

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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## Love for the Erring

By Mrs. E. G. White

"Then drew near all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

"And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing."

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine persons which need no repentance."

**I**N the company about Jesus there were shepherds, and also men who had money invested in herds, and all could appreciate His illustration. The wide-spreading tablelands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care.

### Seeking the Lost.

The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in." No; no sooner does the sheep go astray, than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's

anxiety, and the more earnest his search. He makes every effort to find the one lost sheep.

With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much



"He leaves the ninety and nine within the fold, and goes in search of the straying sheep."

trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold.

Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from

the pit of corruption and from the briers of sin.

### God Will Forgive.

Desponding soul, take courage, even though you have done wickedly. Do not think that perhaps God will pardon your transgressions and permit you to come into His presence. God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd, He left the ninety and nine and went out into the wilderness to find that which was lost. The soul, bruised and wounded and ready to perish, He encircles in His arms of love and joyfully bears it to the fold of safety.

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." You, Pharisees, said Christ, regard yourselves as the favorites of Heaven. You think yourselves secure in your own righteousness. Know then that if you need no repentance, My mission is not to you. These poor sinners who feel their poverty and sinfulness are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to Me; but know that angels rejoice, and the song of triumph rings through the courts above.

### The One Lost Sheep—the World.

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven



delights is the restoration of God's own image in the souls whom He has made.

The rabbis understood Christ's parable as applying to the publicans and sinners; but it has a wider meaning. By the lost sheep Christ represents not only the individual sinner, but the one world that has apostatized and has been ruined by sin. This world is but an atom in the vast dominions over which God presides; yet this little fallen world—the one lost sheep—is more precious in His sight than are the ninety and nine that went not astray from the fold. Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth, to be “wounded for our transgressions” and “bruised for our iniquities.” God gave Himself in His Son that He might have the joy of receiving back the sheep that was lost.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” And Christ says, “As Thou hast sent Me into the world, even so have I also sent them into the world,”—to “fill up that which was behind of the afflictions of Christ, . . . for His body's sake, which is the church.” Every soul whom Christ has rescued is called to work in His name for the saving of the lost. This work had been neglected in Israel. Is it not neglected to-day by those who profess to be Christ's followers?

How many of the wandering ones have you, reader, sought for and brought back to the fold? When you turn from those who seem unpromising and unattractive, do you realize that you are neglecting the souls for whom Christ is seeking? At the very time when you turn from them, they may be in the greatest need of your compassion. In every assembly for worship, there are souls longing for rest and peace. They may appear to be living careless lives, but they are not insensible to the influence of the Holy Spirit. Many among them might be won for Christ.

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the same advantages that others have had, they might have revealed far more nobility of soul and greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity.

O, the lack of deep, soul-touching sympathy for the tempted and the erring! O for more of Christ's spirit, and for less, far less, of self!



“CHRIST can do nothing for you till you can do nothing for yourself.”



“AN accepted prayer is not always an answered one—in one way.”

## The First Commandment

By J. O. Corliss

**T**HOU shalt have no other gods before Me.” This first requirement of the Ten Commandments was spoken from the midst of a cloud which hung over and about the mountain of Sinai. The people to whom these words were spoken were the descendants of Abraham, the “friend of God.” Their ancestors had become bond-servants of the king of Egypt more than two centuries before, and these listeners at the base of Sinai had been reared amid the grossest rites and ceremonies of sun-worship.

God had called them forth from these surroundings, to serve Him in a land of His own choosing; namely, Palestine. When

Canaan, but also the whole earth. Gen. 13:14, 15; Rom. 4:13.

It mattered not what the moral status of Abraham's progeny might be when the time of their deliverance came, God must fulfil His own word regarding them. But He could not even then take them to Canaan unconditionally. They must be made acquainted with their heavenly Benefactor, and so, in addition to their wonderful deliverance from Egypt and the marvelous daily gift of food, they were brought out to the quiet of the rocky ramparts of Sinai to learn the source of their remarkable deliverance from rigorous bond-service.

Great caution was observed by placing bounds about the mountain lest in the attempt of God to reveal Himself to these children of nature, their curiosity should lead them to destroy themselves by rushing toward the intended display. When everything was ready, and the people were stilled for the occasion, all at once the mountain of Sinai was observed to be enveloped in a great smoke, and the whole structure trembled as tho shaken by an earthquake.

At this juncture the voice of God was heard from the midst of the fire and smoke. His first words were: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Ex. 20:2. The sight and sound of the occasion were nearly overwhelming. Immediately the people began to retreat to a safe distance, and pleaded with Moses to speak to them, rather than God, that they might not die. The reply of their leader was: “Fear not; for God is come to prove [try] you, that His fear may be before your faces, that ye sin not.” Verses 18-20.

Having satisfied the people of His glory and greatness by the moving of Sinai, the shaking of the earth, and the lowering of the heavens, to bring down the thousands upon thousands of angels (Ps. 68:8, 17), God made known His first command to them: “Thou shalt have no other gods before Me.” It matters not that you have been reared to venerate the sun, because of its light and heat, which add to the soil's fruitfulness; do not be misled to prefer it before Me as a god. Do not make any god of gold or silver, in imitation of Egyptian deities. These can not talk with you from heaven as I am doing. Ex. 20:22, 23. I am the God of salvation; unto Me belong the issues from death. Ps. 68:20.

So well did the Lord know the inbred learning of the people before Him, and so anxious was He to guard their weaknesses, that He gave them instruction even to make their altar of sacrifices of earth, lest they might build in imitation of the ornate ones left behind in Egypt, which were associated with the sun-worship of that country. They might make an altar of stones provided they would build it of natural boulders without any attempt to chisel it into form. Indeed, every safeguard possible was thrown about them to prevent them from imitating the

### The Marriage of the Skies.

By Mrs. L. D. Avery-Stuttle.

O, RING the bells of heaven high!  
The marriage feast has come;  
The glorious jubilee is nigh,  
The saints are going home.  
The mighty pennons of the skies  
Are waving in the air,  
And o'er the gates of Zion rise  
Her battlements so fair.

The King is mustering His guests;  
I see His glorious band;  
I see the shining habitants  
Of far-off Beulah-land.  
They come, they come on wings of light,  
I hear the bugle blast;  
I know the reign of sin's dark night  
Forevermore is past.

From cloud to cloud, from dome to dome,  
The myriad army cries:  
“The marriage of the Lamb has come—  
The marriage of the skies.”  
Come, bring the linen white and clean,  
The wedding guests prepare,  
Garments which gleam like silvery sheen,—  
The bridal robes so fair.

The Bridegroom, too, methinks I see,  
While myriad voices ring:  
“Chiefest among ten thousand He—  
Immanuel, my King!”  
“Thrice blest are they who hear the call,”  
A mighty angel cries,  
“Haste to the supper of the Lamb—  
The marriage of the skies.”

this command was uttered, they had been miraculously delivered from their taskmasters; had passed between high walls of water, supernaturally piled up, at the crossing of the Red Sea; and for more than a month had eaten the bread of heaven, while traversing the barren sands of the desert. At every turn an unseen hand had provided for their safety and comfort. They were doubtless impressed with their singular experience, without being able satisfactorily to account for all its details.

In fact, these people were semi-heathens, and were being thus led of God for a single purpose. They were altogether below the standard of morals which was pleasing to God, but His word had been pledged to Abraham that his posterity should be redeemed from bondage and returned to the land of Canaan. Gen. 15:13-16. This assurance was, however, but a reiteration, in part, of a larger promise previously made to the same patriarch, in which God covenanted to deliver to his seed, not only the land of



worship of those from whose midst they had been rescued.

But these precautions were unheeded, to the disgrace of the people and to the distress of Moses; for while the servant of the Lord was some days communing with God in the mount, and the camp was held in waiting, the rumor circulated that he who had been their leader was gone, perhaps for all time, and the people at once lost their self-control. They had trusted Moses as their god, because he was recognized as leader above any other one apparent to their physical sight, and now that he was no more in evidence, they must have a visible god to lead them on their way. So taking their gold ornaments in hand which they brought from Egypt, Aaron was approached and required to form a golden figure which they might recognize as the god to lead them to their anticipated refuge.

We wonder, no doubt, how that people so soon after witnessing the display at Sinai, and experiencing the keeping power of God on their journey from bondage, could so far depart from the instruction received. But theirs was an experience which has been, and is still, being repeated by those who profess to be led by Providence in life's journey. So long as prosperity attends their way, they do not object to giving God credit for it. But let their plans be thwarted, or some calamity attend them, and they immediately resort to some known physical force to relieve the situation, apparently forgetting that help can come alone from Him who rules in the heavens, and who has said: "Thou shalt have no other gods before Me."

It is very evident, when we stop to consider the matter, that this commandment broadly applies to all such cases as just cited, the same as to those to which we have been so apt to suppose it was confined; namely, the constant and continuous worship of the sun, or some living earthly creature. Must we not so conclude when we seek help, in time of distress, from some source outside of God's appointment, and so put some other being or thing before, or in place of, God?

This is not to say that there are not natural agencies which may be employed as helps all along the journey of life. But even in using these, why should not the Christian recognize them simply as mediums through which God can and will operate for our benefit, providing that we ask Him so to do? In such case God always will be recognized as protector and preserver, and the recipient of His favors may always chant with the psalmist, with the deepest confidence:

"The Lord is my Shepherd; I shall not want.  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.  
He restoreth my soul:  
He leadeth me in the paths of righteousness for  
His name's sake.  
Yea, tho I walk through the valley of the shadow  
of death,  
I will fear no evil: for Thou art with me;  
Thy rod and Thy staff they comfort me.  
Thou preparest a table before me in the pres-  
ence of mine enemies:  
Thou anointest my head with oil;  
My cup runneth over.  
Surely goodness and mercy shall follow me all  
the days of my life:  
And I will dwell in the house of the Lord for-  
ever."—Psalm 23.

## The Formation of Child-Character

By A. Delos Westcott



FEED My lambs," is the injunction of the Chief Shepherd to those who have the care of the younger members of His flock.

The health and prosperity of any animal depends largely upon the character of its food. This is especially true of young animals. Their delicate organisms are easily injured by substances which would be comparatively harmless to the older members of their species. Moreover, the young can not care for themselves, but must depend upon others for their nourishment. Hence their development depends almost entirely upon the purity and vigor of those that give them sustenance.

As in the physical world, so in the spiritual, the young must receive their impressions of God and salvation through the minds of others. How disastrous the result when the plastic minds of our children are brought in intimate contact with persons who have little reverence for their Creator and whose thoughts are vile and blasphemous! A child's mind may be likened to a sensitive plate in a photographer's camera. Every moment, during his waking hours, picture after picture is being formed upon the delicate brain. Parents and teachers, what kind of pictures are forming in the minds of your children? If none but beautiful objects are brought before them, only beautiful pictures will be formed. This is why we are warned by the wise man: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4:14, 15. "By beholding we become changed."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. "For, as he thinketh in his heart, so is he."

The first thing mentioned for us to think about is truth. Many people suppose that "truth" and "fact" are one and the same, but that is a mistake. Righteousness and truth are the same thing. "Thy law is the truth," says the psalmist. Ps. 119:142.

The truth as it is in Jesus is the food to be given to the lambs of Christ's flock. That is, the law of God as it was shown forth in the life of Jesus. How can we as parents and teachers give this to the children? There is only one way: We must have the truth in us as it was in Jesus. Little children may not be able to read; they may not be able to understand all that is said to them; but they can understand our actions; they may know at least that their teacher loves them. And God's Spirit, working through the sanctified teacher, will impress their hearts.

It has been said that it is not what we read or hear, but what we remember, that benefits us. Of course we are benefited most by what we remember, but the things we for-

get are by no means an entire loss. A boy was told to carry water in a basket. Of course most of the water leaked out, but the basket was thoroly cleansed. Keep a constant stream of whatsoever things are true, honest, just, pure, lovely, and of good report running through the minds of your children and they will be clean, altho they may not be able to remember all. Perhaps this is what Jesus meant when He said, "Now ye are clean through the word which I have spoken unto you." John 15:3. We must also be on our guard against the sources of defilement, not forgetting that "evil companionships corrupt good morals." 1 Cor. 15:33. Memorizing verses of Scripture is one way of keeping our mental basket clean.

Children are great imitators. Whatever you permit them to see or hear, they will usually try to imitate. How important, then, that they hear and see only the things which are pure and of good report. Children should be early taught to choose the good and to reject and avoid the evil. Then our duty is but half done. The most important thing is to see that the child actually does the thing required of him. Training a child is getting him to do what he ought to do at the time and in the manner it ought to be done. An act frequently repeated finally becomes a habit, and character is the sum of all our habits.

How important that the children should receive correct training, that right habits may be formed from the very start. Bad habits are hard to change. So also are good ones. Requesting or commanding a child to do a thing without training him to do it, is like faith without works; but "train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22:6.



### No Half-Way Religion.

IN an editorial discussing "Religion — The Most Practical Thing in the World," *Appleton's Magazine* for August says:

"The churches suffer from a terrible blight, the blight of Sunday religion. You can't be religious on Sunday and irreligious on Monday. You can't, any more than you can be a tall man on Tuesday and a short one on Wednesday. We talk of religion as if it were a separate department of life. We label it and bottle it and prescribe it for use on certain occasions. We particularly recommend it to old ladies, children, and invalids. Religion is either good for everybody at all times or for nobody at any time. We talk of religious and irreligious men, but every man has in him a spark of the divine which he can either kindle into a living flame or neglect until it is all but extinguished. Religion is a spur to all that is best in life, a spur to those things without which life is not worth living. A democracy must have religion as a check on the one hand and a spur on the other."





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## Wonderful Counselor.

WHETHER we read Isa. 9:6 as "Wonderful, Counselor," as in the text of the Revised Version, or "Wonderful Counselor," as in the margin, it matters not. Jesus Christ is the Counselor, the Advocate of His people, of all that long to be His people. He is also a *Wonderful Counselor*, in wisdom so surpassing, in knowledge so profound, in love so infinite, that all the counsel of all the wise men of the earth is not worthy of mention.

He knows all about our case. He understands the principles involved. He sees the harvest in the seed, the end in the beginning. He knows all the dangers that may lurk in the way. He looks with clear eye on all the hidden snares of the enemy. He sees the subtle, sweetened, poisoned drafts that the adversary has prepared for thirsty lips. He beholds the enchantress' bed which lulls to the sleep of death our weary limbs and brains. He has met all these things Himself, and knows how to escape all dangers, how to make best use of all blessings; nay, more, how even to turn the banes into blessings. O, our Counselor understands it *all*; He is perfect in knowledge and wisdom.

Moreover, He counsels to save. He can counsel in no other way, for He loves us with a measureless love. Others may counsel us to do what is "expedient," what is the "best policy." But there are no make-shifts in the advice of our Counselor. His counsel is founded in the everlasting principles of truth and righteousness and life. He would not advise you to endeavor to escape a temporary ill and fall into a permanent evil. He would not save you from confession of sin, to let you meet sin's doom at the end. He would not give you the satisfaction of your temporary triumph here and keep you from His eternal triumph for you hereafter. No; love leads our Counselor to do for us what is always for our best and eternal good.

But the knowledge, the wisdom, the intermingled love are not all that made wonderful our great Counselor. His ear, His private office, is open to all. The poor of the earth can not get access, except in rare instances, to the world's great counselors. The legal advice of a Blackstone, an Evarts, or a Choate, costs more than the poor can afford. A retaining fee for such as they, even if life were at stake, would be more than the poor could raise. But the Wonderful Counselor ever keeps open office for earth's millions. No servant or lackey will keep you from access to the Master. It is your privilege to go to Him. Surely He speaks not to deceive or tantalize; hear Him: "Come unto Me, all ye that labor and are heavy-laden." The righteous may come in his perplexity. The sinner, deep-dyed, and criminal against his Father's law, may come

and find an Advocate who intercedes, a Judge who justifies. And this is love.

Then, reader, go to Him. Let nothing keep you from it. Tell Him all about your case. Keep back nothing. Only so will you realize the need of His help. And then His Spirit will by His own word teach you the way; and you will indeed know Him to be the Wonderful Counselor.



## Notes by the Way.

IN our last we spoke of the Eucharistic Congress. To Catholics it was destined to be the nature of a triumph. Great gains have been made in England. The High Church people have been following fast after Rome and utterly repudiating Protestantism; and the voices of Protestants raised in protests against Rome's errors and for the Gospel are few and far between. In fact, "Protestants" professedly so, are strong and ready to denounce as bigoted those Protestants who do protest, as are Romanists.

Oftentimes the protests against Roman Catholicism are based on utterly wrong principles. It is with these protesters a perfectly proper thing for Protestantism to be united with the state, but not Catholicism. Their very attitude places weapons in the hands of Rome. Historically she has the priority, and logically her claim is as good as that of any other religious body. But in truth, no religious body should be connected with the state. It has ever been a curse to both state and church. The church thus proves false to her covenant God, and looks to earthly power for her success, and the state becomes embroiled in religious controversies, and becomes a party against its own loyal subjects. Union of church and state, or Christianity and the state, spells weakness and ruin for both and a bitter curse to civilization.



BEAUTIFUL in her greenness is England. The sad thing is that so much of her land is unproductive for her masses. It is held in large estates and great parks, used for game preserves and race-horses, which do little good to her thousands of needy people. Her colonies are open for millions, and many are interesting themselves in inducing emigration, notably to Canada. But hundreds of thousands are too poor to go, and labor conditions must ever be pitiful.



YET the worst foe is drink. The curse of the public house is over the land, black and blighting. It is pitiful to see fathers and mothers and children throng the public houses (saloons) and drink; painful to see the little child sent to the grog-shop with the bucket for ale or beer for besotted parents. If the curse of rum could be wiped from this beautiful island, what an untold blessing it would be to the men who are waxing rich on the bodies and souls of their fellows.



LONDON overflows with Americans. They are found everywhere, so that lodgings even have been very difficult to obtain. American ships are filled to the full by the returning multitudes. The great historic places, such as Westminster Abbey, St. Paul's, the Tower, and the British Museum, are thronged. It is so with the Museum Library, where the writer spent much of his time. Regulations are becoming more strict because of the many applications to read. There were more than 750,000 readers in the great library last year. One can understand somewhat of the crowded conditions in the reading-room at times, with an average of 2,500 a day. It is a great institution, but it demands time.



GREAT London is the same, yet changing. The old historic streets seemed familiar as ever. Who has not heard of Piccadilly, The Strand, Fleet, and Farringdon Streets, Cheapside, Holborn, Ludgate,

Threadneedle Street, Paternoster Row, etc.? Who does not know something of the Tower, Westminster Abbey, St. Paul's, the British Museum, the Guildhall, the Monument, and many of the great buildings made famous in history? They are all there in their own individual rugged grandeur. We love them all for the heroes of God whose names are associated with them.



WE have no criticism for much of the conservatism of old England, in which so many Americans flippantly indulge. We love her regard for law, manifest in the peaceable and accommodating policeman in the street, in her crowded lanes and arched byways built over some tortuous path used by the public for so long that it belongs to them, and regard for their rights would not bate a jot or tittle of what is theirs. But "the old order changeth." The great book-mart, Paternoster Row, is housing the draper and restaurateur. The underground railway with its Hadean fumes has given place to beautiful tubes, lined with porcelain brick, in which run swift and comfortable electric cars, making accessible all parts of London. Electric railways and tramways are common, of course. Motor "buses" are endeavoring to compete with the old horse "bus," still a great favorite with Londoners, and cabs and hansoms are everywhere in evidence, while thousands walk, walk, walk, much more than in America, and doubtless generally for their own good. But you will find no car tracks in Old London; they will not have them, nor will you find electric wires stretched over the finely paved streets. London has regard for the safety of the public. Her courts of justice are worthy of honor. With all the poverty and misery to be found, with all the foolish laws and customs of entail and feudal rights, and titled "nobility," who are not noble, one must honor her for the rich associations and inheritance of noble names, great characters, and devoted men of God. May thousands of her sons and daughters receive the mighty, blessed truth of God's last message.



OUR voyage home was without particular incident, save that it was generally cold, and rough, and stormy. A little babe died during the voyage, and was buried at sea early the next morning. The mother was almost inconsolable. Our ship, the "Kensington," of the Dominion Line, is a two-class boat, second and third; but her second class is not equal to the second class on the three-class ships, and we can advise no one to take the Dominion Line; altho with a better boat it may be an agreeable voyage in the summer. As we close this we are nearing American shores. The Gulf of St. Lawrence has received us, and land has been sighted. All hearts are glad. How much more so should God's children be glad as we near the eternal Homeland after earth's stormy passage.

Sept. 25, 1908.



## England's New Fleet in the North Sea.

NEXT year, 1909, there will be passed into commission in the English "Home Fleet," the "Belleroophon," "Temeraire," and "Superb," improved "Dreadnaughts," the cruiser battle-ship "Indomitable," with her two sisters, the "Invincible" and the "Inflexible," with an armored cruiser of the type immediately preceding the "Indomitable," the "Defense," and the "Lord Nelson," a sister ship of the "Agamemnon." This will mean a complete reorganization of the fleet, which will then consist of twelve absolutely modern units, only two of which, the "Lord Nelson" and the "Agamemnon," will have a speed of less than twenty-one knots. It will be further notable as the only fleet in the world in which no fighting gun of less than six-inch caliber will be mounted. What will be Germany's answer to this?



## "Showers of Blessing"

By H. A. St. John

**A**SK ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. "There shall be showers of blessing." Eze. 34:26. Dear reader, are you continually saying and praying, "Lord, mercy-drops round me are falling, but for the showers I plead"? We are in the *time* of the latter rain, the general and wonderful refreshing from on high.

But that *great refreshing* will undoubtedly be preceded, in the experience of individuals and small companies of two or more, by rich and abundant showers of blessing. These showers will come to hungering and pleading souls, who are seeking for a preparation to receive the mighty outpouring further on. The latter rain will not fall upon a single soul that has not been previously fitted by cleansing the soul temple from all defilement. It is left with us to remedy the defects in our characters by zealous and thoro repentance, and while we are so doing, we will undoubtedly receive showers of blessing. These showers will be needful, as necessary divine helps, in making the fitness required to receive the latter rain.

I have stood upon the mountainside and witnessed showers of rain falling upon very circumscribed localities in the valley and on the mountains beyond, sometimes two or more showers visible at the same time, while the heavens were clear above my head. Then a shower would visit my locality, while all was sunshine beyond. Sometimes a shower would fall richly on one lone mountain rancher, then upon several. These were neither the former nor the latter rain, but the showers that preceded, and wherever they fell they constituted an attraction for the general downpour later on.

Now please notice briefly how the showers of blessing came to the early church in the *time* of the early rain, but preceding it, as a preparation for the pentecostal baptism. A few sad-hearted sisters went to the sepulcher of Jesus in the early morning to anoint His body. There they met two shining angels who told them that Jesus was risen, and they were entrusted with that message to carry to the sorrowing disciples. Did not these sisters have a shower of blessing? Then Mary Magdalene appeared at the sepulcher *alone*. Jesus revealed Himself to her, and gave her the same message. O, what a shower of blessing that was to that *one* weeping soul! Broken-hearted Peter received a like shower the same day. Two other disciples, sad-hearted and alone, were journeying late on the same day toward their home seven miles away. Jesus joined them, but they knew Him not. Then Jesus gave them a Bible-reading on the subject of the crucified Messiah, and a shower of blessing began to fall upon the two sad and lonely travelers, and their hearts began to burn within them. Reaching their home they constrained the

supposed stranger to tarry and sup with them. He went in, and O, what a copious shower of blessing fell upon them! They were so elated that, altho it was night, they hastened back to Jerusalem to tell their joy to the mourning eleven. No sooner had they finished their story than all were refreshed together by a manifestation of their risen Lord. In like manner a second shower came to the disciples a few days later when Thomas was with them.

To several of their number again came a refreshing in the early morning after a night of fruitless toil. Shortly after there came a larger shower upon above five hundred at once, on the mountainside in Galilee. We mention but one more, and that was on the Mount of Olives when Jesus was taken up to heaven from their midst, leaving with them as His last words, the precious promise, "Lo, I am with you alway, even to the end of the world." The disciples returned to Jerusalem filled with great joy, and were continually in the temple praising God. Perhaps we ought to have noted the occasion when Jesus breathed on them and said, "Receive ye the Holy Ghost," a shower of blessing surely.

Thus we see how the way was preparing in their experience for the ten days of heart searching and supplication, reaching up higher and higher, till the pentecostal baptism like a rushing, mighty wind, came upon all at once. The windows of heaven were opened, and from their glorified Lord came such a general outpouring of blessing that there was not room enough to receive it.

Such was the time preceding, after that the coming of the former rain. In like manner will be the showers in the *time* of the latter rain; and like Pentecost, will the great refreshing be, only, we are told, it will be "*far more abundant*."

We are in the time of the latter rain, and the showers are *due now*. Reader, are you preparing, praying, asking, and *receiving showers of blessing now*? If *not*, what *assurance* have you that you will be ready for the great and more abundant refreshing by and by?

In the showers antedating Pentecost, the recipients had their wavering faith established, and were filled with hope and courage and great joy in giving the inspiring message to all believers, "*He is risen, HE IS RISEN!*" With what ecstatic joy did that sweet message resound from lip to lip. And the pentecostal outpouring did not change their message, but sent them to the whole *world* with the same message, with the added truth, "*He is risen, and has ascended to glory.*"

The showers of blessing in *this time* will inspire every receiver with the message, "*He is coming in glory* to gather unto Himself His own." And the more abundant latter rain will only intensify and illuminate this inspiring truth, until the whole world shall

be lightened with its glory, and the glory of all who believe and receive it.

"The Lord is coming! let this be  
The herald note of jubilee;  
When we meet, and when we part,  
The salutation from each heart."



### In His Presence.

**H**IS world forms a part of God's great universe. In its orbit and station in the heavens it forms as much a part of the great heavenly universe as does any other world. And while sin has entered this once beautiful and perfect world, even this fact does not shut us entirely away from God's presence.

Somehow we have been educated by the artful deceiver to believe that we can hide away from God down here in this darkened corner of His universe, and get entirely out of His presence. But this is not so. The psalmist wrote: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell [the grave], behold, Thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, . . . the darkness and the light are both alike to Thee." Ps. 139:7-12.

There is a peculiar charm that takes possession of one when in the very presence of his friends and loved ones. There is a power for good or evil that takes hold of the very life, influencing it either in the right or wrong direction. Even an evil-minded person is often restrained from deeds of violence or of shame by the presence of some noble-minded, pure-hearted one. The good mother's presence in the home is a constant benediction, full of encouragement, helping all to do right, and repressing the evil.

But what about the presence of God? If the presence of some good person has such blessing in it for good, what should the very presence of God do for us?

There is a sweet little story told of how the tiny daughter of an atheist unconsciously brought this thought home to her father's heart with great force. The father did not want his little girl to form any idea of God, so wrote out these words on a bit of paper, "God is nowhere." He then asked her to read it to him. She began, and so spelled the sentence out as to make it read, "God is now here." It is said that this so startled the man that he was brought to the feet of Jesus, to acknowledge Him whose very existence he had heretofore denied.

Ah! he learned, as all sooner or later must, that we are living and acting in the very presence of the great I AM. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do."

Well will it be for those who profess to be His children not to forget in whose presence we constantly dwell.

T. E. BOWEN.



## With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. 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. It is well always to enclose a stamp for reply.]

### 2648.—Heb. 9:9, 10, and the Types.

Heb. 9:9, 10 refers to sacrifices which pointed to the Crucifixion, but not to the seventh year, nor to the year of jubilee, which pointed to eternity. Are these fulfilled? K.

They are all, in Christ Jesus. "It pleased the Father that in Him should all the fulness dwell." Col. 1:19. Every moral and every typical truth finds in Him its fulfilment. Every moral truth of which we come in actual possession must come through the righteousness of God in Him. In His work is the fulfilment of every type. He gives us the earnest of the jubilee in our experience of freedom from sin now; He will give us the fulness when we enter upon our eternal inheritance. But all were potentially in Him when He rose a victor from the grave.

★

### 2649.—The Extent of the Gospel Message.

How far has the Gospel message been preached? S. W. H.

We do not know. Practically every nation has been reached. There are a few places still where the Gospel missionary has never gone. The statement quoted from the *Christian Herald* is doubtless correct, so far as we know; but God often carries His work beyond the visible sight of man, so that these unreached places may have some natives who are preaching this Gospel. We can not measure or estimate God's word and work by our worldly senses.

★

### 2650.—The Levitical Law.

Is all the Levitical law done away? If so, how can we teach health reform or tithing from the Bible, since where there is no law, there is no sin? Were not the laws of clean and unclean beasts and the laws of tithing a part of the Levitical law? And are these laws done away? C. M. M., M.D.

The Levitical law is done away. It was given to the Jewish nation and the Levitical priesthood. Many of its civil and statute laws were based upon eternal principles which shall exist as long as the things to which they apply exist. They are founded in the relationship between the creature and his Maker, between sinful man and his Redeemer. The Levitical precept is gone, but the principle abides, and is obligatory now. Clean and unclean beasts existed before the Levitical laws were given. They were recognized in Holy Writ as early as the Deluge. So also the law of tithing, or rather man's duty to acknowledge God's sovereignty and ownership antedated the time of Moses. It was recognized by Abraham and Jacob and doubtless by all the holy men of God. God tests His people on the matter of tithing by His Sabbath; on the matter of means by the tithe. Both antedated the Levitical law; both survived it. All the moral law was interwoven with the Levitical laws. All survives. Jesus indorsed the duty of tithing even in small things (Luke 11:42), and Paul tells us that those who minister in spiritual things should partake of the things of the altar, "even so" as did the priests of old; namely, by the tithes (1 Cor. 9:13, 14).

The matter of diet is not a matter alone of clean and unclean beasts. Some are in their very natures unclean and unwholesome, and ever will be, law or no law. God has clearly taught this, and the soul who transgresses sins against his own body. Our God did not say that certain animals were clean and unclean arbitrarily, but because they were so in very nature. In these days even the clean animals are becoming frightfully diseased. Better to know the higher teaching of the word and go back to the non-flesh diet. The best diet law in the world is 1 Cor. 10:31.

### 2651.—Gold and Silver. Job 28:1.

Please explain Job 28:1. Is gold not in veins as well as silver? Was there any difference in the old time? W. J. M.

Please read the text as in the Revised Version: "Surely there is a mine for the silver, and a place for gold which they refine." See also the margin of our Common Version; "a mine" instead of "a vein." That is a beautiful and poetical way of expressing it, that there is a place for these things which men themselves find, and they find everything but wisdom. Silver is found in the mine, gold is found in its place; men gather it from these places and refine it. That is the thought of the text. As Boothroyd translates: "Truly there is a mine for silver, and a place for gold which men refine." Then, too, in most of the gold-mining of the past has not the gold been found in pockets, or in placers?



### "Not Weary."

ONE of our Bible-Band readers says about following the readings:

"I haven't grown weary yet, I enjoy it more every day. I enjoy reading the blessed pages of the SIGNS, so full of the Gospel. It surely has taught me the narrow way, which I did not know before."

★

### Schedule for Week Ending Nov. 21, 1908.

Sunday, Nov. 15	Amos 7, 8	1 Cor. 12
Monday, " 16	" 9	" 13, 14
Tuesday, " 17	Obadiah	" 15
Wednesday, " 18	Jonah 1-4	" 16
Thursday, " 19	Micah 1, 2	2 Cor. 1
Friday, " 20	" 3, 4	" 2
Sabbath, " 21	" 5-7	" 3, 4

### Suggestive Notes.

In the Old Testament our lessons cover Amos 7-9 and the books of Obadiah, Jonah, and Micah. Amos concludes with some striking prophecies, typical also of last-day conditions, when the wicked, having rejected God's word, will in time of calamity wander from sea to sea, and from north to south to find it, but will not be able. Then will God



### Sowing to the Spirit.

1. How many good overruling spirits are there? "There is one body, and one Spirit, even as ye are called in one hope." Eph. 4:4.

2. In order to be Christ's, what must we have? "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

3. How may we obtain that Spirit? "Receive the promise of the Spirit through faith." Gal. 3:14. "Ask, and it shall be given you. . . . If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9-13.

4. What will that Spirit received do for us? "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:5.

5. What will be the fruit borne in the life? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

save His people and build up the tabernacle of David that is fallen.

★

"Obadiah" means "Servant of God." He lived in the time of Jeremiah. But one of his prophecies has come down to us, that of one chapter, against the Edomites. The sixteenth verse very clearly shows that those who abide in the class of the oppressors of God's people, the wicked among the nations, shall be utterly destroyed so that they shall be as tho they had not been.

★

"Jonah" means "dove." All that we know about this prophet besides what is told in the book written doubtless by himself is found in 2 Kings 14:25, which refers to a prophecy he made concerning Jeroboam II. Jonah is one of the first books which was questioned by the higher critics, and yet there is nothing in it at all which is in any wise unreasonable if God chose so to do. The book is a witness of the remarkable power of the Spirit of God through humanity when man will yield himself to God's work. It clearly shows that we can not run away from the presence of God.

★

"Micah" means "Who is like Jehovah." He was born at the little village of Moresheth, southwest of Jerusalem, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah; an early contemporary of Isaiah, whose prophecies Micah's resemble. This is especially seen in the prophecy of the fourth chapter of the latter days. The closing chapter of the book is a stirring last-day prophecy, when God will gather His people. It contains one of the most wonderful expressions of God's loving mercy to His children. It gives the lie to all those who would have us understand that the Old Testament treats of wrath alone, while the New treats of mercy. No appeal can be stronger than that of the eighteenth and nineteenth verses of Micah 7.

★

Our New Testament readings conclude the book of 1 Corinthians with the apostle's masterly argument on the resurrection and cover 2 Corinthians 1 to 4. What wonderfully encouraging chapters these are! The first records that the apostle's reproof in the first epistle was heeded, for the sinning one had repented.

A better understanding of chapter 3 can be had in the tract entitled "What Was Done Away in Christ?" On sale at this office, price, two cents. Chapter 4 is an expression of the apostle's faith under all kinds of discouragement.

6. Why is there no law against such fruits?

Because "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

7. Who possessed the Spirit of God in its fullness?

"God anointed Jesus Christ of Nazareth with the Holy Ghost and with power." Acts 10:38. "God giveth not the Spirit by measure unto Him." John 3:34.

8. How did He regard God's law?

He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "I have kept My Father's commandments, and abide in His love." John 15:10.

9. How will those who have the Spirit 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. "Ye are My friends, if ye do whatsoever I command you." John 15:14.

10. What will thus sowing to the Spirit bring? "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.





## The Fiji Islands—No. 2

By J. E. Fulton

### The Houses of Fiji.

**T**HE houses of the Fijians are of an oblong form, except in the Lau group, where they are oval. The average-sized house is about twenty-five feet long and fifteen feet wide. The houses of the chiefs, however, are usually much larger, and some of the houses



Interior View of Native Fijian House.

built for various purposes have been two hundred feet in length. The framework consists of hard-wood posts set deep into the soil, and sills, and rafters ascending to a ridge-pole. The roofs are steep, and are thatched with reeds and cane. The sides are neatly woven with reeds. All the lashings are of sinnet, a string or rope made from the husk of the coconut. The better houses and the houses of the chiefs are built on a high foundation.

An interior view shows the style of Fijian architecture. Note that instead of nails, sinnet is used to lash the great posts and rafters. The houses are cool and inviting in the hot, sunshiny days.

Inside the houses there is usually a good supply of mats and tappa cloth. Tappa is made from the bark of a tree. Earthen jars and bowls, and wooden pillows are the ordinary articles to be found in their houses. There are no chairs or tables. Meals are taken while sitting tailor-fashion on the mats, and a clean mat serves as table.

The men are the carpenters, and the women make the beautiful mats and the tappa cloth. The houses are not very durable, and as the islands of the group are often visited by hurricanes, they are often thus destroyed.

### Fiji Then and Now.

The accompanying picture shows a partial view of the town of Bau. This was the old cannibal capital, and brings to the minds of

those who have read Fijian history many records of wars of the most abhorrent nature. Here was their beautiful little island, only a little removed from the mainland of Viti Levu, and in full view of lovely neighboring islets; in the midst of all that can please the taste, or charm the fancy, or gratify the imagination, where everything is fair and bright and beautiful, where the dreamy haze of a tropical clime rests lovingly on hilltop and sea, where the sun smiles in gladness upon landscapes buried in foliage and flowers—here man alone was found debased. Where nature had displayed her greatest charms, God's image was most loathsome and deformed!

All has been greatly changed. The reformation was wrought by the blessed Gospel. Many had become weary of useless wars, and longed for peace for soul and body. The old cannibal ovens are cold, or are used for other purposes; the old drum that summoned the people to the terrible feast, now sounds out the hour of worship or of school. The old heathen priest no longer holds his incantations, directing or commanding human sacrifices. In the picture is seen a house on a high foundation. This was the old foundation of an old heathen temple. Only recently would any one dare to build thereon.

Here polygamy was common, every man having as many wives as he could afford to keep. The high chief sometimes had several score, while the middle class contented themselves with ten or a dozen. The marriage ceremony was performed by the priests, who enjoined upon the parties the duty of loving, obeying, and honoring, very much as is done in civilized countries.

When a chief died, many of his wives were strangled to be buried with him. Old persons were often put to death at their own request to escape decrepitude, and sometimes

they were forcibly strangled, or buried alive by their children.

Frequently on the occasion of the erection of chiefs' houses, men were buried alive



House of Fijian Chief.

clasping the great posts which were sunk deep in the ground.

Bau stood as the place where the worst of all these practises were rife. Old Cakobau was then the king of Fiji. He long resisted the influences of Christianity, but later he became favorable, tolerated the Christians; next he embraced the new *lotu*, and apparently lived quite a consistent life. He handed over his war-club to Great Britain in 1873 when Fiji became an English possession.



EVERY one will put forth an effort in saving others according to the estimate which he places on his own salvation.—*William Covert.*



Bau, Fiji, formerly the royal headquarters.

"It is a fact that at least 30,000 human beings in China, 30,000 human beings in India, and probably 15,000 in Africa, die every day, and that the great majority of these die without ever hearing what the Son of God did for them."





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**Wanted — a Book.**—Have any of our readers a book or pamphlet on the Lord's coming by Josiah Litch, published in 1838? If so, will they kindly let us know? We should like to negotiate for the loan or purchase of the volume. Address the editor of the SIGNS OF THE TIMES, Mountain View, Cal.

**Some persons' patience** under exasperating slowness and perplexing difficulty is only simple laziness or utter lack of interest.

News comes by way of Paris that Menelik, Emperor of Abyssinia, is dead and that grave troubles have followed his death. We hope that it may result in the free preaching of the everlasting Gospel in that land.

**Two towns — Cathro and Bolton** — in northern Michigan, are almost wholly destroyed by forest fires, and twenty-two lives are lost in the northern part of the southern peninsula. It is believed that the loss of property will reach immense proportions, and that many more persons are burned and killed.

**The Eastern Question** is unsettled at this writing. The ambitions of smaller powers involved, and jealousy and covetousness of the great European powers, postpone the day of settlement. It is well to remember the assurance of Holy Writ that God's "eyes observe the nations," that "He removeth kings, and setteth up kings." He will overrule all things for the progress of His work and the good of His trusting children. Therefore, whatever the outcome, we may trust and not be afraid.

**The Pacific Mail Steamship Company** is in a deadly commercial conflict with a strong Japan company, the Nippon Yusen Kaisha, for the carrying trade between this coast and the Orient. The Japanese have been cutting rates and the order of the Pacific Mail is to meet every slash in prices. It is said that the Japanese are not only working for the carrying trade of the Pacific, but also for the Atlantic-Oriental trade by the way of the Suez Canal. Such strife as this will not help peace conditions between the two countries.

The China Printing-Press Fund.

A FAITHFUL sister sends us a liberal donation to the China Printing-Press Fund, with the remark, "I often think if I were educated and younger, how I would love to distribute literature over there in that needy field, but as I can not do that, I will try to do the next best thing, that is to help with my means."

Week by week the list of gifts to this fund grows, but much more is needed, and we trust that many more will do as this sister has done, help with their means. The appeals which come from China are pitiful in their accounts of ignorance and blindness. Nothing in all the world can lift these millions from their condition except the Gospel of a sin-pardoning Redeemer. Every gift to this fund, however small, will help in this work. Send to the SIGNS OF THE TIMES, Mountain View, Cal.

**The Pope at the Head.**—A writer, "Junius Junior," in the London *Weekly Times*, of Aug. 14, 1908, the author of a book on the reunion of Christendom, suggests a scheme for that union with the pope at the head. He thinks that "if a pope were willing to lead such a movement and at the same time to allow liberty of conscience to all, his accession would clearly add great strength to the movement because of his enormous following, and — granted liberty of conscience — will my critics explain wherein lies their objection to his leadership?"

"Junius Junior" is not a Catholic or a high church ritualist. He is a very liberal thinker. He thinks there are many "guessers" at truth, and he feels that these "guessers" should "work together in furthering the spread of Christianity which is common to all." The question of the leadership of such a movement he holds to be subordinate, but the strongest one would be the pope. Well, the pope is leading a movement for the reunion of nominal Christianity, and it will be outwardly successful, tho only outwardly so. True union is first of all life union with Christ Jesus, and life union with Him can never compromise vital truth. There are great divisions on utterly non-essentials at present. The false union of Christendom will be made over dogmas the acceptance of which will make void the word of God. With unutterable longings for union, one must remember

that Christ is first. He is the Way, the Truth, and the Life. There is no other Way.

**The Unemployed.**—The papers are continually discussing what is to be done with and for the unemployed. England has a big problem on her hands in caring for her dependent old people and her unemployed men; Germany, France, Austria, and the United States all have their problems in caring for the men who are out of work. Efforts have been put forth to get the exact statistics in regard to the number of men who have no employment, and while the exact number is hard to ascertain, yet it is known that there are hundreds of thousands in this country alone who have nothing to do. These vast armies of men with no work become active agents in creating and extending discontent and strifes. And the problem is not merely one of finding food and shelter for these idle men and their families, but how the revolutionary sentiments that they are stirring up may be properly dealt with.

**For the last half century** the inventions and improvements of the age have created a great demand for factories, and we have gradually drifted into two classes: those who have money to build factories or establish industries to employ labor, and those who are dependent upon some one to employ them. The men who can employ themselves and also set others to work are becoming fewer in number, and there is a growing army of those who are utterly helpless unless some one will give them something to do.

If these men who are out of employment would begin to think seriously of getting for themselves independent means of livelihood, they would find that many avenues could be opened so that they could get started with but very small capital; indeed, about all the capital needed is a disposition to work and be economical. But in the first place, the idea must be discarded that we are to depend upon some one else to hire us. We must learn how to employ ourselves.

**In the line of self-employment** there is no more promising field than agriculture. Many people think that the farmer has about all the hard time of work and trouble that there is. But there was never a greater mistake. The farmer has the most independent and happy life, provided he brings intelligence and industry to bear upon his work. And he does not need to have two hundred or three hundred acres in order to succeed. Some of the most successful and happy agriculturists are on just from three to ten acres of land. They have no worry about getting out of a job, and are making a far better living than many of the mechanics who are steadily employed.

**The government has done** an immense amount of experimental work in all lines of farming and stock raising, and it furnishes literature that will enable any one to start upon his work intelligently. A line to the Secretary of Agriculture, Washington, D. C., will bring you back a catalog of all the publications that are helpful to the farmer. And the man who will get these documents and study them may take hold of his work in such a way as to win success. Then there are numerous good papers and books, gotten out by private publishers, which may be very helpful to those who can afford them. But the government gives, absolutely free, enough information to enable any reasonably intelligent person to get started and make a success. And why should people hover around the cities in the "army of the unemployed" when the broad acres and the good air and sunshine of the farm are beckoning to them to come out and be free?

**"Peach Leaf Curl," "Yellows," "Rosette,"** and "Little Peach" are the subjects discussed in Bulletin No. 26 of the Georgia State Board of Entomology. This bulletin is ably prepared, well illustrated, and will be very useful to those interested in that topic. Address, E. L. Worsham, State Board of Entomology, Capitol Building, Atlanta, Ga.