dead forty years; I have been dead to the world, and my life is hid with Christ in God, and you can not touch it." And so, let persecution come, we can rejoice continually; for our inheritance is sure, reserved for us unto the day when He who is our life shall appear, and we shall appear with Him in glory.—*D. L. Moody.*

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The Religion of To-Day

I HAVE been reading lately some "up-to-date" sermons, quite in harmony with Mr. Eliot's new religion. No "effete theology" is set forth in those pages; crisply epigrammatic, perfumed with odors from the laboratory, they relegate the supernatural to the region of "serious fiction," banish all authority except that of "the inner light," and, in a word, show us how far from Puritanism the heirs of the Puritans have declined. If I dared, I would send the brilliant preacher these verses by Alfred Ainger, whose intellect was keener even than his; but perhaps he may read them if I print them here:

"On Reading a Volume of Modern Sermons"

"With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the lecture table.

"From bondage to the old beliefs
You say our rescue must begin—
But I want refuge from my griefs,
And saving from my sin.

"The strong, the easy, and the glad
Hang, blandly listening, on your word;
But I am sick, and I am sad,
And I need Thee, O Lord!"

— *Detroit News-Journal.*

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THE thing for us to do is our duty, and not worry about whether anybody sees us or not.—*Mark Twain.*



THE OUTLOOK

Watchman
what of
the night?

Noble Work for Humanity

WE are glad to chronicle in our Outlook department from time to time the noble effort that many are putting forth in various ways for the benefit of humanity. This is especially true in the work against some of the diseases that prey upon the human family. The one thing which has demanded more effort of this kind than anything else has been the "great white plague," or tuberculosis, which sweeps away so many millions every year. Fear doubtless has been at the base of the effort, but many noble people who are connected with it are doing it from other motives than that.



The National Association for the Study and Prevention of Tuberculosis, with its headquarters 105 East Twenty-second Street, New York City, the secretary of which is Dr. Livingstone Farrand, has been doing excellent work in enlightening the public. One of its last statements is that out of forty-one state legislatures in session during the season of 1913, laws dealing with tuberculosis were enacted in thirty states, while in thirty-four consideration was given to bills dealing with the prevention of the disease. Appropriations amounting to more than five million dollars have been set aside for the treatment and prevention of consumption by the various state legislatures, while Congress itself will probably set aside nearly one million dollars for the maintenance of the United States public health, the army and navy sanatoria, and the tuberculosis hospital of the District of Columbia.

Among the advances in legislative enactments worthy of note are the tuberculosis registration law of Colorado, laws providing for subsidies to local hospitals in Minnesota and Wisconsin, and an act for the establishing of county hospitals in Indiana. State bureaus have been provided in Ohio and California. Nevada, Utah, Wyoming, and Mississippi are the only states which have made no hospital or sanatorium provision for tuberculosis victims. Other states have as many as 33,000 beds for patients of this kind, and this is very inadequate.

Owing to these efforts, the death-rate from tuberculosis has declined steadily for the last twenty-five years. At the present time, the city death-rates in this country range from eight or nine per one thousand living to as high as thirty-five or forty, with the average around fifteen or sixteen.

The Needy Victims

There are at the present time, the National Association estimates, over a million consumptives in the United States, one third of whom,

at least, are unable to provide for themselves the necessary treatment at home.

Running parallel with this are the efforts to check bovine tuberculosis, or tuberculosis among cattle. It is the greatest scourge of the livestock grower at the present time. Efforts are being put forth in some of the states to have all the dairy herds tested by tuberculin, the infected cattle either killed or separated from the healthy herds. Some of the states are paying for the cattle thus killed. Others are inducing the farmers to meet this themselves, and build up healthy herds as being a paying investment in the end. At the present time, California has a law prohibiting importation of stock into the state unless tested by a trained veterinarian. Wisconsin is holding the disease in check.

Work in Wisconsin

In fact, Wisconsin seems to be the leading state in its war against tuberculosis. The disease has attracted more attention in that commonwealth than anywhere else. At least Wisconsin has done more in an educational way for the prevention of this awful plague. It has its society, or anti-tuberculosis association, as the center of the movement; and this association has adhered strictly to the policy of a purely educational campaign. It has been besieged to do relief work, but has consistently held that that was not its purpose; and there are two good reasons for this: in the first place, the funds of the association would be inadequate to do any great amount of local work; and secondly, it would be inclined to exhaust the limited resources of the association in work that was purely local. Therefore the association has confined its efforts to educational work, and the policy has been vindicated. Advanced legislation has re-



sulted, and there have many sanatoria been established, with visiting nurses and medical inspection, in the principal cities of the state. These agencies, established as the result of the educational campaign, are doing very much more than the association itself could.

Wide-Spread Effects

One of the unique things which Wisconsin has done is to carry on a propaganda of gospel sanitation and good health to the rural sections of the state. A lecturer and an assistant have been sent out on a motorcycle, visiting the most remote sections of the state, giving lectures, holding private consultations, and posting the fences and bill-boards with placards calling attention to the most important

rules of right living. It is an economical propaganda, too, for the two men travel on one machine, carrying with them a complete camp equipment, which makes them independent of hotels, as well as railways. They sleep out-of-doors, and do most of their own cooking. With their outfit they carry a stereopticon machine with over one hundred slides for their evening lectures, which are usually given out-of-doors. The assistant operates the picture machine from the luggage carrier of the motorcycle, it being connected with the gas-tank which supplies the headlight for riding at night-time. As many people can be reached by this means in a given time in the rural sections as by the ordinary city lecture tour, and in all probability the lecturer gets a great deal better attention in the country than he would in the city, because of the



fewer attractions in the country. By carrying their own camping outfit, the cost of the work is comparatively small, and the officers of the association consider that the large number of people reached by the rural campaign offers a greater return for the money expended than similar work formerly done in cities. This campaign will be carried on until late in November.

The "Signs of the Times" wishes to say, God bless these men in their work, and help the people to appreciate this work that is done for them. It surely is not God's design that His people should die of consumption, and in this enlightened age there should be far fewer deaths than there are. Just sufficient exercise, an abundance of pure, fresh air — night and day alike — and a superabundance of food where such can be taken, will, if used betimes, cure most cases of pulmonary tuberculosis. We would say to all our readers who are affected or who have relatives that are victims of the dread disease, Give heed to the instructions.

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Alcohol's Army

THE passing of persons singly does not particularly affect us. Unless we know him personally, or are related to him in some way, the passing of a single drunken man has but little effect upon us. A few do not impress greatly the mass of people. Take it in any of our large cities, and there are thousands and thousands of workmen that pass a given central point every day. No one is impressed by them in any way; but if it was said that at a certain hour there was to be a procession of all the individuals that passed that point, the town itself would be attracted. The mass would really affect people. We wish sometimes it were possible to mass in the great cities a procession of alcohol's victims, the bloated-faced, bear-eyed wrecks of humanity, and that that procession could carry banners and present floats showing the actual work that alcohol is doing. It seems as tho it would impress that

city so that the trade and commerce in alcohol would be forever revolting and prohibited.

In the year 1908 there were 131,000 arrested in Massachusetts alone for drunkenness. What a procession that would be! About one in a dozen would be a woman. There would be children in it, more than five thousand of them under seventeen years of age, just enlisting in the army. There would be young men and young women in it, more than 40,000 of them between twenty and thirty years of age; and there you would find the old veterans, all the way up to seventy years old and more. How the veterans of the Civil War, the Old Guard, command attention when they walk,—wounded, scarred, infirm! Alcohol's veterans are wounded and scarred and infirm; but O, how differently would they be regarded! The Old Guard of the Civil War fought honorably and conquered. And even their foes are regarded honorably; for tho they fought for a "lost cause," yet to them it was a patriotic struggle. But these in alcohol's army are all fighting for everlasting defeat.

The great procession moves on to the court-house, and from there many of them to the jail, where some of them have been all the way from one to twenty and thirty times before, some few of this 131,000 a hundred times before; but at the end of their confinement there they go back and join the same procession. "Tramp, tramp, tramp, to the drunkard's grave march" not only these, but all the millions in the various states and countries of the world.

It would seem, friends, that every one of us ought to do all that we can to stop the procession, to stop the captain that is rallying them to this,—alcohol, with all its cursed associations and recruiting agencies. Do everything in your power to help.

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The New York "World" sees hope, in the overthrow of Governor Sulzer, that Murphy of Tammany fame will be the next to go. We are often told by the press, as some corrupt politician seems about to be overthrown, that we are making great reforms, and soon we will have things quite respectably clean in our politics. We were told this when Gill and Wapenstein were overthrown in Seattle. We were told the same thing when Schmitz and Ruef were overthrown in San Francisco. We are continually asked to note the progress of "the reform wave" whenever any grafting politician is forced to surrender to the law. We have been told that publicity would create a "moral sentiment" that would sweep corruption from the political camp. It may be very pleasing to dream of such things, but the facts will not warrant an intelligent hope of realizing the fulfilment of our dreams. The Bible plainly says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Some men say that the world is getting better and better. God says it will get worse and worse until it finally becomes a reproduction of old Sodom. If we believe God and His word, we will stand with Him, and be on the side of actual fact and truth. If we reject His plain word, we will go on with our dreaming of things that can not be realized, and finally go down in destruction.

Sunday Agitation in Oregon

FOR some time, the little town of Oregon City has been the center of attraction in the north-western part of the state. The reasons are as follows:

A traveling circus known as the Oklahoma Ranch Wild West Show was billed to show in Oregon City, Sunday, August 3. The ministers of the city raised a severe protest, not against the show as such, but against its performing on Sunday. They secured the aid of the sheriff, who promised to prohibit the performance.

The managers of the show procured counsel, and secured an injunction from the court, restraining the sheriff from interfering with the show. When this became known, the opponents of the circus appealed to the governor. It was represented to him

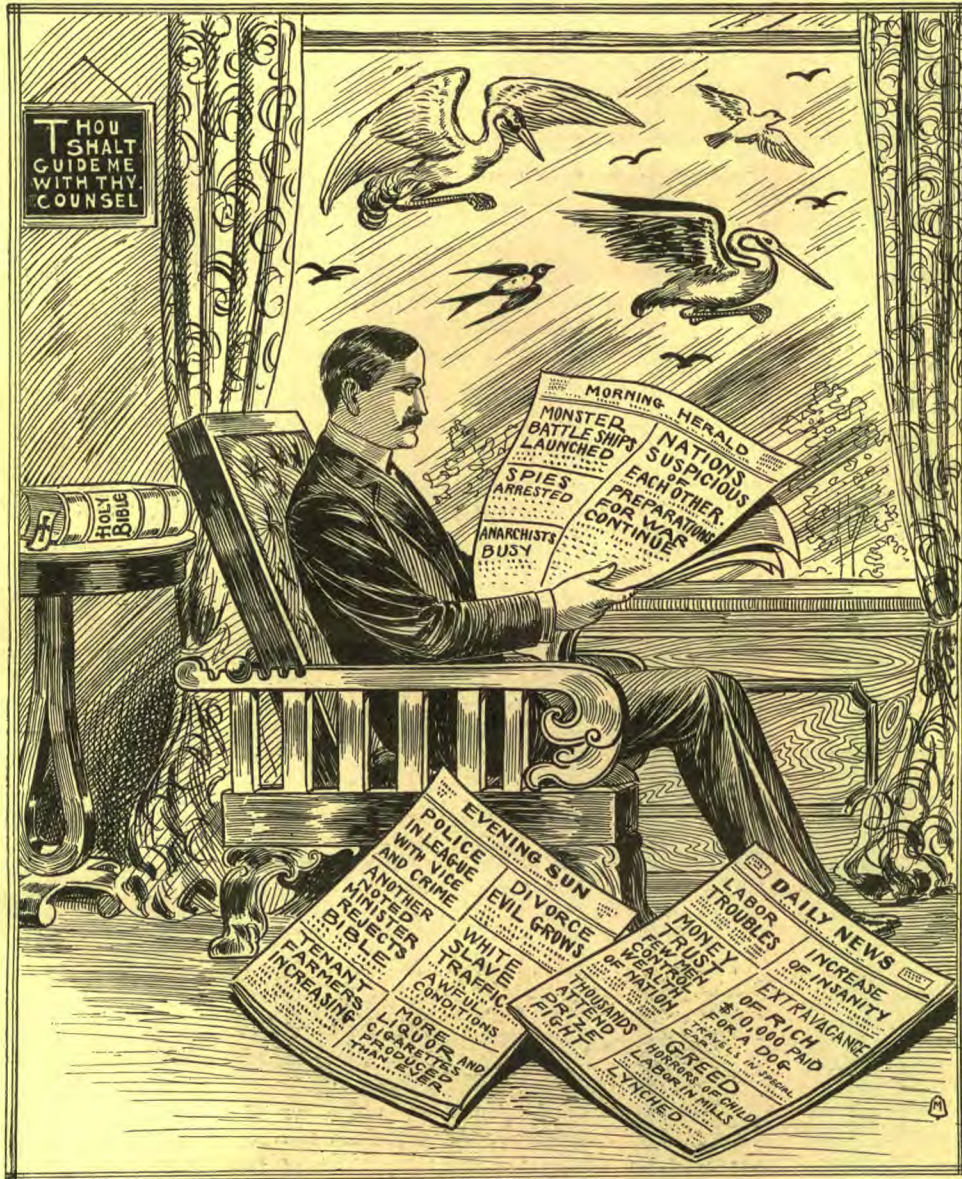
very nature of things, such can not be the case. If a show is a fit place for women and children to attend, why should it be closed on Sunday? This is even more strange when the endeavor to close it comes from a source entirely separated from the management of the enterprise.

Have not people a right to go where they please on Sunday just as much as on Monday? It is granted that church is a better place to go than a circus; yet if one chooses to go to a circus, has he not as much right to do so, as another has to go to church? It would seem so. Back of it all is the desire on the part of some to compel others to do a certain way, not from a sense of duty on the part of the compelled, but because of a spirit of intolerance on the part of those in power.

W. F. MARTIN.

— ★ ★ —

Socialism Biblical and Political.—Biblical socialism is purely voluntary, resting with each man and each man's heart to do as he will. Political socialism, or, as it sometimes is called, political Christian socialism, is an effort on man's part to compel politically what God has placed with each man voluntarily. We hear so many times the reference to Acts 2:44, 45: "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." And that was good; and the time and the occasion demanded it, and the people of God yielded to the time and the occasion and the Spirit of God. That was a blessed, mighty, welding, flowing unity; but it was not brought about by legislation of any sort or kind. It was not brought about by decree or council. This is shown in some of the things that followed. Naturally, where men were possessed of great wealth and gave it, they were honored, as was Barnabas. Acts 4:36, 37. Others thought they would get honor by selling their property, pretending to give it all, and keeping back a part for themselves, as did Ananias and Sapphira. The summary judgment of God was visited upon them on account of their falsehood and pretension; but we learn this from the apostle,—that God did not demand it unless



NEGLECT OF BIBLE PROPHECY

"Yea, the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people know not the judgment of God." Jer. 8:7.

that nobody but saloon bums wanted the show. Acting on this advice, the governor declared martial law, and taking with him some guards from the penitentiary, went to Oregon City to prohibit the show.

Soon after he landed in the town, a council was called of all the parties concerned; and as a result, it was decided to postpone the show till Monday, with the understanding that the governor would attend, and that it should be announced in all the churches Sunday night, and that the pastors would boost for the show. The attorney for the opposition said he would send his family, and persuade the people of the Presbyterian Church to attend.

Now, the query naturally arises, Is a show more immoral on Sunday than on Monday? Why did the ministers oppose the giving of the show on Sunday, and tacitly, at least, commend it on Monday? Can a thing be immoral on Sunday, and a fit place to send a woman and children on Monday? In the

they were willing to give it: "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" Acts 5:4. The very question of the apostle Peter shows that they knew and that all understood that it was voluntary on the part of each one to give or to withhold whatsoever he desired. The only power that moved upon the hearts of those who gave their all and brought that into the church which then existed was the power of the Spirit of God which rested upon the whole congregation. They were baptized—immersed—into it; and when that time comes again in the marvelous full outpouring of the latter rain, the same thing will come among God's people wherever they are. But we can not anticipate that time by forcing the conditions. God's service is never forced. Uniformity by compulsion is the dead-line of true spiritual life. The true motive is love. And love needs no compulsion; it renders glad, willing service. Religion without love is a dead form.

BOOK NOTICES

"Our World; the New World Life." By Josiah Strong. Price \$1.00. Doubleday, Page & Company, New York.

Josiah Strong will be remembered by our readers as the author of "Our Country," a book which had a very large circulation, and "The New Era," and "Expansion under New World Conditions," etc. The work of the author's which had the largest circulation, "Our Country," appearing in 1886, really called for this work of larger scope; in fact, Dr. Strong tells us that an American in India wrote him, after reading "Our Country," "I hope your next work will be entitled 'Our World.'" It seems to have given Dr. Strong the suggestion of writing the book. It is divided into two parts,—Part 1, "The New World Life," with the following chapters: "A New World Tendency," "A New World Industry," "A New World Peace," "A New World Ideal;" Part 2, "The New World Problems," and in this are discussed the problems of industry, of wealth, of race, of the individual and society, of lawlessness and of legislation, and of the city. The facts which Dr. Strong has gathered for this work are immense. The present conditions are set forth in a clear, graphic way. The reader may not agree with Dr. Strong's conclusions, but he will agree with this,—that there are tremendous problems for this great world to face, problems that are of vital importance, and one of the greatest of all these is the city. We do not see how Dr. Strong could come to the conclusion that he does, that out of all these untoward conditions shall spring the New Jerusalem. We can not see how cities which are steeped in vice and crime and greed can build a city in which all of these things are lacking. It seems to us a great deal easier to believe in the Word itself, which declares that all this wickedness will be swept away in the overwhelming glory of the coming of the Son of God, and those who are His will be saved from its wreck and ruin. Every reformer, however, ought to have Dr. Strong's book. He needs its facts and its pictures.

"Training the Boy." By William A. McKeever, professor of philosophy, Kansas State Agricultural College, author of "Farm Boys and Girls." Illustrated. Price \$1.50 net. The Macmillan Company, New York.

We have published, from time to time, extracts from the little pamphlets which Professor McKeever has issued regarding the life and habits of the boy. He has been putting forth earnest effort for the training of the boys of America. He feels that as much effort ought to be put forth for that as in fighting a fruit-tree blight. Some states are appropriating two hundred thousand for such a purpose as that, and yet the cigaret blight is withering up two hundred thousand of the boys in the same state. The work is divided into five parts, twenty-four chapters. Part 1 deals with Industrial Training; Part 2, Social Training; Part 3, Habit Training; Part 4, Vocational Training; Part 5, Service Training. The book contains thirty-five plates of illustrations. It has some very excellent diagrams regarding the evils of wrong habits, especially along the line of drink and tobacco. It is packed full of most excellent suggestions to teachers and parents. The strict Biblical Christian will not always agree with Professor McKeever, or with his religious views; but we do not know how any one could peruse the book without receiving some very excellent helps in the work of training the boy.

"Struggles of Religious Liberty, How Maintained in California." By John Orr Corliss. Price 10c. Pacific Press Publishing Association.

This is "Bible Students' Library," No. 206. The special topic considered in the work is the struggles to maintain religious liberty as worked out in California. Mr. Corliss has been engaged in this work for a great many years, and he speaks with knowledge of the topic that he discusses. He treats of the early history of religious liberty, the court decisions regarding California's Sunday laws, the unique position that California occupies, the noble men in her legislature who have stood for religious liberty, the use of the initiative and referendum as applied to it, with a candid appeal to the reader, and an appendix containing the last proposed Sunday law. It is an excellent little work if one wishes to learn what has been done in this respect in California.

"A Hundred Years of Missions." Third revised edition. By D. L. Leonard, D.D. Price \$1.20. Funk & Wagnalls Company, publishers, New York and London.

This work first appeared in 1895, and met with so much favor that a second edition appeared in 1903; and now, after a period of ten years, there has been such growth in Christian missions that a new edition is demanded; and hence this third edition of the work. The book gives the story of mission progress since Carey's beginning, more than one hundred years ago; tells of the wonderful achievements and heroism of the souls who have been engaged in the struggle. It has been arranged to meet the wants of the general reader. First come the prefaces of the various editions, the introduction, The Christian Idea of Missions, Missions in the Early Centuries, Conversion of Northern and Western Europe, The Non-Missionary Centuries, Reformation and Discovery of America, Roman Catholic Missions, Preparation for Foreign Missions, Protestant Missions before Carey, The Carey Epoch, The Great Missionary Revival, The Beginning of Missions in America, The Phenomenon of Missionary Expansion, Missions in India, Africa, Madagascar, Islands of the Sea, Turkish Empire, Persia, China, Japan, Korea, Spanish America, and the American Indians. It contrasts the time of a hundred years ago and now, and portrays before us the land yet to be possessed. It has also a good index and contents, a vast amount of matter that every missionary worker will need.

"Suggestions for the Spiritual Life." By Prof. George Lansing Raymond, L.H.D. Price \$1.40 net. Funk & Wagnalls Company, publishers, New York and London.

The author, who is professor of esthetics in George Washington University, author of "The Psychology of Inspiration," and other works, has selected twenty-one college chapel talks, many of which have been helpfully suggestive and inspiring to others (inasmuch that they have requested their publication), and has put these talks in permanent form, in some degree progressively connected, that they may bring blessings to others also. The chapter headings give something of the character of the book: "Carnal and Spiritual-Mindedness;" "Divine Sovereignty and Human Service;" "Personal Faith as Grounded on Personal Observation;" "Christian Character Determined by Conduct, Not Knowledge;" "Love the Criterion of Christian Discipleship;" "How to Impart Christian Principles;" "How to Appropriately Discipline of Disappointment;" "Uncommon Opportunities and Common Occupations;" "The Small Fidelity that Precedes Great Fulfillment;" "A Kind Heart the Condition of a Courageous Life;" "Civil Liberty as a Result of Christian Civilization;" and others of kindred meaning. On the human side the work is excellent. We wish that it had emphasized a little more the divine side—"Ye must be born from above," and the creative power in answer to faith. But the human side—the yielding, the giving, the walking after the great divine Example—is admirable and appealing.

"The Secret of Prayer: How and Why We Pray." By E. E. Byrum. "The Revelation Explained; an Exposition Text by Text of the Apocalypse of St. John." By F. G. Smith. "The Home Training, or the Secret of Character Building." By S. B. Ervin. These are all works received from the Gospel Trumpet Company, Anderson, Indiana.

"The Secret of Prayer" contains forty-nine short chapters, bringing before the reader the great promises of God and the conditions of prayer. It is filled with simple, plain Bible instruction, and is certainly helpful to the one who is devotionally inclined.

"The Revelation Explained," a book of 447 pages, attempts a simple explanation of the book. The author in general takes the historical view of prophecy. To us, however, it seems that he has failed to grasp the great dramatic sevenfold outline of the book. One never will see the Revelation in all its meaning until he can see that it is indeed not one vision, but seven sevenfold revelations of various conditions in this earth until our Lord Jesus Christ shall come. The binding of Satan, or the dragon of Revelation 20, he places in the past—a strange thing, in view of the conditions which have existed in the world! He does not see that at the time that Satan is bound, the whole earth is itself desolated, and the end of that thousand years is the second resurrection.

The third of these books, "Home Training," is one of the many efforts that is being made in

various churches at the present time to lift the home training higher, to develop stronger characters in the boys and the girls, to place their feet on a more solid and substantial platform than the society of the world can possibly give, and to fit them for usefulness in the world to come.

"Plain Sermons." A volume of twenty discourses offered to the reader by Daniel Sommer, a preacher of the gospel of Christ. Published by Daniel Sommer, Indianapolis, Indiana.

It is not often that books of sermons are very interesting; but to the one religiously inclined, these sermons are strengthening, helpful, and interesting. What Dr. Sommer has to say is said in a very plain way, easily understood. The sermons are readable, and some of them are strong. Here are some of the titles, for instance: "Is the Bible an Up-to-Date Book?" "Is the Bible a Defensible Book?" "Paul's Example of Personal Discipline;" "The Highest Motive for Doing Good;" "The Meaning of Belief in Christ;" "Infallibility in Religion;" "The Fairness of Truth;" "God's Purpose in Placing Men on Trial." The two things which Mr. Sommer has emphasized, perhaps, beyond others, is the all-sufficiency of the Bible, and the fact that immersion is baptism. On page 58 we note that he goes out of his way to give a wrong construction to Deut. 5:15; but on the whole the sermons are loyal to the Word, helpful, and uplifting. He points out the dangerous tendencies there are in the church at the present time; cites the instances of those who would like to join a certain church if they were religious, because the church does not see any harm in dancing, and of those who thought of joining a church but wished to know if the church had any objection to playing cards. Mr. Sommer believes, and certainly the Bible teaches, that God's purpose in creating man is to bring man into perfect harmony with His will, so that God's will shall be his delight, and man shall glorify Him with a character like his divine Lord.

"The Minister's Companion," containing forms and Scripture selections for important occasions, with the Scripture quotations taken from the American Standard Bible. Prepared by David G. Wylie, Ph.D., D.D., and approved by David J. Burrell and other noted ministers. Thomas Nelson & Sons, New York.

A little volume handy to carry in the pocket, suggestive to ministers of any denomination, regarding the various functions of the pastor's work. Selections for use in public work, baptism, reception and welcome of members to the Lord's Supper, laying of corner-stones, dedication of church buildings, and other important occasions; with a complete index of the contents.

"The Rescue," by Harriet Elizabeth Buehheim. Southern Publishing Association, 2119 24th Ave., N., Nashville, Tenn.

The nicely bound, well printed little volume is a poem presenting the grief and despair of a mother over a son that was to be executed for a crime, this son himself without hope; but before the time comes that the boy pays the penalty for his crime, a man of God enters his cell, and points him to the Saviour, and the boy himself dies triumphant in Christ, while the mother learns sweet submission to God's will, and becomes a rescuer of others.

"History of the Devil." By B. W. McClung. Price 50c. Address the author, Regina, Saskatchewan, corner 12th and Cromwell streets.

It is not an orderly work. The writer sets forth various prophecies concerning the coming of Christ and the way of salvation, with various scriptures concerning Satan and his work, the traps that he sets, etc. Its principal worth is some of the excellent quotations which it contains from others.

"Heralds of His Coming," Apples of Gold Library, No. 85, gives an outline of the unmistakable signs of the nearness of Christ's coming. Increase of riches, of crime, of knowledge; last-day scoffers; signs in sun, moon, and stars; peace and safety cry; preparation for war; great spiritual declension,—are some of these evidences. This popular tract, a copy, 3 cents, post-paid; a hundred, \$1.50. This office.

MISSIONS

Our Work and Workers

Departures to Foreign Missions

THE following have sailed for India during the last two months: Wilbur Nelson and wife, to assist in the book work; Prof. and Mrs. H. R. Salisbury, Professor Salisbury as superintendent of the work in India in place of Professor Shaw, who is taking a furlough on account of ill health; and Miss Rachel Kinzer. The following to China and Japan: James E. Shultz and family; Pastor and Mrs. R. C. Porter, Elder Porter to act as president of the Asiatic Division; Mr. and Mrs. M. C. Warren; B. H. Shaw; Mr. and Mrs. Bernhard Peterson; Mr. and Mrs. O. J. Grundset; Mr. and Mrs. A. L. Ham; Mr. and Mrs. H. J. Doolittle; and Mr. and Mrs. A. N. Anderson.

MISS ANNA HOFFMAN sailed from New York the latter part of June to join the workers in Jamaica, B. W. I.

R. T. E. COLHURST and his daughter Agnes sailed for Europe in June, to connect with the work in the European Division Conference. About the middle of July Brother R. Joyce and family left New York for their new field in the British Isles. W. E. Hancock sailed at the same time for Europe, to enter some Spanish field in the European Division. His wife will follow him after he has become located.

THE following have gone to take up work in South America: Brother C. E. Boynton and family to British Guiana; W. O. Cluff and wife to Bolivia; Miss Claire Wightman to Bolivia; Miss Gertrude Johnston to Chile; and Mrs. Bishop to live with her son, F. W. Bishop, in Chile.

THE last of June Brother George W. Miller sailed for St. Thomas, Danish West Indies, to engage in the book work.

BROTHER J. H. SMITH and wife left the States early in July to take charge of the work in the Bahama Islands.

EARLY in August Pastor W. B. White and wife,



Interior of our Mandarin training-school at Nanking. The scene—a farewell to Brother F. A. Allum, who was leaving for America on furlough. The white silk scroll on the wall was sent to the last General Conference.

O. K. Butler and family, and Miss Florence White, left for Europe, Pastors White and Butler going on to South Africa, and Miss White going to unite with the workers in Persia.

PASTOR N. J. AALBORG and his family left New York early in August for Jamaica, West Indies. Mrs. Adah Johnston, mother of Mrs. Aalborg, accompanied the party. Mr. and Mrs. George F. Furnival sailed for Jamaica August 16.

THURSDAY, August 28, Brother F. Burton Jewell and family left New York for South Africa, to join Pastor and Mrs. Sturdevant in the work in Eastern Rhodesia.

EARLY in September Brother J. A. and Mrs. Bodle left New Orleans for Guatemala, where they will engage in school work.

RECENTLY Brother and Sister E. W. Thurber and Brother H. E. Meyer and family went to Mexico to engage in the work there, Brother Meyer to have charge of the printing work in Tacubaya.

BROTHER and Sister J. Van de Groep left Australia the middle of June for Singapore, where they go in response to a call for more workers in the Malaysian mission field. Thus other fields than the United States are responding to pleas for help, from dark and needy lands.

DOCTOR HARRY G. HANKINS, having successfully passed his medical examinations in Edinburgh, Scotland, has gone to South Africa, to enter upon medical-evangelistic work.

BAPTISM has been administered to fourteen new believers in Batavia, and others are obeying the truth. At Jesselton several new converts are waiting for further instruction and for baptism. Five or more at Sandakan, Borneo, are walking in the light of the message. Three more at Singapore have received baptism. Seven at Padang, Sumatra, have been baptized, and a church has been organized. Several more in Battakland have begun to observe the commandments.

DR. RILEY RUSSELL writes of the baptism of six souls in Old Wiju, Korea, and says, "We have baptized thirty-one this quarter in the north of Chosen [Korea]." He also reports fifty-four new believers during the past year in the north.

BROTHER H. KUNIYA reports the baptism of two sisters in Kagoshima, Japan, and two other persons at Sose-ho.

PASTOR E. M. ADAMS says that at the last quarterly meeting in Manila thirty-three were taken into the church, and twenty-one that are obeying the truth applied for membership. As a result of the three efforts being conducted in his field, he reports sixty new converts.

A REPORT from the Malay States tells of the conversion of five persons.

BROTHER F. E. STAFFORD says that as a result of the winter's campaign in Shanghai, he had the pleasure of baptizing nine believers Sabbath, June 28. Four at Fat Shan were baptized July 6. Pastor R. F. Cottrell tells of the baptism of fifteen individuals in two places in Southern Hunan. Regarding an itinerating trip in the northern and eastern parts of this province he writes as follows:

"At Hwa Yung we have an out-station which is practically self-supporting. A church was organized there last fall, and during our recent visit we held a four days' meeting, and received a small company into the church. Our next stop was at Ih Yang, where we also have an out-station and an organized church. A boys' school was started here this year, with forty-two pupils, and the number would have been more than doubled had there been sufficient accommodations. Our people at this place are not well-to-do, but this comes the nearest to being a tithe-paying church of any with which I am acquainted in China. Five were added to the church at this place by baptism.

"At Ning Siang, where a church was organized last December, the believers have been severely tried of late. Nevertheless, they are determined to overcome the attacks of Satan. Twelve received baptism here, and we left the people with better courage and strength than ever before. It was at this place that three generations entered the baptismal waters together—the grandmother, seventy-three years of age; the mother, about forty; and the daughter, thirteen. . . . After returning to Changsha, another trip was made, during which we visited the stations at Liu Yang and Li Ling, holding meetings and having baptismal services at each. The growth that our believers have made in spiritual things in these cities was a great encouragement to us. At the latter place a church of nineteen members was organized."

AT a general meeting in Honan, China, one hundred and thirty-seven believers were buried in baptism; and at another general meeting, held in Hupoh, twenty-one were baptized. Our church-membership at that place now numbers sixty.

AT the close of the Finnish Conference, held at Tawasthus, baptism was administered to twenty-six candidates. This was largely the fruit of a series of meetings held there last winter. During the year 1912 eighty-nine new members were taken into this conference by baptism.



Our Chinese guest room in the Kiangsu mission. The scrolls on the wall bear the inscription, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

A NEW chapel was recently dedicated at Porto Alegre, Brazil. Eleven persons also have received baptism at this place.

DURING the first quarter of this year, not less than 1,284 new members were received into church fellowship in the European Division, and 1,107 of these were by baptism. This exceeds the additions in the same quarter of 1912 by 275.

AT the Ponsonby mission, New Zealand, twelve persons have been baptized.

AS a result of a tent effort at Burnley, Richmond, Victoria, ten persons have taken a decided stand for the truth, and about a dozen more are interested. Six persons at Quirindi have signified their intention to obey the message. Seventeen at Broken Hill are preparing for baptism. In Auburn, N. S. W., eleven have yielded to the message, and a new church was dedicated July 27. Another church has been dedicated at Wahroonga.

A COMPANY of believers has been brought out in Pirie, South Australia, as a result of a series of meetings held there. At the close of the camp-meeting season in the Australasian Union Conference 270 were baptized and united with the church.

NINE believers on Lord Howe Island have received baptism, and the members have been organized into a church.

A REPORT from the Somabula Mission, Rhodesia, tells of the baptism of twenty-two candidates on Sabbath, June 21.

A NEW mission station, to be known as "Glendale Mission," has been opened in Rhodesia. At Kimberley seven have been baptized.

THERE have been about forty-one accessions to the truth at Bristol, England, during the past year, and about the same number at Plymouth.

AT Pochutla, on the Isthmus of Tehuantepec, Pastor G. W. Caviness reports the baptism of ten individuals, and others desire to be baptized later. Eight at Ixtaltepec have also been baptized. He states that during the last six months, he has baptized eighty persons, and requests for baptisms have come from other places in Mexico. God's work goes on despite human revolutions.

LAST year thirty-four members were added in Wales.

CALENDARS have come to us from Pacific Union College, St. Helena, Cal.; Emmanuel Missionary College, Berrien Springs, Mich.; and Walla Walla College, College Place, Wash. These contain complete information concerning their schools, courses of study, requirements for entrance, rates of tuition, etc. They may be obtained free by writing to the presidents or secretaries of the schools.

WE thank the "Emmanuel Missionary College Bulletin" for sending us their Commencement Number for 1913. This is an attractive little booklet, containing photographs of graduates, class-day programs, graduation theses, poems, addresses, etc. Those wishing copies of this number of the "Bulletin" may procure them by corresponding with the editor, at Emmanuel Missionary College, Berrien Springs, Mich.

The Home Field

(Since last reported)

It may be well to remark that it is difficult — yes, impossible — to make up accurate accounts classified as below. Baptism is almost invariably equivalent to church-membership. The conversions reported lie outside of baptism, and are generally candidates for baptism. Church-membership is not included in either of the items preceding it. Oftentimes the number reported is indefinite, as a "few," or "several," or a "number." To us these are counted three, when many more may be meant. Rarely do we report as low as three in a state. These reports of course do not include the many that are not reported at all, or the reports which do not come to our notice.

Baptisms: California 59; Utah 5; Washington 67; Idaho 53; Oregon 121; Montana 16; Saskatchewan, Can., 55; Ontario, Can., 24; Alberta, Can., 33; Wyoming 42; Missouri 24; South Dakota 34; Georgia 20; Kansas 10; Colorado 7; Minnesota 61; Michigan 125; Wisconsin 76; Illinois 22; Indiana 10; Ohio 22; New Jersey 22; Maryland 3; Massachusetts 21; New York 11; Vermont 9; Louisiana 4; Alabama 7; Mississippi 6; Tennessee 7; Texas 6; Oklahoma 10; New Mexico 3. Total 995.

Conversions (not included in baptisms): California 62; Arizona 8; Utah 5; Oregon 42; Idaho 5; Washington 8; Nebraska 10; Missouri 14; Colorado 4; Minnesota 7; North Dakota 20; South Dakota 8; Iowa 10; Michigan 26; Indiana 5; Illinois 11; New Jersey 7; Ohio 5; Virginia 9; Massachusetts 12; New York 32; Louisiana 31; Kentucky 8; Tennessee 10; Alabama 21; South Carolina 8; Oklahoma 21; Arkansas 12. Total 421.

Additions to Church-Membership: Oregon 39; Michigan 19; Delaware 6; New York 3; Oklahoma 3. Total 70.

Churches Organized: California 1; Saskatchewan, Can., 2; Alberta 1; Quebec 1; Wyoming 3; Illinois 1; New York 1; Alabama 1; Kentucky 1; South Carolina 1.

Sabbath-Schools Organized: Arizona 1; Saskatchewan 1; Kansas 1; Minnesota 1; Iowa 1; Michigan 1; Vermont 1.

Churches Dedicated: North Dakota 1; Minnesota 1.

WANTED FOR MISSIONARY WORK

Late, clean copies of SIGNS, *Review*, and tracts to W. Davis Brut, Chinchilla, Pa.

Tracts and clean copies of SIGNS, *Liberty*, and other denominational literature to Mrs. Faith Perry, Kalama, Wash.

Clean copies of denominational papers and tracts to James Harvey, 1729 Grove St., Oakland, Cal.

Baptists in Russia

From the London Letter in "Western Watchman" (Roman Catholic) of July 17, 1913

THE Baptist sect is making enormous progress on the eastern frontiers of Southern Russia and Turkestan. A year ago the Holy Synod sent one of its best missionaries, Fr. Volguine, to counteract this movement. But what was the surprise of the authorities to learn shortly afterwards that Volguine had not converted the Baptists, but had been converted by them! M. Sabler of the Holy Synod has now conceived the simple plan of taking vast tracts of land belonging to the Kalmucks — natives of the Steppes — building monasteries upon them and peopling them with hundreds of orthodox monks. The monasteries are in their turn to be surrounded by strong Russian colonies, which will subsist on land taken from the natives. All this is expected to convert the latter back to orthodoxy! But a fiery orthodox Russian, named Reckna, has somewhat upset this little plan by precipitous conduct. He can not endure the Baptists and has appealed to their converts, begging them to return. This week he adopted fresh methods. He broke into a Baptist meeting place and stabbed an image of our Lord, and a Baptist preacher named Vasillikoff. Afterwards he repaired unmolested to an orthodox church, where, after washing his blood-stained hands in the fountain of the courtyard, he was about to pray when he was arrested. Strange to say, these Baptists enjoy powerful protection in Russia, and a freedom which could never be aspired to by Catholics.

Our Mission Funds

OUR August donations have been very light indeed. Surely if there is a field that is needy it is China; and if there is a need in China's needy field, it is that there shall be a training-school to train native workers. Thus far this year there has been given \$899.61. This ought to be trebled in the remainder of the year. Now that the autumn crops are coming in, and people are reaping their harvests here, are there not those who will remember the China training-school?

We are thankful to those who have remembered our Coöperation Corner. We are using the money as it comes in, to send papers to foreign fields, and to poor, needy ones. We will report from time to time those who donate to this fund. We can not, of course, give the amount on hand, but will report the donors and the amount received at the end of the year.

China Training-School

Previously Reported	\$893.36
Friend	3.75
J. G. De Silva	2.50
Total	\$899.61

Co-operation Corner

Received up to August 1, 1913	\$121.43
J. G. De Silva	2.50
General Conference	1.00
Mrs. Grace G. Payne	8.75
S. A. Bell	4.25
U. Z. Murriam	8.50
Bertha McFadgen50
M. Donaughey	2.00
Louisa Shelton	1.25
Total to September 1	\$150.18

Hold My Hands

By Irene C. Avery, in "S. S. Times"

A little hand was clasping mine
When day was gone,
And shadows lingered everywhere
As night drew on.
A curly head was snuggled close
Against my own;
Blue eyes, all wonder-filled, looked on
A world unknown.
The tiny fingers, restless, moved,
And gripped my own with all their might;
Then through the stillness came this plea,
"Hold my hands, father — hold them tight."

When life is spent, and sunset hues
All blend to gray,
And twilight passes silently,
No more the day —
As darkness gently leads me toward
The after-while,
And quiet everywhere pervades
The last long mile —
Then I shall feel around me thrown
Protectingly an arm of might,
And whisper to Him trustingly,
"Hold my hands, Father — hold them tight."

Signs of Jesus' Coming

By Corrine Craker

An Acrostic

Sentinels on ancient ramparts
In the Orient to-day,
Great the movements you're beholding
Near your posts and far away,
Signals everywhere converging,

Omens of Christ's coming day,
Faint the signs appear, and scattered.

Tryst now beckons them for aye,
Heed the muffled tones of warfare,
Ere you shall Megiddo reach.

Time, decrepit, holds his lancet;
In fact, theorems would teach.
Money's dominant in power;
Every sin of Noah's years
Stains with guilt this sphere terrestrial,

Baffles ante-bellum's fears,
Endless seem the late inventions.
Helmets, swords, are far too tame,
Orgies play their part ignoble,
Lead the world, and without shame,
Doubt you that a crisis nears us,

You who read the changing roll?
O, behold the signals round you!
Units form the finished whole.

A Struggle

By J. R. De Spain

The strength required to burst apart
From habits formed through weary years,
When sense of duty bids thee start,
But love of sin within thy heart
Still bids thee cling, like thirsty leech,
To evil e'er within thy reach,
Thy God hath promised to impart
When Satan in thy path appears.

The strength required to break the chain
Which life and habit but evolves,
That sin has forged, and which has lain
In each paternal sire's brain,
Since fiendish imps at first began
Thy fall in secret sin to plan,
Is promised thee in word so plain,
It all upon thy will devolves.

But what means this, thy will to yield,
When every look or touch reveals
Some deep-wrought passion Satan wields,
Like summer breeze on ripening fields,
To swerve thy life from virtue's path,
Till in remorse and fear of wrath
Thou in confusion drop the shield
That to thy God by faith appeals?

When passion has thy master been,
Till every pure and noble thought
Seems withered by the scorch of sin,
That burns, and burns, and burns, within,
Till tender motives, love, and grace,
Seem withered, too, and in their place
The thorns of lust and hate are seen,
That in God's likeness have been wrought;

When battles rage within thy heart:
When sins for which thou wast prepared,
Appeal to thee with subtle art,
Bid thee in them again take part,
And when thou knowest but remorse
Will follow if thou take this course,
And deepest joy if thou depart,
Ask Him who all thy woes hath shared:

Have mercy upon me, O God, I implore,
Purge me with hyssop, and cleansed shall I be,
According to mercy Thy likeness restore.
A spirit that's contrite Thou wilt not deplore,
For I acknowledge my transgressions; so
Wash me, and I shall be whiter than snow.
Where sin and iniquity withered before,
Put mercy, forgiveness, praise unto Thee.

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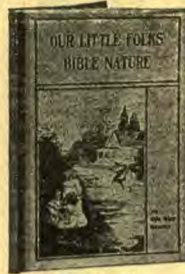


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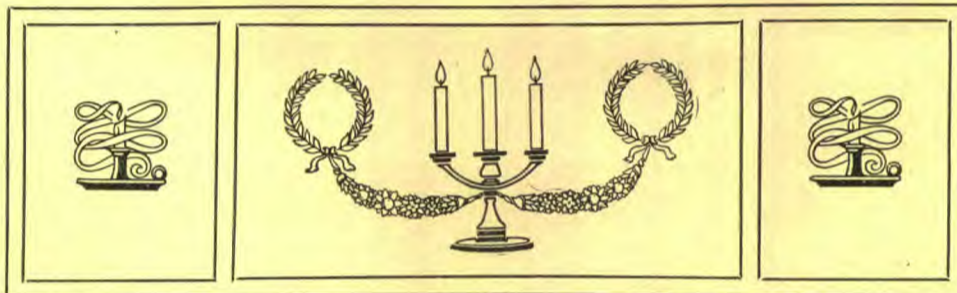


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The Energy of Maung Ngae

A Mission Story of Real Life

By Robert Bruce Thurber

OUR fellow missionaries brought us a boy who said he wanted to work. We have had many such boys come to us who had never put their hands to anything in the way of labor, and a few hours of ordinary work have banished the idea from their minds. But Maung Ngae was said to be exceptional—and we found him so. He was an orphan, and had attended a Catholic school in Mandalay; but he left it because he wanted to work. With most boys, this means to us that they want money; but we decided to try this one.

We had a servant with whom we were very much dissatisfied. He stole from us, but we couldn't catch him doing it. The first night Maung Ngae was with us, the servant took my bicycle outside, saying he would clean it. It was unusual for him to do anything without being told, and especially at such a time; but we thought he was spurring up at the prospect of a rival. A few minutes later, my attention was called to the fact that both boys were gone. We hurried out, and found Maung Ngae returning. He said the servant was running away with the bicycle. I sent him racing down the road after the fellow, and I followed on. Soon I met both of them coming back, with our newcomer in possession of the wheel. Thereupon the servant was summarily dismissed. Maung Ngae had tried to prevent the theft, was strangled into silence, and beaten with the large air-pump till it was bent and broken.

This rather dramatic entrance into our acquaintance made a place in our hearts for the boy. His energy soon marked him. He actually stumbled over his own feet in order to reach work in a hurry. He went at it as if it were something good to eat. Before we got through telling him what to do, he had begun to do it. His fault lay in his impetuosity, and he made many exasperating mistakes. He used the dish towel for a rope, and the water pitcher for a dipper; but we had a boy before who strained the soup through what might be called his handkerchief, and so were used to such blunders. What a refreshing it was to have a helper who was anxious to work! It was like getting a breeze from a cooler clime.

Just before sunset on Sabbath afternoons, we gathered the boys into one of the school-rooms and told them the wonderful and fascinating story of God's dealings with men. Maung Ngae early wanted a Bible of his own, and carefully patched up with paper an old song-book that was given him. In these meetings, he sat on the edge of the seat, head bent forward and mouth and eyes wide open. The truth sank into his very soul, and he grew into a lover of Jesus. He was first in his testimony for God, and in the lead among the candidates for baptism.

But Maung Ngae's impulsiveness might lead him as quickly out of the truth as into it. The Lord has sent him some severe setbacks to help harness his ardor. He was

looking forward to the reopening of school, that he might learn—his overmastering ambition. But he was suddenly taken sick, and it was found that he must undergo a very painful operation. For many long weeks, he lay on his back at the hospital, with his Bible on the pillow by his head. Those were days of trial and triumph. It was in the midst of the hottest hot season we have had for years, but he always had a smile and a pleasant word for his friends, and talked his blessed hope to his fellow inmates in the ward of pain.

At last he came out with his discretion increased and his energy not diminished. Then we found that his father was Chinese. This explains the energy, and does not detract from the prospect of Maung Ngae's becoming an efficient worker for the Burmese people.

Light and Noise

A MAN who knew little about electricity, had his house wired and a battery installed for the ringing of various bells. He thought that if a battery could ring a bell, it could make a light; and so he proceeded to run the wires up into his study. Then he adjusted a globe in the fashion of an electric light, turned on the current, and was greatly disappointed to find that he got no light.

About that time, an electrician came in, and seeing his predicament, said, "What is the matter?" "I don't know. I have a battery here that has been ringing all the bells for a long time, and it has never failed me. So I thought that it would light my study. I tried and failed." The electrician looked at him, and said, "Don't you know that it takes more power to make a light than it does to make a noise?"—*Cara S. Park.*

The Father's Part

WE would not for a moment underrate the great, noble influence exercised by the true mother; but the father also has a peculiar province in the guiding and educating of the child. The word of God lays more rather than less responsibility on the father than on the mother.

Until children reach the age of seven or perhaps ten years, they are usually more under the mother's influence and guidance; and if she be wise, she can hold them with ease. But when boys begin to associate more with older boys, it takes considerable manliness to keep them above heeding the sneer, "Tied to his mother's apron strings!" If a lad can say with emphasis, "My father says thus," and if that father commands his respect, much weight is gained on the side of right. Even tho there may be, in the heart of every boy, a latent chivalry to women, yet with lads of a certain age it is not so easy to arouse as an ideal of manliness.

When girls reach the age of fourteen and upwards, tho their mother may be to them the type of love and goodness, the compan-

ionship and advice of their father will prove of still greater power over them. If he can walk, drive, or read with them, and discuss their studies and amusements, his society may be a lifelong stimulus and benefit. Fathers, be not so engrossed in amassing wealth to leave to children, that the child himself is lost to you and to the world.—*The Congregationalist.*

An Object-Lesson

AN object-lesson in admonition is often more efficacious than storms of reproach. One day the colonel of an American regiment noticed a soldier on parade wearing a badly soiled pair of gloves.

"Corporal," said the officer, "why do you set the men such a bad example as appearing before them in dirty gloves? Why is it?"

"I've had no pay, sir, since I entered the service," returned the corporal. "I can't afford to have them done up."

The colonel drew from his pocket a pair of gloves, spotlessly white. Handing them to the corporal, he said quietly: "Put these on. I washed them myself."

It was a lesson for the whole regiment.

Avoid Making Others Uncomfortable

I RODE down-town with a fidgety woman this morning.

The car was crowded, and the fidgety woman and I sat together on a little narrow seat—at least I sat; the fidgety woman fidgeted.

She trotted her feet, and fussed with her veil, and dropped her pocketbook, and rearranged her skirtcoat. She frowned, and cleared her throat, and turned around and looked out of the window on the right side of the car, then she flounced back and looked out of the window on the left side of the car.

Then she got a letter out and read it. Then she went to making notes on the envelope of the letter. Then she dropped her pencil and couldn't reach it, and a lanky boy across the aisle tried to get it for her, and turned red when two girls next to him giggled at his efforts.

Dear me, I thought, I wish she wouldn't fidget so; and then all at once, when I went to move, I found out that the sharp edge of a little box I was carrying had been poking right into the fidgety one's side, and that I had ridden at least two miles with my foot planted firmly on her dress.

No wonder she fidgeted.

I wonder if that isn't the way we do a good many times—blame people for fidgeting when we're the one who is making them fidget.

I know a man who says his wife nags him.

She does nag him. If you knew the man, you'd wonder how she had patience enough to live with him at all.

Have you a fidgety husband? Take notice; perhaps you're the one that's making him fidgety. Have you a sensitive friend who is always having her feelings hurt? Look out; you may have a particularly irritating way.

I suppose that fidgety woman hated the very sight of me all the way down in the car, and I sat there and wondered what on earth was the matter with her.

The next time I sit next to a fidgety woman, I am going to take a great deal of pains to make sure that I am not the one who is making her fidget.—*Annie Laurie.*

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Read the article entitled "The 'I Come' Which Has Been," on page 4. It will be followed by another, "The 'I Come' Which Is to Be." Both of these concerning our blessed Lord will be of interest to those who read them.

We place our little article from Professor Thurber, a story of missions, in our Home page this week—"The Energy of Maung Ngae." It is worth reading. It ought to be a stimulant to boys who have advantages that the young Burmese did not have.

One of the troublesome scriptures for some to explain or understand is a few verses found in 2 Corinthians 5, concerning "the building of God" and the "house not made with hands." The suggestions in the first article in the "Question Corner" may be of help.

The first article in our Outlook department gives a partial view of what men are doing at the present time, to check the spread of "the great white plague." We are glad to record these noble efforts. We deal, in our next week's issue, with another evil than tuberculosis, more dread—"the great red plague." The outcome is not so promising. Instead of using every effort to make it public and to check the spread of the fearful thing, men in high places, moved by the conventionalities of society and by the vast number who are afflicted, are doing all that they can to suppress knowledge concerning it. You will be interested in reading

the article, and you will want your neighbors to read it. We wish to say this, that it is not pleasant reading, but it is important.

It may safely be said that every system of idolatry which the world has ever known, every false system of religion, finds it an essential to hold that the soul of man is immortal. Those interested in this subject will be pleased to read, whether they agree with it or not, the article beginning on page 4, "The Unanswerable Argument on Immortality." This argument is from the Bible. It will be followed next week by another article under the same title, from the philosophical view-point.

A great question which troubles the minds of many earnest Christians, and which theological pettifoggers use to becloud the minds of inquirers, is that of the two covenants. It is impossible to give in one paper what the Bible teaches concerning the two covenants; still, there is a fairly good summary in our Bible reading this week, beginning on page 6, "The Everlasting Covenant." It presents before us not only the everlasting covenant, but what is called the old covenant as well. It shows the relation of that covenant to the law and to our Lord Jesus Christ.

They who read into the Sabbath law the Jewish traditions of "a Sabbath day's journey," or the local laws regarding the Sabbath in the wilderness, are adding to and perverting the law of God. The law of the Sabbath is found in Ex. 20:8-11. That does not forbid religious service; for the priests ministered in the sanctuary more that day than any other (Num. 28:1-10), and were "blameless" (Matt. 12:5). The true interpretation of the law is shown in our Saviour's life and teaching. Isaiah, who spoke by the Spirit of Christ (1 Peter 1:10, 11), says that we should "call the Sabbath a delight, the holy of the Lord, honorable," that we should not do our own carnal pleasures, but God's will (Isa. 58:13); and Jesus says, in justification of His own work of compassion and ministering, "It is lawful to do well on the Sabbath days" (Matt. 12:12). "Lawful" is according to law. Therefore Jesus did not break the Sabbath, and His life is our example of what God requires.

Follow truth, at whatever cost. And by the truth we mean the word of God, the all-sufficient guide of all duty. But be sure that you are following truth, rather than your own conception of what truth is or ought to be. There is a vital difference.

Tradition is worth listening to when it comes of honorable ancestry, but tradition is not conclusive. Test it by eternal truth. If it will not bear the test of the crucible, reject it and follow truth. It is not by tradition that we are saved, but by truth. Tradition alone is a dead band, connecting us, through a dead and sometimes honorable past, to oftentimes a dishonorable origin. This is preeminently true of the doctrine of the soul's inherent immortality. Truth is a living channel of life uniting us to a living God, and One who is mighty to save.

There is a difference between truth and fact. There are many who believe in fact; most people do if it is established. It to many is a fact that God created the heavens and the earth. To them it is a fact that the Lord Jesus Christ came to this world and died for man. To them it is a fact that the Bible is true. But the demons believe facts. Truth is living, present fact which enters into and molds the life of the individual. Holding to dead fact condemns; holding to living truth and the soul is re-created. A fact may be one, or one of many; truth is one. The Bible knows no such distinction as truth and truths. It never speaks of learning various truths. It is the one truth unified by the life of God; and he who knows the truth knows its Author, and knows its personification Christ Jesus.

We do not learn this truth by argument, or by cold logic, or by being told it merely as a fact. There must be the plastic, responsive soul, the heart that loves truth, in order to receive it. Sometimes it comes to us as a development of the truth which we already possess, even as the blade from the seed, and the flower from the blade, and the fruit from the flower. Sometimes it comes to us as direct revelation of the Spirit of God. Even so the truth came to Peter that Jesus was the Son of God; and the Lord said, not only for his benefit, but for the benefit of all His children who have come to grasp the great, living fact, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Seek truth, therefore. Seek truth for the love of it, not because it will please the carnal heart or mind, or the philosophical heart or mind, but that that truth may sanctify the life and bring the whole being into harmony with the Author of truth, and so glorify Him.

The Power of Little Things.—In a recent book by Frank Koester, entitled "The Price of Inefficiency," the statements are made of this country: "We waste \$650,000,000 a year through losses to growing crops, fruit-trees, grain in storage, etc., by noxious insects."

"We waste \$267,000,000 a year through the attacks of flies, fleas, ticks, and other insects, on animal life."

The same work declares that there is a loss of \$93,000,000 a year in live stock due to disease, of which \$40,000,000 is due to Texas fever, while tuberculosis, scabies, and cholera come next. But think of the far greater value of human life lost from disease germs, many of which are brought by fleas, flies, mosquitoes, and other germ carriers. No other loss equals that from these minute and microscopic foes. Is it a wonder that the prophet likens them to a great devastating army?

The tariff bill, for which in great part this special session of Congress has been held so long, passed the Senate at 5:43 o'clock September 9, amid a burst of applause that swept down from galleries to the Senate floor. Senator La Follette cast his vote with the Democrats, as did Senator Poindexter. President Wilson is greatly gratified over the end of the long struggle. It is hoped that the passage of the bill will be a decided help to business. It represents an average reduction of more than four per cent from the rates of the original bill that passed the House, and nearly twenty-eight per cent from the rates of existing laws. It remains now that there shall be a conference held with the House, and the signature of the president affixed, and the long tariff struggle is over for a time. Forty-four voted for it, and thirty-seven against it. Paired and not voting, twelve; absent and not paired, two.

"Religiously Going to Hell" is the title of a little tract which some one has sent us. It expresses a great, solemn fact. There are thousands upon thousands who make a profession of religion, keep up its dead forms, attend church, sing hymns, but know naught of the love, the life, the power of Christianity. Their heart, their life, is in and of the world. It need not be so.

A terrible fire in Hot Springs, Arkansas, September 5, reduced to smoldering ruins a strip of the eastern part of the city from seven to ten blocks wide and a mile long; the estimated loss is \$10,000,000; 2,000 people are homeless. Some of the most important public buildings were burned.

In noting the aggregate power of little things, it is interesting to observe that the highest building in the world—the Woolworth Building, New York—was built from profits accruing in the sale of five and ten cent articles. And it is not a credit business either.